ΘΟΥΚΥΔΙΔΗΣ.

THE HISTORY OF THE PELOPONNESIAN WAR,

BY THUCYDIDES:

ILLUSTRATED BY MAPS, TAKEN ENTIRELY FROM ACTUAL SURVEYS;

WITH NOTES,

CHIEFLY HISTORICAL AND GEOGRAPHICAL,

BY

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EIGHTH EDITION.

WITH INDEXES

BY THE

REV. R. P. G. TIDDEMAN, M.A.

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PREFACE TO THE SECOND EDITION.

IN this second edition most of the positive faults, which were very numerous and some of them very glaring in the first volume of the first edition, have I hope been corrected. But the omissions and negative faults, of the existence of which I am well aware, I have not been equally able to make good: for the variety and depth of knowledge required in such an edition of Thucydides as should be worthy of his excellence, are far beyond my attainment. In the meanwhile it is cheering to see that we are beginning to set our standard higher than formerly; for here, as in other matters, the more dissatisfied we are with our actual advance, the more likely is it that we shall in time advance farther. It will be strange if the establishment of steam vessels on the Mediterranean does not within the next ten years do more for the geography of Thucydides than has ever been done yet; for it will enable those who are at once scholars and geographers to visit the places of which he speaks personally; and I cannot but think that most of the difficulties of his descriptions will then vanish. To a practised eye the shortest view of a country will explain more than any maps or descriptions can do without it; if a man be also really familiar with the ancient writers, and has the state of the ancient world vividly present to his mind, so as to know what their warfare was, what their ships were, &c.; and not to be deriving all his notions from modern experience.—With respect to the text of Thu-

cydides, little, I believe, will ever be done towards correcting it by the search after new manuscripts: the corruptions after all are not many, and it is doubtful whether those in the eighth book are not attributable to the imperfect state in which the text was left by Thucydides himself. The forms of words where they differ from those known to have been used by the Attic writers may, I think, be safely and without scruple corrected.

Rugby, October 1839.

[In this third edition some errors which had hitherto escaped detection have been corrected, and the references made in the notes to passages in Thucydides, Herodotus, Xenophon, or Aristotle, have been rendered more precise by the addition of the numbers of the sections, unless where a reference regarded the substance of a whole chapter. References also to Jelf's Grammar have been given, in most of the notes where Dr. Arnold has referred to Matthiæ and Kühner. Additional various readings, and additional authorities for various readings already noted in the preceding editions, have been inserted from Bekker's stereotype edition, as well as the differences, except of punctuation, to be found in his text.

R. P. G. T.]

CATALOGUE

OF THE

MSS. OF THUCYDIDES,

WHICH HAVE BEEN HITHERTO COLLATED, EITHER WHOLLY OR PARTIALLY.

A. (in Poppo's edit. "Italus.") Where this MS. now is does not appear. It was taken from some place in the north of Italy by the French during the revolution, and carried to the royal library at Paris. Bekker collated it in 1812 during his residence in France. It was restored in 1815 to the Austrians.

B. (Poppo, "Vaticanus.") In the Vatican library at Rome, N°. 126. A small folio, consisting of 188 leaves, with from 30 to 32 lines in each page, and from 60 to 70 letters in each line. The writing is full of abbreviations. It contains scholia written by the same hand. It was first collated by Bekker.

C. (Poppo, "Laurentianus.") In the Laurentian library at Florence, compartment 69, MS. 2. The Catalogue hung up in the library itself, states this MS. to be of the date of the tenth century. The characters are large and round-shaped; and its first six leaves are of a later date. It may be identified by the subscription added at the end of the volume, DEO GRATIAS PETRUS SCRIPSIT. Bekker collated this MS. from book I. chap. 15, to the end of book II., and book VIII. chap. 1—31. The third and fourth books have been first collated for the present edition.

D. (" Marcianus," Poppo.) In the library of St. Mark at Venice, numbered in the catalogue 367. Bekker has collated the seventh book: the rest, as far as appears, has not yet been collated. I believe that this is the MS. marked X in the second and third volumes of this edition. I collated a few chapters of it at Venice in July 1830.

E. (" Palatinus," Poppo.) In the library at Heidelberg, N°. 252. Written in a large character, with the ι *adscriptum* not *subscriptum*: supposed by Creuzer to be older than the twelfth century. It has been collated for Poppo, and by Bekker.

F. (" Augustanus," Poppo.) In the library at Munich, N°. 430. formerly at Augsburg. First collated by Gottleber and Bauer.

G. (" Monacensis m.," Poppo.) At Munich, N°. 228, formerly 287. Collated by Göller and Bekker.

H. (" Cassellanus," Poppo.) At Cassel in Westphalia. Written in the year 1252. First collated by Duker.

I. (" Vindobonensis," Poppo.) In the imperial library at Vienna. First collated by Alter, in his edition published at Vienna, 1786.

K. (" Grævianus," Poppo.) At Utrecht. First collated for Hudson's edition.

L. (" Arundelianus," Poppo.) In the Arundel library. First collated by Hudson.

M. (" Baroccianus," Poppo.) In the Bodleian; containing only the speeches. Collated by Hudson.

N. (" Clarendonianus," Poppo.) In the public library at Cambridge Collated by Hudson.

O. (" Chr." Poppo.) In the library of Corpus Christi College, Oxford. Collated by Hudson.

P. (" Danicus," Poppo.) At Copenhagen. Collated by Duker.

Q. (" Mosquensis," Poppo.) At Moscow. Collated for Gottleber and Bauer's edition.

T. In the university library at Cambridge. I collated the fourth book, and some passages in the other books.

EDITIONS

OF

THUCYDIDES.

I. Thucydides, (Græce) Venetiis in Domo Aldi, Mense Maio MDII. folio. The scholia were published by Aldus in the following year.

II. Thucydides, (the Greek text and the scholia) Florentiæ, apud Bernhardum Juntam, 1526, die secunda Novembris.

III. Thucydides, (with the scholia) Basileæ, ex officina Hervagiana, anno MDXL. folio. This is the edition of Camerarius.

IV. Thucydides, Greek and Latin, the Latin being Valla's translation, with Stephens' corrections of it in the margin. Printed by Henry Stephens, A. D. 1564. folio.

V. Thucydides, Greek and Latin, &c. This is Stephens' second edition, containing many additions to his former one, such as his Proparasceue ad Lectionem Scholiorum; fuller notes on the first and on great part of the second book of Thucydides, the Life of Thucydides by Marcellinus, &c. 1588, folio.

(These five are known by the name of "the old editions," and their readings are sometimes quoted like those of MSS.)

VI. Thucydides, Greek and Latin: the Latin interpretation corrected and improved throughout by Æmilius Portus; with notes by Franciscus Portus, and Indexes. Frankfort, 1594, folio.

(This is the common Latin interpretation published with the later editions of Thucydides.)

VII. Thucydides, Greek and Latin, with maps of Greece and Sicily, edited by John Hudson. Oxford and London, 1696, folio.

VIII. Thucydides, Greek and Latin, with the notes of Stephens, Hudson, and Wasse. Edited by Charles Andrew Duker. With the maps of Hudson's edition republished, and Henry Dodwell's Annales Thucydidei. Amsterdam, Wetstenius and Smith, 1731, folio.

IX. Duker's edition, reprinted at Glasgow by Foulis, 8 vols. 8vo. 1758.

X. Thucydides, the Greek text only; with the corrections of Toussain, which he had written on the margin of the Aldine edition. Edited by Francis Charles Alter. 2 vols. 8vo. Vienna, 1785.

XI. Duker's edition, reprinted at Deuxponts in the Palatinate, 6 vols. 8vo. 1788–9.

XII. Thucydides, the Greek text only. Edited by Hermann Bredenkamp. 8vo. Bremen, 1791–2.

XIII. Thucydides, Greek and Latin. Duker's text, notes, &c. reprinted, with additional notes by John Christoph. Gottleber. Continued after Gottleber's death by Charles Louis Bauer; and finally, after Bauer's death, published by Christian Daniel Beck, 2 vols. 4to. Leipzig. Vol. I. 1790. vol. II. 1804.

XIV. Thucydides, Greek and Latin. Duker's text corrected in some few instances, and the Attic forms of the tenses introduced in defiance of all the MSS. This edition has the sanction of Elmsley's name, but he evidently did little more than correct the press. Edinburgh, 1804. 6 vols. 12mo.

XV. Thucydides, Greek and Latin. Vienna, 1805. 10 vols. Poppo merely gives the title of this edition from a German Review. He never met with it, nor have I.

XVI. Thucydides, the Greek text, with a translation and notes in modern Greek, and Indexes historical and geographical, by Neophytus Ducas. 10 vols. 8vo. Vienna, 1805.

XVII. Thucydides, Greek and Latin; with the various readings of the Paris MSS. with French Notes, and a Commentary on some of the more difficult passages, and two plates illustrating the siege of Platæa. Edited by J. B. Gail, Paris, 1807. 10 vols. 8vo.

XVIII. Thucydides, the Greek text. Edited by Seebode. 1 vol. 8vo. Leipzig, 1814.

XIX. Thucydides, the Greek text. Edited by Shäfer. 2 vols. 12mo. Leipzig, 1815.

XX. Thucydides, Greek and Latin, with the Scholia, the Notes of Bauer's edition, the Commentary of Benedict, and the Observationes Criticæ of Poppo. London, 1819. Published by Priestley. 4 vols. 8vo.

XXI. Thucydides, the Greek text, with the Scholia, Indexes, Chronological Tables, and original Notes, by Christopher Fr. Ferd. Haack. 2 vols. 8vo. Leipzig, 1820. (Reprinted 3 vols. 8vo. London, 1823.) A second edition, superseding the first, was published at Leipzig, 1831.

XXII. Thucydides, the Greek text, with the Scholia, and the Notes of Wasse and Duker. Edited by Immanuel Bekker. 3 vols. 8vo. Berlin and Oxford, 1821.

XXIII. Thucydides, the Greek text only, corrected in several places from the text of the larger edition, by Bekker. 1 vol. 8vo. Berlin and Oxford, 1824.

XXIV. Thucydides, the Greek text, with a few notes, by Louis Dindorf. 8vo. Leipzig, 1824.

XXV. Thucydides, the Greek text, with two volumes of Prolegomena; the Scholia, Notes, and copious Indexes, &c. by Ernest Frederic Poppo. 10 vols. 8vo. Leipzig, 1821, 1838. A second edition, abridged, is now in course of publication at Gotha, having commenced in 1843.

XXVI. Thucydides, the Greek text, with original Notes, Indexes, and a map of Syracuse, by Francis Göller. 2 vols. 8vo. Leipzig, 1826.

(A second edition, with very large corrections, and several maps, has since been published by Göller, in 1836.)

XXVII. The History of the Peloponnesian War of Thucydides.

A new recension of the text; though almost always coinciding with one or other of the texts of Bekker, Goeller, and Poppo; with a statement of their respective variations from the adopted readings, and an amended punctuation; accompanied with original notes, critical, philological, and exegetical; examination questions, indexes, &c. By the Rev. S. T. Bloomfield, D. D. F. S. A. In three volumes. 8vo. London, 1830.

XXVIII. Thucydidis de Bello Peloponnesiaco Libri octo. Iterum recensuit Immanuel Bekkerus. Edit. stereotyp. Berol. 1832—1846.

ΜΑΡΚΕΛΛΙΝΟΥ

ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ ΒΙΟΥ

ΚΑΙ ΤΗΣ ΙΔΕΑΣ ΑΥΤΟΥ

ΑΠΟ ΤΗΣ ΟΛΗΣ ΞΥΓΓΡΑΦΗΣ ΠΑΡΕΚΒΟΛΗ.

ΤΩΝ Δημοσθένους μύστας γεγενημένους θείων λόγων τε καὶ ἀγώνων, συμβουλευτικῶν τε καὶ δικανικῶν νοημάτων μεστοὺς γενομένους καὶ ἱκανῶς ἐμφορηθέντας, ὥρα λοιπὸν καὶ τῶν Θουκυδίδου τελετῶν ἐντὸς καταστῆναι· πολὺς γὰρ ὁ ἀνὴρ τέχναις καὶ κάλλει λόγων καὶ ἀκριβείᾳ πραγμάτων καὶ στρατηγίᾳ καὶ συμβουλαῖς καὶ πανηγυρικαῖς ὑποθέσεσιν. ἀναγκαῖον δὲ πρῶτον εἰπεῖν τοῦ ἀνδρὸς καὶ τὸ γένος καὶ τὸν βίον· πρὸ γὰρ τῶν λόγων ταῦτα ἐξεταστέον τοῖς φρονοῦσι καλῶς. Θουκυδίδης τοίνυν ὁ συγγραφεὺς Ὀλόρου μὲν προῆλθε πατρὸς, τὴν ἐπωνυμίαν ἔχοντος ἀπὸ Ὀλόρου τοῦ Θρᾳκῶν βασιλέως, καὶ μητρὸς Ἡγησιπύλης, ἀπόγονος δὲ τῶν εὐδοκιμωτάτων στρατηγῶν, λέγω δὴ τῶν περὶ Μιλτιάδην καὶ Κίμωνα. ᾠκείωτο δὲ ἐκ παλαιοῦ τῷ γένει πρὸς Μιλτιάδην τὸν στρατηγὸν, τῷ δὲ Μιλτιάδῃ πρὸς Αἰακὸν τὸν Διός. οὕτως αὐχεῖ τὸ γένος ὁ συγγραφεὺς ἄνωθεν. καὶ τούτοις Δίδυμος μαρτυρεῖ, Φερεκύδην ἐν τῇ πρώτῃ τῶν ἱστοριῶν φάσκων οὕτως λέγειν· "Φιλαίας δὲ ὁ Αἴαντος οἰκεῖ ἐν ταῖς Ἀθήναις. ἐκ τούτου δὲ "γίγνεται Δάϊκλος[a], τοῦ δὲ Ἐπίδυκος, τοῦ δὲ Ἀκέστωρ, τοῦ δὲ "Ἀγήνωρ, τοῦ δὲ Ὄλιος, τοῦ δὲ Λύκης· τοῦ δὲ Τύφων, τοῦ δὲ Λάϊος, "τοῦ δὲ Ἀγαμήστωρ, τοῦ δὲ Τίσανδρος, ἐφ᾽ οὗ ἄρχοντος ἐν Ἀθήναις[b] "†τοῦ δὲ Μιλτιάδης, τοῦ δὲ Ἱπποκλείδης, ἐφ᾽ οὗ ἄρχοντος Πανα-

[a] Forsan Αἴκλος. CASAUBON. [b] ἐφ᾽——Ἀθήναις uncis inclusit Poppo.

"θήναια ἐτέθη, †τοῦ δὲ Μιλτιάδης ὃς ᾤκισε Χερρόνησον." μαρτυρεῖ τούτοις καὶ Ἑλλάνικος ἐν τῇ ἐπιγραφομένῃ Ἀσωπίδι. ἀλλ' οὐκ ἂν εἴποι τις, τί αὐτῷ πρὸς Θουκυδίδην; ἔστι γὰρ οὗτος[a] τούτου συγγενής. Θρᾷκες καὶ Δόλοπες[b] ἐπολέμουν πρὸς Ἀψινθίους, ὄντας γείτονας· ταλαιπωρούμενοι δὲ τῷ πολέμῳ, καὶ τί κακὸν οὐ πάσχοντες ἐκ τοῦ μεῖον ἔχειν ἀεὶ τῶν πολεμίων, καταφεύγουσιν ἐπὶ τὰ τοῦ θεοῦ χρηστήρια, εἰδότες ὅτι μόνος ὁ[c] θεὸς ἐξ ἀμηχάνων εὑρίσκει πόρους. θεῶν[d] γὰρ ἰσχὺς καὶ κατ' Αἰσχύλον[e] ὑπερτέρα· πολλάκις δ' ἐν κακοῖσι τὰν ἀμήχανον ἐκ χαλεπᾶς δύας, ὑπέρ τε ὀμμάτων κρημναμέναν νεφέλαν ὀρθοῖ. καὶ οὐκ ἐψεύσθησαν τῶν ἐλπίδων· ἐχρήσθησαν γὰρ κράτιστον ἕξειν ἡγεμόνα τοῦτον, ὃς ἂν αὐτοὺς ἀλωμένους ἐπὶ ξενίαν καλέσοι. τότε καὶ Κροῖσος εἶχε Λυδίαν καὶ τὰς Ἀθήνας ἡ Πεισιστρατιδῶν τυραννίς. ἐπανιόντες οὖν ἀπὸ τοῦ χρηστηρίου περιέτυχον τῷ Μιλτιάδῃ πρὸ τῶν ὅρων καθεζομένῳ τῆς Ἀττικῆς[f], ἀχθομένῳ μὲν τῇ τυραννίδι, δικαίαν δὲ ζητοῦντι τῆς Ἀττικῆς ἔξοδον· ταῦτα γὰρ ᾠκονόμησεν ὁ χρησμὸς αὐτοῖς. ὁρῶν οὖν αὐτοὺς πλανήτων ἔχοντας στολὴν, συνεὶς τί δύναται πλάνη, καλεῖ τοὺς ἄνδρας ἐπὶ ξενίαν, ὑπηρετῶν τῷ χρησμῷ λανθάνων. οἱ δ' ᾔσθησαν τὸν ἡγεμόνα τὸν ἀπὸ τῶν ξενίων εἰληφότες, καὶ πάντα αὐτῷ διηγησάμενοι στρατηγὸν ἐχειροτόνησαν αὐτόν[g]. οἱ μὲν οὖν τὸν θεόν φασιν ἐρωτήσαντα ἐξελθεῖν, οἱ δὲ οὐκ ἄνευ γνώμης τοῦ τυράννου τὴν ἔξοδον πεποιηκέναι, ἀλλὰ τῷ κρατοῦντι τὴν πρόσκλησιν τῶν Θρᾳκῶν διηγησάμενον ἀπελθεῖν· ὃς καὶ προσδοὺς δύναμιν ἀπέπεμψεν, ἡσθεὶς ὅτι μέγα δυνάμενος ἀνὴρ ἔξεισι τῶν Ἀθηνῶν. οὗτος οὖν ἡγούμενος ἐπλήρωσε τὰ μεμαντευμένα, καὶ μετὰ τὴν νίκην γίνεται καὶ Χερρονήσου οἰκιστής. ἀποθανόντος δὲ μετὰ[h] παιδὸς αὐτοῦ, διαδέχεται τὴν ἐν Χερρονήσῳ ἀρχὴν Στησαγόρας [ὁ] ἀδελφὸς αὐτοῦ ὁμομήτριος. ἀποθανόντος δὲ καὶ τούτου, διαδέχεται τὴν ἀρχὴν Μιλτιάδης, ὁμώνυμος μὲν τῷ πρώτῳ οἰκιστῇ, ἀδελφὸς δὲ Στησαγόρου ὁμομήτριος καὶ ὁμοπάτριος. οὗτος οὖν, ὄντων αὐτῷ παίδων ἐξ Ἀττικῆς γυναικὸς, ὅμως ἐπιθυμῶν δυναστείας λαμβάνει Θρᾳκῶν βασιλέως Ὀλόρου θυγατέρα Ἡγησιπύλην πρὸς γάμον· ἐξ οὗ καὶ αὐτῆς γίνεται παιδίον. κατελθόντων δὲ εἰς τὴν Ἑλλάδα Περσῶν συσκευασάμενος τὰ αὑτοῦ εἰς τὰς Ἀθήνας πέμπει, καὶ τὰ πολλὰ τοῦ γένους ἀποστέλλει. ἡ δὲ ναῦς ἁλίσκεται, ἐν ᾗ καὶ οἱ παῖδες αὐτοῦ, ἀλλ' οὐχ οἱ ἐκ τῆς γυναικὸς τῆς Θρᾳκικῆς· ἀφίενται δ' ὑπὸ βασιλέως, εἴγε μὴ Ἡρόδοτος ψεύδεται.

[a] οὕτως Bekk. Poppo. [b] Δόλογκοι Wesseling. ad Herodot. VI. 34. p. 452. [c] ὁ] om. E. Bekk. [d] θεοῦ Bekk. Poppo. [e] Septem 200. [f] Immo πρὸ τῶν θυρῶν καθεζομένῳ τῆς αὐτοῦ οἰκίας, ut dudum correxit Rutgersius. [g] αὐτῶν Bekk. [h] μετὰ] τοῦ Bekk. Poppo.

Μιλτιάδης δ' εἰς τὴν Ἀττικὴν ἐκ Θρᾴκης διαφυγὼν σώζεται. οὐκ ἀπέδρα δὲ καὶ τὴν τῶν [ἐχθρῶν] συκοφαντίαν· ἐγκλήματα γὰρ αὐτῷ [ἐπέφερον,] διεξιόντες [αὐτοῦ] τὴν τυραννίδα [τὴν ἐν Χερρονήσῳ.] ἀποφεύγει δὲ [καὶ τούτους, καὶ] στρατηγὸς τοῦ πρὸς τοὺς βαρβάρους πολέμου γίγνεται. ἀπὸ τούτου οὖν κατάγεσθαί φασι τὸ Θουκυδίδου γένος, καὶ μέγιστον τεκμήριον νομίζουσι τὴν πολλὴν περιουσίαν καὶ τὰ ἐπὶ Θρᾴκης κτήματα καὶ μέταλλα χρυσᾶ. δοκεῖ οὖν τισὶν [ἀδελφιδοῦς] εἶναι τοῦ Μιλτιάδου ἢ θυγατριδοῦς. παρέσχε δ' ἡμῖν τηνάλλως αὐτὸς ζήτησιν, μηδεμίαν μνήμην περὶ τοῦ γένους πεποιημένος. μὴ ἀγνοῶμεν δὲ τοῦτο, ὅτι Ὄρολος ὁ πατὴρ αὐτῷ ἐστὶ, τῆς μὲν πρώτης συλλαβῆς τὸ ρ ἐχούσης, τῆς δὲ δευτέρας τὸ λ. αὕτη γὰρ ἡ γραφὴ, ὡς καὶ Διδύμῳ δοκεῖ, ἡμάρτηται. ὅτι γὰρ Ὀρολός ἐστιν, ἡ στήλη δηλοῖ ἡ ἐπὶ τοῦ τάφου αὐτοῦ κειμένη, ἔνθα κεχάρακται

Θουκυδίδης Ὀρόλου Ἁλιμούσιος ἐνθάδε κεῖται.

πρὸς γὰρ ταῖς Μελιτίσι πύλαις καλουμέναις ἐστὶν ἐν Κοίλῃ τὰ καλουμένα Κιμώνια μνήματα, ἔνθα δείκνυται Ἡροδότου καὶ Θουκυδίδου τάφος. εὑρίσκεται δηλονότι τοῦ Μιλτιάδου γένους ὄντως· ξένος γὰρ οὐδεὶς ἐκεῖ θάπτεται. καὶ Πολέμων δὲ ἐν τῷ περὶ ἀκροπόλεως μαρτυρεῖ· ἔνθα †καὶ θεο† [a] αὐτῷ γεγενῆσθαι προσιστορεῖ. ὁ δὲ Ἕρμιππος καὶ ἀπὸ τῶν Πεισιστρατιδῶν αὐτὸν λέγει τῶν τυράννων ἕλκειν τὸ γένος, διὸ καὶ διαφθονεῖν αὐτόν φησιν ἐν τῇ συγγραφῇ τοῖς περὶ Ἁρμόδιον καὶ Ἀριστογείτονα, λέγοντα ὡς οὐκ ἐγένοντο τυραννοφόνοι· οὐ γὰρ ἐφόνευσαν τὸν τύραννον, ἀλλὰ τὸν ἀδελφὸν τοῦ τυράννου Ἵππαρχον. ἠγάγετο δὲ γυναῖκα ἀπὸ Σκαπτῆς ὕλης τῆς Θρᾴκης πλουσίαν σφόδρα καὶ μέταλλα κεκτημένην ἐν τῇ Θρᾴκῃ. τοῦτον δὲ τὸν πλοῦτον λαμβάνων οὐκ εἰς τρυφὴν ἀνήλισκεν, ἀλλὰ πρὸ τοῦ Πελοποννησιακοῦ πολέμου τὸν πόλεμον αἰσθηθεὶς κινεῖσθαι μέλλοντα, προελόμενος συγγράψαι αὐτὸν παρεῖχε πολλὰ τοῖς Ἀθηναίων στρατιώταις καὶ τοῖς Λακεδαιμονίων καὶ πολλοῖς ἄλλοις, ἵνα ἀπαγγέλλοιεν αὐτῷ βουλομένῳ συγγράφειν τὰ γινόμενα κατὰ καιρὸν καὶ λεγόμενα ἐν αὐτῷ τῷ πολέμῳ. ζητητέον δὲ διὰ τί καὶ Λακεδαιμονίοις παρεῖχε καὶ ἄλλοις, ἐξὸν Ἀθηναίοις μόνοις διδόναι καὶ παρ' ἐκείνων μανθάνειν. καὶ λέγομεν ὅτι οὐκ ἀσκόπως καὶ τοῖς ἄλλοις παρεῖχε· σκοπὸς γὰρ ἦν αὐτῷ τὴν ἀλήθειαν τῶν πραγμάτων συγγράψαι, εἰκὸς δὲ ἦν Ἀθηναίους πρὸς τὸ χρήσιμον ἀπαγγέλλοντας τὸ ἑαυτῶν ψεύδεσθαι, καὶ λέγειν πολλάκις ὡς ἡμεῖς ἐνικήσαμεν, οὐ νικήσαντες. διὸ πᾶσι παρεῖχεν, ἐκ τῆς τῶν πολλῶν συμφωνίας θηρώμενος τὴν τῆς ἀληθείας

[a] ἔνθα καὶ Τιμόθεον υἱὸν αὐτῷ Casaubon. secutus Suidam v. Θουκυδίδης.

κατάληψιν· τὸ γὰρ ἀσαφὲς ἐξελέγχεται τῇ τῶν πολλῶν συνᾳδούσῃ συμφωνίᾳ. Ἤκουσε δὲ διδασκάλων Ἀναξαγόρου μὲν ἐν φιλοσόφοις, ὅθεν, φησὶν Ἄντυλλος, καὶ ἄθεος ἠρέμα ἐνομίσθη, τῆς ἐκεῖθεν θεωρίας ἐμφορηθείς, Ἀντιφῶντος δὲ ῥήτορος, δεινοῦ τὴν ῥητορικὴν ἀνδρός, οὗ καὶ μέμνηται ἐν τῇ ὀγδόῃ ὡς αἰτίου τῆς καταλύσεως τῆς δημοκρατίας καὶ τῆς τῶν τετρακοσίων καταστάσεως. ὅτι δὲ μετὰ τὸν θάνατον τιμωρούμενοι τὸν Ἀντιφῶντα οἱ Ἀθηναῖοι ἔρριψαν ἔξω τῆς πόλεως τὸ σῶμα, σεσιώπηκεν, ὡς διδασκάλῳ χαριζόμενος· λέγεται γὰρ ὡς ἔρριψαν αὐτοῦ τὸ σῶμα οἱ Ἀθηναῖοι ὡς αἰτίου τῆς μεταβολῆς τῆς δημοκρατίας. οὐκ ἐπολιτεύσατο δὲ ὁ συγγραφεὺς γενόμενος ἐν ἡλικίᾳ, οὐδὲ προσῆλθε τῷ βήματι, ἐστρατήγησε δὲ ἀρχέκακον ἀρχὴν παραλαβών· ἀπὸ γὰρ ταύτης φυγαδεύεται. πεμφθεὶς γὰρ ἐπ' Ἀμφίπολιν, Βρασίδου φθάσαντος καὶ προλαβόντος αὐτὴν ἔσχεν αἰτίαν, καίτοι μὴ πάντα καταστὰς ἀνόνητος Ἀθηναίοις· τῆς μὲν γὰρ ἁμαρτάνει, Ἠϊόνα δὲ τὴν ἐπὶ Στρυμόνι λαμβάνει. ἀλλὰ καὶ οὕτω, τὸ πρῶτον ἀτύχημα εἰς ἁμάρτημα μεταλαβόντες, φυγαδεύουσιν αὐτόν. γενόμενος δ' ἐν Αἰγίνῃ μετὰ τὴν φυγήν, ὡς ἂν πλουτῶν, ἐδάνεισε τὰ πλεῖστα τῶν χρημάτων. ἀλλὰ κἀκεῖθεν μετῆλθε, καὶ διατρίβων ἐν Σκαπτῇ ὕλῃ ὑπὸ πλατάνῳ ἔγραφε· μὴ γὰρ δὴ πειθώμεθα Τιμαίῳ λέγοντι ὡς φυγὼν ᾤκησεν ἐν Ἰταλίᾳ. ἔγραφε δ' οὐδ' οὕτω μνησικακῶν τοῖς Ἀθηναίοις, ἀλλὰ φιλαλήθης ὢν καὶ τὰ ἤθη μέτριος, εἴγε οὔτε Κλέων παρ' αὐτῷ οὔτε Βρασίδας ὁ τῆς συμφορᾶς αἴτιος ἀπέλαυσε λοιδορίας, ὡς ἂν τοῦ συγγραφέως ὀργιζομένου. καίτοι οἱ πολλοὶ τοῖς ἰδίοις πάθεσι συνέθεσαν τὰς ἱστορίας, ἥκιστα μελῆσαν αὐτοῖς τῆς ἀληθείας. Ἡρόδοτος μὲν γὰρ ὑπεροφθεὶς ὑπὸ Κορινθίων, ἀποδρᾶναί φησιν αὐτοὺς τὴν ἐν Σαλαμῖνι ναυμαχίαν· Τίμαιος δ' ὁ Ταυρομενίτης Τιμολέοντα ὑπερεπήνεσε τοῦ μετρίου, καθότι Ἀνδρόμαχον τὸν αὐτοῦ πατέρα οὐ κατέλυσε τῆς μοναρχίας· Φίλιστος δὲ τῷ νέῳ Διονυσίῳ τοῖς λόγοις πολεμεῖ· Ξενοφῶν δὲ Μένωνι λοιδορεῖται τῷ Πλάτωνος ἑταίρῳ διὰ τὸν πρὸς Πλάτωνα ζῆλον. ὁ δὲ μέτριος καὶ ἐπιεικής, τῆς ἀληθείας ἥττων.

Μὴ ἀγνοῶμεν δὲ ὅτι ἐγένοντο Θουκυδίδαι πολλοί, οὗτός τε ὁ Ὀλόρου παῖς, καὶ δεύτερος δημαγωγός, Μιλησίου, ὃς καὶ Περικλεῖ διεπολιτεύσατο· τρίτος δὲ γένει Φαρσάλιος, οὗ μέμνηται Πολέμων ἐν τοῖς περὶ ἀκροπόλεως, φάσκων αὐτὸν εἶναι πατρὸς Μένωνος· τέταρτος ἄλλος Θουκυδίδης ποιητής, τὸν δῆμον Ἀχερδούσιος, οὗ μέμνηται Ἀνδροτίων ἐν τῇ Ἀτθίδι, λέγων εἶναι πατρὸς Ἀρίστωνος. συνεχρόνισε δ', ὥς φησι Πραξιφάνης ἐν τῷ περὶ ἱστορίας, Πλάτωνι τῷ κωμικῷ, Ἀγάθωνι τραγικῷ, Νικηράτῳ ἐποποιῷ καὶ Χοιρίλῳ καὶ Μελανιππίδῃ.

καὶ ἐπεὶ μὲν ἔζη Ἀρχέλαος, ἄδοξος ἦν ὡς ἐπὶ πλεῖστον, ὡς αὐτὸς Πραξιφάνης φησίν[a]· ὕστερον δὲ δαιμονίως ἐθαυμάσθη. οἱ μὲν οὖν ἐκεῖ λέγουσιν αὐτὸν ἀποθανεῖν ἔνθα καὶ διέτριβε φυγὰς ὤν, καὶ φέρουσι μαρτύριον τοῦ μὴ κεῖσθαι τὸ σῶμα ἐπὶ τῆς Ἀττικῆς· ἰκρίον γὰρ ἐπὶ τοῦ τάφου κεῖσθαι, τοῦ κενοταφίου δὲ τοῦτο γνώρισμα εἶναι ἐπιχώριον καὶ νόμιμον Ἀττικὸν τῶν ἐπὶ τοιαύτῃ δυστυχίᾳ τετελευτηκότων καὶ μὴ ἐν Ἀθήναις ταφέντων. Δίδυμος δ' ἐν Ἀθήναις, ἀπὸ τῆς φυγῆς ἐλθόντα, βιαίῳ θανάτῳ φησὶν ἀποθανεῖν· τοῦτο δέ φησι Ζώπυρον ἱστορεῖν. τοὺς γὰρ Ἀθηναίους κάθοδον δεδωκέναι τοῖς φυγάσι, πλὴν τῶν Πεισιστρατιδῶν, μετὰ τὴν ἧτταν τὴν ἐν Σικελίᾳ· ἥκοντα οὖν αὐτὸν ἀποθανεῖν βίᾳ, καὶ τεθῆναι ἐν τοῖς Κιμωνίοις μνήμασι. καὶ καταγινώσκειν εὐήθειαν ἔφη τῶν νομιζόντων αὐτὸν ἐκτὸς μὲν τετελευτηκέναι, ἐπὶ γῆς δὲ τῆς Ἀττικῆς τεθάφθαι. εἰ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρῴοις μνήμασι συλλήβδην τεθεὶς[b], οὐκ ἂν ἔτυχεν οὔτε στήλης οὔτε ἐπιγράμματος, ἣ τῷ τάφῳ προσκειμένη τοῦ συγγραφέως μηνύει τοὔνομα. ἀλλὰ δῆλον ὅτι κάθοδος ἐδόθη τοῖς φεύγουσιν, ὡς καὶ Φιλόχορος λέγει καὶ Δημήτριος ἐν τοῖς ἄρχουσιν. ἐγὼ δὲ Ζώπυρον ληρεῖν νομίζω, λέγοντα τοῦτον ἐν Θρᾴκῃ τετελευτηκέναι, κἂν ἀληθεύειν νομίζῃ Κράτιππος αὐτόν. τὸ δ' ἐν Ἰταλίᾳ Τίμαιον αὐτὸν καὶ ἄλλους λέγειν κεῖσθαι, μὴ καὶ σφόδρα καταγέλαστον ᾖ. λέγεται δ' αὐτὸν τὸ εἶδος γεγονέναι σύννουν μὲν τὸ πρόσωπον, τὴν δὲ κεφαλὴν καὶ τὰς τρίχας εἰς ὀξὺ πεφυκυίας, τήν τε λοιπὴν ἕξιν προσπεφυκέναι τῇ συγγραφῇ. παύσασθαι δὲ τὸν βίον ὑπὲρ τὰ πεντήκοντα ἔτη, μὴ πληρώσαντα τῆς συγγραφῆς τὴν προθεσμίαν.

Ζηλωτὴς δὲ γέγονεν ὁ Θουκυδίδης εἰς μὲν τὴν οἰκονομίαν Ὁμήρου, Πινδάρου δὲ εἰς τὸ μεγαλοφυὲς καὶ ὑψηλὸν τοῦ χαρακτῆρος, ἀσαφῶς δὲ λέγων ἀνὴρ[c] ἐπίτηδες, ἵνα μὴ πᾶσιν εἴη βατὸς, μηδὲ εὐτελὴς φαίνηται παντὶ τῷ βουλομένῳ νοούμενος εὐχερῶς, ἀλλὰ τοῖς λίαν σοφοῖς δοκιμαζόμενος παρὰ τούτοις θαυμάζηται· ὁ γὰρ τοῖς ἀρίστοις ἐπαινούμενος καὶ κεκριμένην δόξαν λαβὼν ἀνάγραπτον εἰς τὸν ἔπειτα χρόνον κέκτηται τὴν τιμὴν, οὐ κινδυνεύουσαν ἐξαλειφθῆναι τοῖς ἐπικρίνουσιν. ἐζήλωσε δὲ ἐπ' ὀλίγον, ὥς φησιν Ἄντυλλος, καὶ τὰς Γοργίου τοῦ Λεοντίνου παρισώσεις καὶ τὰς ἀντιθέσεις τῶν ὀνομάτων, εὐδοκιμούσας κατ' ἐκεῖνο καιροῦ παρὰ τοῖς Ἕλλησι, καὶ μέντοι καὶ Προδίκου τοῦ Κείου τὴν ἐπὶ τοῖς ὀνόμασιν ἀκριβολογίαν. μάλιστα δὲ πάντων,

[a] δηλοῖ Bekk. Poppo.

[b] Leg. ἢ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρῴοις μνήμασιν, ἢ κλέβδην τεθεὶς οὐκ ἂν——.

[c] Fortasse ὁ ἀνήρ.

ὅπερ εἴπομεν, ἐζήλωσεν Ὅμηρον, καὶ τῆς περὶ τὰ ὀνόματα ἐκλογῆς καὶ τῆς περὶ τὴν σύνθεσιν ἀκριβείας, τῆς τε ἰσχύος τῆς κατὰ τὴν ἑρμηνείαν καὶ τοῦ κάλλους καὶ τοῦ τάχους. τῶν δὲ πρὸ αὐτοῦ συγγραφέων τε καὶ ἱστορικῶν ἀψύχους ὥσπερ εἰσαγόντων τὰς συγγραφὰς, καὶ ψιλῇ μόνῃ χρησαμένων διὰ παντὸς διηγήσει, προσώποις δὲ οὐ περιθέντων λόγους τινὰς οὐδὲ ποιησάντων δημηγορίας, ἀλλ' Ἡροδότου μὲν ἐπιχειρήσαντος, οὐ μὴν ἐξισχύσαντος (δι' ὀλίγων γὰρ ἐποίησε λόγων, ὡς προσωποποιίας μᾶλλον ἤπερ δημηγορίας), μόνος ὁ συγγραφεὺς ἐξεῦρέ τε δημηγορίας καὶ τελείως ἐποίησε μετὰ κεφαλαίων καὶ διαιρέσεως, ὥστε καὶ στάσει ὑποπίπτειν τὰς δημηγορίας· ὅπερ ἐστὶ λόγων τελείων εἰκών. τριῶν δὲ ὄντων χαρακτήρων φραστικῶν, ὑψηλοῦ, ἰσχνοῦ, μέσου, παρεὶς τοὺς ἄλλους ἐζήλωσε τὸν ὑψηλὸν, ὡς ὄντα τῇ φύσει πρόσφορον τῇ οἰκείᾳ καὶ τῷ μεγέθει πρέποντα τοῦ τοσούτου πολέμου· ὧν γὰρ αἱ πράξεις μεγάλαι, καὶ τὸν περὶ αὐτῶν ἔπρεπε λόγον ἐοικέναι ταῖς πράξεσιν. ἵνα δὲ μηδὲ τοὺς ἄλλους ἀγνοῇς χαρακτῆρας, ἴσθι ὅτι μέσῳ μὲν Ἡρόδοτος ἐχρήσατο, ὃς οὔτε ὑψηλός ἐστιν οὔτε ἰσχνὸς, ἰσχνῷ δὲ ὁ Ξενοφῶν. διά γε οὖν τὸ ὑψηλὸν ὁ Θουκυδίδης καὶ ποιητικαῖς πολλάκις ἐχρήσατο λέξεσι, καὶ μεταφοραῖς τισί. περὶ δὲ πάσης τῆς συγγραφῆς ἐτόλμησάν τινες ἀποφήνασθαι, ὅτι αὐτὸ τὸ εἶδος τῆς συγγραφῆς οὐκ ἔστι ῥητορικῆς, ἀλλὰ ποιητικῆς. καὶ ὅτι μὲν οὐκ ἔστι ποιητικῆς, δῆλον ἐξ ὧν οὐχ ὑποπίπτει μέτρῳ τινί. εἰ δέ τις ἡμῖν ἀντείποι ὅτι οὐ πάντως ὁ πεζὸς λόγος ῥητορικῆς ἐστὶν, ὥσπερ οὐδὲ τὰ Πλάτωνος συγγράμματα οὐδὲ τὰ ἰατρικὰ, λέγομεν ὅτι ἀλλ' ἡ συγγραφὴ κεφαλαίοις διαιρεῖται καὶ ἐπὶ εἶδος ἀνάγεται ῥητορικῆς, κοινῶς μὲν πᾶσα συγγραφὴ ἐπὶ τὸ συμβουλευτικὸν (ἄλλοι δὲ καὶ ὑπὸ τὸ πανηγυρικὸν ἀνάγουσι, φάσκοντες ὅτι ἐγκωμιάζει τοὺς ἀρίστους ἐν τοῖς πολέμοις γενομένους), ἐξαιρέτως δὲ ἡ Θουκυδίδου ἐν τοῖς τρισὶν εἴδεσιν ὑποπίπτει, τῷ μὲν συμβουλευτικῷ διὰ τῶν ὅλων δημηγοριῶν, πλὴν τῆς Πλαταιέων καὶ Θηβαίων ἐν τῇ τρίτῃ, τῷ δὲ πανηγυρικῷ διὰ τοῦ ἐπιταφίου, τῷ δὲ δικανικῷ διὰ τῆς δημηγορίας τῶν Πλαταιέων καὶ τῶν Θηβαίων, ἃς ἀνωτέρω τῶν ἄλλων ὑπεξειλόμεθα. ὅπου γὰρ δικασταὶ κρίνουσι Λακεδαιμονίων οἱ παραγενόμενοι, καὶ κρίνεται πρὸς τὴν ἐρώτησιν ὁ Πλαταιεὺς καὶ ἀπολογεῖται περὶ ὧν ἐρωτᾶται, διὰ πλειόνων τοὺς λόγους ποιούμενος, καὶ ἀντιλέγει τούτοις ὁ Θηβαῖος, εἰς ὀργὴν τὸν Λακεδαιμόνιον προκαλούμενος, ἡ τοῦ λόγου τάξις καὶ μέθοδος καὶ τὸ σχῆμα δικανικὸν καθαρῶς ἀποφαίνει τὸ εἶδος.

Λέγουσι δέ τινες τὴν ὀγδόην ἱστορίαν νοθεύεσθαι καὶ μὴ εἶναι Θουκυδίδου, ἀλλ' οἱ μέν φασιν εἶναι τῆς θυγατρὸς αὐτοῦ, οἱ δὲ Ξενο-

φῶντος. πρὸς οὓς λέγομεν ὅτι, τῆς μὲν θυγατρὸς ὡς οὐκ ἔστι, δῆλον. οὐ γὰρ γυναικείας ἦν φύσεως τοιαύτην ἀρετήν τε καὶ τέχνην μιμήσασθαι· ἔπειτα, εἰ τοιαύτη τις ἦν, οὐκ ἂν ἐσπούδασε λαθεῖν, οὐδ' ἂν τὴν ὀγδόην ἔγραψε μόνον, ἀλλὰ καὶ ἄλλα πολλὰ κατέλιπεν ἄν, τὴν οἰκείαν ἐκφαίνουσα φύσιν. ὅτι δὲ οὐδὲ Ξενοφῶντός ἐστιν, ὁ χαρακτὴρ μόνον οὐχὶ βοᾷ· πολὺ γὰρ τὸ μέσον ἰσχνοῦ χαρακτῆρος καὶ ὑψηλοῦ. οὐ μὴν οὐδὲ Θεοπόμπου, καθά τινες ἠξίωσαν. τισὶ δὲ, καὶ μᾶλλον τοῖς χαριεστέροις, Θουκυδίδου μὲν εἶναι δοκεῖ, ἄλλως δ' ἀκαλλώπιστος, δι' ἐκτύπων γεγραμμένη, καὶ πολλῶν πλήρης ἐν κεφαλαίῳ πραγμάτων καλλωπισθῆναι καὶ λαβεῖν ἔκτασιν δυναμένων. ἔνθεν καὶ λέγομεν ὡς ἀσθενέστερον πέφρασται, καὶ ὀλίγον[a] καθότι ἀρρωστῶν αὐτὴν φαίνεται συντεθεικώς. ἀσθενοῦντος δὲ σώματος βραχύ τι καὶ ὁ λογισμὸς ἀτονώτερος εἶναι φιλεῖ· μικροῦ γὰρ συμπάσχουσιν ἀλλήλοις ὅ τε λογισμὸς καὶ τὸ σῶμα. ἀπέθανε δὲ μετὰ τὸν πόλεμον τὸν Πελοποννησιακὸν ἐν τῇ Θρᾴκῃ, συγγράφων τὰ πράγματα τοῦ εἰκοστοῦ καὶ πρώτου ἐνιαυτοῦ. εἴκοσι γὰρ καὶ ἑπτὰ κατέσχεν ὁ πόλεμος. τὰ δὲ τῶν ἄλλων ἓξ ἐτῶν πράγματα ἀναπληροῖ ὅ τε Θεόπομπος καὶ ὁ Ξενοφῶν, οἷς συνάπτει τὴν Ἑλληνικὴν ἱστορίαν. Ἰστέον δὲ ὅτι στρατηγήσας ὁ Θουκυδίδης ἐν Ἀμφιπόλει, καὶ δόξας ἐκεῖ βραδέως ἀφικέσθαι, καὶ προλαβόντος αὐτὸν τοῦ Βρασίδου, ἐφυγαδεύθη ὑπ' Ἀθηναίων, διαβάλλοντος αὐτὸν τοῦ Κλέωνος· διὸ καὶ ἀπεχθάνεται τῷ Κλέωνι, καὶ ὡς μεμηνότα αὐτὸν εἰσάγει πανταχοῦ. καὶ ἀπελθὼν, ὥς φησιν, ἐν τῇ Θρᾴκῃ, τὸ κάλλος ἐκεῖ τῆς συγγραφῆς συνέθηκεν. ἀφ' οὗ μὲν γὰρ ὁ πόλεμος ἤρξατο, ἐσημειοῦτο τὰ λεγόμενα ἅπαντα καὶ τὰ πραττόμενα, οὐ μὴν κάλλους ἐφρόντισε τὴν ἀρχὴν ἀλλ' ἢ τοῦ μόνον σῶσαι τῇ σημειώσει τὰ πράγματα· ὕστερον δὲ μετὰ τὴν ἐξορίαν ἐν Σκαπτῇ ὕλῃ τῆς Θρᾴκης χωρίῳ διαιτώμενος, συνέταξε μετὰ κάλλους ἃ ἐξ ἀρχῆς μόνον ἐσημειοῦτο διὰ τὴν μνήμην. ἔστι δὲ τοῖς μύθοις ἐναντίος διὰ τὸ χαίρειν ταῖς ἀληθείαις. οὐ γὰρ ἐπετήδευσε τοῖς ἄλλοις ταὐτὸν συγγραφεῦσιν οὐδὲ ἱστορικοῖς, οἳ μύθους ἐγκατέμιξαν ταῖς ἑαυτῶν ἱστορίαις, τοῦ τερπνοῦ πλέον τῆς ἀληθείας ἀντιποιούμενοι. ἀλλ' ἐκεῖνοι μὲν οὕτω· τῷ συγγραφεῖ δ' οὐκ ἐμέλησε πρὸς τέρψιν τῶν ἀκουόντων, ἀλλὰ πρὸς ἀκρίβειαν τῶν μανθανόντων γράφειν. καὶ γὰρ ὠνόμασεν ἀγώνισμα τὴν ἑαυτοῦ συγγραφήν. πολλὰ γὰρ τῶν πρὸς ἡδονὴν ἀπέφυγε, τὰς παρενθήκας, ἃς εἰώθασι ποιεῖν οἱ πλείονες, ἀποκλίνας, ὅπου γε καὶ παρ' Ἡροδότῳ καὶ ὁ δελφίς ἐστιν ὁ φιλήκοος καὶ Ἀρίων ὁ κυβερνώμενος μουσικῇ, καὶ ὅλως ἡ δευτέρα τῶν

[a] An fuit ὀλίγου?

ἱστοριῶν τὴν ὑπόθεσιν ψεύδεται. ὁ δὲ συγγραφεὺς οὗτος, ἂν ἀναμνησθῇ τινὸς περιττοῦ, διὰ μὲν τὴν ἀνάγκην λέγει, διηγεῖται δὲ μόνον εἰς γνῶσιν τῶν ἀκουόντων ἀφικνούμενος. ὅ τε γὰρ περὶ Τηρέως αὐτῷ λόγος πέφρασται μόνον περὶ παθῶν τῶν γυναικῶν, ἥ τε Κυκλώπων ἱστορία τῶν τόπων ἐμνημονεύθη χάριν, καὶ ὁ Ἀλκμαίων, ὅτε σωφρονεῖ[a], μνημονεύεται, ἔνθα τὰ τῆς σωφροσύνης αὐτοῦ νήσους ποιεῖ, τὰ δ' ἄλλα οὐκ ἀκριβοῖ. περὶ μὲν οὖν τοὺς μύθους τοιοῦτος. δεινὸς δὲ ἠθογραφῆσαι. καὶ ἐν μὲν τοῖς μέρεσι σαφής, ὑπὸ δὲ τὴν σύνταξιν ἐνίοτε διὰ τὸ ἐπιτεῖνον τῆς ἑρμηνείας ἄδηλος εἶναι δοκῶν. ἔχει δὲ χαρακτῆρα ὑπέρσεμνον καὶ μέγαν. τὸ δὲ τῆς συνθέσεως, τραχύτητος ὂν μεστόν, καὶ ἐμβριθὲς καὶ ὑπερβατικόν, ἐνίοτε δὲ καὶ ἀσαφές. αἱ δὲ βραχύτητες θαυμασταί, καὶ τῶν λέξεων οἱ νόες πλείονες. τὸ δὲ γνωμολογικὸν αὐτοῦ πάνυ ἐπαινετόν. ἐν δὲ ταῖς ἀφηγήσεσι σφόδρα δυνατός, ναυμαχίας ἡμῖν καὶ πολιορκίας, νόσους τε καὶ στάσεις διηγούμενος. πολυειδὴς δὲ ἐν τοῖς σχήμασι, τὰ πολλὰ καὶ τῶν Γοργίου τοῦ Λεοντίνου μιμούμενος, ταχὺς ἐν ταῖς σημασίαις, πικρὸς ἐν ταῖς αὐστηρότησιν, ἠθῶν μιμητὴς καὶ ἄριστος διαγραφεύς. ὄψει γοῦν παρ' αὐτῷ φρόνημα Περικλέους, καὶ Κλέωνος οὐκ οἶδ' ὅ τι ἂν εἴποι τις, Ἀλκιβιάδου νεότητα, Θεμιστοκλέους πάντα, Νικίου χρηστότητα, δεισιδαιμονίαν, εὐτυχίαν μέχρι Σικελίας, καὶ ἄλλα μυρία, ἃ κατὰ μέρος ἐπιδεῖν πειρασόμεθα. ὡς ἐπὶ πλεῖστον δὲ χρῆται τῇ ἀρχαίᾳ ἀτθίδι [τῇ παλαιᾷ], ἣ τὸ $\bar{\xi}$ ἀντὶ τοῦ $\bar{\sigma}$ παρείληφεν, ὅταν ξυνέγραψε καὶ ξυμμαχίαν λέγῃ, καὶ τὴν δίφθογγον τὴν $\overline{\alpha\iota}$ ἀντὶ τοῦ $\bar{\alpha}$ γράφῃ, αἰεὶ λέγων. καὶ ὅλως ἐφευρετής ἐστι καινῶν ὀνομάτων. τὰ μὲν γάρ ἐστιν ἀρχαιότερα τῶν κατ' αὐτὸν χρόνων, τὸ Αὐτοβοεὶ καὶ τὸ Πολεμησείοντες καὶ Παγχάλεπον καὶ Ἁμαρτάδα καὶ ὕλης Φακέλους· τὰ δὲ ποιηταῖς μέλει, οἷον τὸ Ἐπιλύγξαι[b] καὶ τὸ Ἐπηλύται καὶ τὸ Ἀνακῶς καὶ τὰ τοιαῦτα· τὰ δ' ἴδια, οἷον Ἀποσίμωσις καὶ Κωλύμη καὶ Ἀποτείχισις, καὶ ὅσα ἄλλα παρ' ἄλλοις μὲν οὐ κεῖται, ὑπ' αὐτοῦ δὲ λέλεκται. μέλει δὲ αὐτῷ καὶ ὄγκου τῶν ὀνομάτων καὶ δεινότητος τῶν ἐνθυμημάτων, καὶ ὥσπερ φθάσαντες εἴπομεν, βραχύτητος συντάξεως· τὰ γὰρ πολλὰ τῶν πραγμάτων καὶ λέξει δείκνυται. τέθεικε δὲ πολλάκις καὶ πάθη καὶ πράγματα ἀντ' ἀνδρῶν, ὡς τὸ Ἀντίπαλον δέος. ἔχει δὲ καί τι τοῦ πανηγυρικοῦ, ἐν οἷς ἐπιταφίους λέγει, καὶ ποικίλως εἰρωνείας εἰσφέρων, καὶ ἐρωτήσεις ποιούμενος, καὶ φιλοσόφοις εἴδεσι δημηγορῶν· ἐν οἷς γὰρ ἀμοιβαῖός ἐστι, φιλοσοφεῖ. τὴν μέντοι ἰδέαν αὐτοῦ τῶν λέξεων καὶ τῶν συνθέσεων αἰτιῶνται οἱ πλείους, ὧν ἐστὶ Διο-

[a] Vulgo σωφρονεῖν. [b] Fortasse ἐπηλυγάζεσθαι. STEPHAN.

νύσιος ὁ Ἁλικαρνασσεύς· μέμφεται γὰρ αὐτῷ ὡς πεζῇ καὶ πολιτικῇ λέξει χρῆσθαι μὴ δυναμένῳ, οὐκ εἰδὼς ὅτι ταῦτα πάντα δυνάμεώς ἐστι περιττῆς καὶ ἕξεως πλεονεξία. φαίνεται δὲ ἐπὶ τῶν Ἡροδότου χρόνων γενόμενος, εἴγε ὁ μὲν Ἡρόδοτος μέμνηται τῆς Θηβαίων ἐσβολῆς ἐς τὴν Πλάταιαν, περὶ ἧς ἱστορεῖ Θουκυδίδης ἐν τῇ δευτέρᾳ. λέγεται δέ τι καὶ τοιοῦτον, ὥς ποτε τοῦ Ἡροδότου τὰς ἰδίας ἱστορίας ἐπιδεικνυμένου παρὼν τῇ ἀκροάσει Θουκυδίδης καὶ ἀκούσας ἐδάκρυσεν· ἔπειτά φασι τὸν Ἡρόδοτον τοῦτο θεασάμενον εἰπεῖν αὐτοῦ πρὸς τὸν πατέρα τὸν Ὄλορον "ὦ Ὄλορε, ὀργᾷ ἡ φύσις τοῦ υἱοῦ σου πρὸς μαθήματα." ἐτελεύτησε δὲ ἐν τῇ Θρᾴκῃ· καὶ οἱ μὲν λέγουσιν ὅτι ἐκεῖ ἐτάφη, ἄλλοι δὲ λέγουσιν ὅτι ἐν ταῖς Ἀθήναις ἠνέχθη τὰ ὀστᾶ αὐτοῦ κρύφα παρὰ τῶν συγγενῶν, καὶ οὕτως ἐτάφη· οὐ γὰρ ἐξῆν φανερῶς θάπτειν ἐν Ἀθήναις τὸν ἐπὶ προδοσίᾳ φεύγοντα. ἔστι δὲ αὐτοῦ τάφος πλησίον τῶν πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ Κοίλη καλεῖται, καθά φησιν Ἄντυλλος, ἀξιόπιστος ἀνὴρ μαρτυρῆσαι, καὶ ἱστορίαν γνῶναι καὶ διδάξαι δεινός. καὶ στήλη δέ, φησίν, ἕστηκεν ἐν τῇ Κοίλῃ, ΘΟΥΚΥΔΙ΄ΔΗΣ ʼΟΛΟ΄ΡΟΥ ʽΑΛΙΜΟΥ΄ΣΙΟΣ ἔχουσα ἐπίγραμμα· τινὲς δὲ προσέθηκαν καὶ τὸ ʼΕΝΘΑ΄ΔΕ ΚΕΙ͂ΤΑΙ. ἀλλὰ λέγομεν ὅτι νοούμενόν ἐστι τοῦτο καὶ προσυπακουόμενον· οὐδὲ γὰρ ἔκειτο ἐν τῷ ἐπιγράμματι. ἔστι δὲ τὴν ἰδέαν καὶ τὸν χαρακτῆρα μεγαλοπρεπής, ὡς μηδὲ ἐν τοῖς οἴκτοις ἀφίστασθαι τοῦ μεγαλοπρεποῦς· ἐμβριθὴς τὴν φράσιν, ἀσαφὴς τὴν διάνοιαν διὰ τὸ ὑπερβατοῖς χαίρειν, ὀλίγοις ὀνόμασι πολλὰ πράγματα δηλῶν, καὶ ποικιλώτατος μὲν ἐν τοῖς τῆς λέξεως σχήμασι, κατὰ δὲ τὴν διάνοιαν τοὐναντίον ἀσχημάτιστος. οὔτε γὰρ εἰρωνείαις οὔτε ἐπιτιμήσεσιν οὔτε ταῖς ἐν πλαγίου ῥήσεσιν οὔτε ἄλλαις τισὶ πανουργίαις πρὸς τὸν ἀκροατὴν κέχρηται, τοῦ Δημοσθένους μάλιστα ἐν τούτοις ἐπιδεικνυμένου τὴν δεινότητα. οἶμαι δὲ οὐκ ἀγνοίᾳ σχηματισμοῦ τοῦ κατὰ διάνοιαν παρεῖναι τὸν Θουκυδίδην τὸ τοιοῦτον, ἀλλὰ τοῖς ὑποκειμένοις προσώποις πρέποντας καὶ ἁρμόζοντας συντιθέντα τοὺς λόγους. οὐ γὰρ ἔπρεπε Περικλεῖ καὶ Ἀρχιδάμῳ καὶ Νικίᾳ καὶ Βρασίδᾳ, ἀνθρώποις μεγαλόφροσι καὶ γενναίοις καὶ ἡρωϊκὴν ἔχουσι δόξαν, λόγους εἰρωνείας καὶ πανουργίας περιτιθέναι, ὡς μὴ παρρησίαν ἔχουσι φανερῶς ἐλέγχειν καὶ ἄντικρυς μέμφεσθαι καὶ ὁτιοῦν βούλονται λέγειν. διὰ τοῦτο τὸ ἄπλαστον καὶ ἀνηθοποίητον ἐπετήδευσε, σώζων κἀν τούτοις τὸ προσῆκον καὶ τῇ τέχνῃ δοκοῦν· τεχνίτου γὰρ ἀνδρὸς φυλάξαι τοῖς προσώποις τὴν ἐπιβάλλουσαν δόξαν καὶ τοῖς πράγμασι τὸν ἀκόλουθον κόσμον. Ἰστέον δὲ ὅτι τὴν πραγματείαν αὐτοῦ οἱ μὲν κατέτεμον εἰς τρεισκαίδεκα ἱστο-

ρίας, ἄλλοι δὲ ἄλλως. ὅμως δὲ ἡ πλείστη καὶ ἡ κοινὴ κεκράτηκε, τὸ μέχρι τῶν ὀκτὼ διῃρῆσθαι τὴν πραγματείαν, ὡς καὶ ἐπέκρινεν ὁ Ἀσκληπιός.

ΑΛΛΑ ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ, ΑΔΕΣΠΟΤΑ.

ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος Ὀλόρου ἦν παῖς, Θρᾴκιον δὲ αὐτῷ τὸ γένος. καὶ γὰρ ὁ πατὴρ αὐτῷ Ὄλορος ἐκ Θρᾴκης εἶχε τοὔνομα. γέγονε δὲ τῶν Μιλτιάδου συγγενής. αὐτίκα γοῦν ἔνθα Μιλτιάδης περὶ Κοίλην τέθαπται, ἐνταῦθα καὶ Θουκυδίδης τέθαπται. ὁ δὲ Μιλτιάδης ἔγημε τοῦ Θρᾳκῶν βασιλέως θυγατέρα Ἡγησιπύλην. γέγονε δὲ Ἀντιφῶντος τοῦ Ῥαμνουσίου μαθητής, δεινοῦ λέγειν, καὶ ὑπόπτου γενομένου τοῖς δικαστηρίοις. καὶ διὰ ταῦτα λέγοντος μὲν οὐκ ἠνείχοντο αὐτοῦ, γράφειν δὲ ἐπεχείρησε τοὺς λόγους, καὶ ἐξέδωκε τοῖς δεομένοις. ἐμαρτύρησε δὲ αὐτῷ καὶ Θουκυδίδης ὁ μαθητὴς ὅτι ᾧ ἂν σύμβουλος γένοιτο, ἄριστα ἐκεῖνος ἀπήλλαττεν εἰς τὰς δίκας. ἀλλ' ὁ μὲν ἔδοξε πονηρὸς Ἀντιφῶν εἶναι, καὶ περὶ τέλη τοῦ Πελοποννησιακοῦ πολέμου κριθεὶς προδοσίας, ὡς Λακεδαιμονίοις μὲν τὰ ἄριστα κατὰ πρεσβείαν παραινέσας, Ἀθηναίοις δὲ ἀλυσιτελέστατα, ἑάλω. καὶ σὺν αὐτῷ διεφθάρησαν Ἀρχεπτόλεμος καὶ Ὀνομακλῆς, ὧν καὶ κατεσκάφησαν καὶ αἱ οἰκίαι, καὶ τὸ γένος τὸ μὲν διεφθάρη, τὸ δὲ ἄτιμον ἐγένετο. στρατηγικὸς δὲ ἀνὴρ ὁ Θουκυδίδης γενόμενος, καὶ τὰ περὶ Θάσον πιστευθεὶς μέταλλα, πλούσιος μὲν ἦν καὶ μέγα ἐδύνατο· ἐν δὲ τῷ Πελοποννησιακῷ πολέμῳ αἰτίαν ἔσχε προδοσίας ἐκ βραδυτῆτός τε καὶ ὀλιγωρίας. ἔτυχε μὲν γὰρ Βρασίδας τὰς ἐπὶ Θρᾴκης καταλαβὼν πόλεις Ἀθηναίων, ἀφιστὰς μὲν Ἀθηναίων, Λακεδαιμονίοις δὲ προστιθείς· κἀνταῦθα δέον ταχέως ἀναπλεῦσαι, καὶ σῶσαι μὲν τὴν Ἠϊόνα ἐγγὺς κειμένην, περιποιῆσαι δὲ τὴν Ἀμφίπολιν, μέγα κτῆμα τοῖς Ἀθηναίοις, τὴν μὲν Ἠϊόνα ἐδυνήθη φθάσας σῶσαι, τὴν δὲ Ἀμφίπολιν ἀπώλεσε. καίτοι Κλέων βοηθῶν ταῖς ἐπὶ Θρᾴκης πόλεσι κατέπλευσε μὲν εἰς Ἀμφίπολιν, ἀλλ' ὅμως μάχης γενομένης Βρασίδας μὲν ὁ Λακεδαιμόνιος ἐνίκησεν αὐτόν, Κλέων δὲ ἀπέθανεν, ὑπὸ Μυρκινίου πελταστοῦ βληθείς. οὐ μὴν ἀλλὰ καὶ Βρασίδας τῆς νίκης αἰσθόμενος ἀπέθανε, καὶ Ἀμφίπολις Ἀθηναίων ἀπέστη, Λακεδαιμονίων δὲ ἐγένετο. ἔνθα καὶ τὰ Ἁγνώνεια οἰκοδομήματα καθελόντες οἱ Ἀμφιπολῖται Βρασίδεια ἐκάλεσαν, μισήσαντες μὲν τὴν Ἀττικὴν ἀποικίαν, λακωνίσαντες δὲ κἀν τούτῳ, καὶ τὴν τιμὴν μεταθέντες εἰς Λακεδαί-

μονα. γενόμενος δὲ φυγὰς ὁ Θουκυδίδης ἐσχόλαζε τῇ ξυγγραφῇ τοῦ Πελοποννησιακοῦ πολέμου, καὶ διὰ τοῦτο δοκεῖ πολλὰ χαρίζεσθαι μὲν Λακεδαιμονίοις, κατηγορεῖν δὲ Ἀθηναίων τὴν τυραννίδα καὶ πλεονεξίαν. οὗ[a] γὰρ καιρὸς αὐτῷ κατειπεῖν Ἀθηναίων ἐγένετο, Κορινθίων κατηγορούντων ἢ Λακεδαιμονίων μεμφομένων ἢ Μιτυληναίων αἰτιωμένων, πολὺς ἐν τοῖς ἐγκλήμασι τοῖς Ἀττικοῖς ἐρρύη· καὶ τὰς μὲν νίκας τὰς Λακωνικὰς ἐξῆρε τῷ λόγῳ, τὰς δὲ ξυμφορὰς ηὔξησε τὰς Ἀττικάς, ὅπου καὶ τὰς ἐν Σικελίᾳ. πέπαυται δὲ τὸ τῆς συγγραφῆς ἐν τῇ ναυμαχίᾳ τῇ περὶ Κυνὸς σῆμα, τουτέστι περὶ τὸν Ἑλλήσποντον, ἔνθα δοκοῦσι καὶ νενικηκέναι Ἀθηναῖοι. τὰ δὲ μετὰ ταῦτα ἑτέροις γράφειν κατέλιπε, Ξενοφῶντι καὶ Θεοπόμπῳ. εἰσὶ δὲ καὶ αἱ ἐφεξῆς μάχαι. οὔτε γὰρ τὴν δευτέραν ναυμαχίαν τὴν περὶ Κυνὸς σῶμα, ἣν Θεόπομπος εἶπεν, οὔτε τὴν περὶ Κύζικον, ἣν ἐνίκα Θρασύβουλος καὶ Θηραμένης καὶ Ἀλκιβιάδης, οὔτε τὴν ἐν Ἀργινούσαις ναυμαχίαν, ἔνθα νικῶσιν Ἀθηναῖοι Λακεδαιμονίους, οὔτε τὸ κεφάλαιον τῶν κακῶν τῶν Ἀττικῶν, τὴν ἐν Αἰγὸς ποταμοῖς ναυμαχίαν, ὅπου καὶ τὰς ναῦς ἀπώλεσαν Ἀθηναῖοι καὶ τὰς ἑξῆς ἐλπίδας· καὶ γὰρ τὸ τεῖχος αὐτῶν καθῃρέθη, καὶ ἡ τῶν τριάκοντα τυραννὶς κατέστη, καὶ πολλαῖς ξυμφοραῖς περιέπεσεν ἡ πόλις, ἃς ἠκρίβωσε Θεόπομπος. ἦν δὲ τῶν πάνυ κατὰ γένος Ἀθήνῃσι δοξαζομένων ὁ Θουκυδίδης. δεινὸς δὲ δόξας εἶναι ἐν τῷ λέγειν, πρὸ τῆς συγγραφῆς προέστη τῶν πραγμάτων· πρώτην δὲ τῆς ἐν τῷ λέγειν δεινότητος τήνδε ἐποιήσατο τὴν ἐπίδειξιν. Πυριλάμπης γάρ τις τῶν πολιτῶν ἄνδρα φίλον καὶ ἐρώμενον ἴδιον διά τινα ζηλοτυπήσας ἐφόνευσε· ταύτης δὲ τῆς δίκης ἐν Ἀρείῳ πάγῳ κινουμένης[b] πολλὰ τῆς ἰδίας σοφίας ἐπεδείξατο, ἀπολογίαν ποιούμενος ὑπὲρ τοῦ Πυριλάμπους, καὶ Περικλέους κατηγοροῦντος ἐνίκα. ὅθεν καὶ στρατηγὸν αὐτὸν ἑλομένων Ἀθηναίων, ἄρχων προέστη τοῦ δήμου. μεγαλόφρων δὲ ἐν τοῖς πράγμασι γενόμενος, ἅτε φιλοχρηματῶν, οὐκ εἴα τὸν[c] πλείονα χρόνον προστατεῖν τοῦ δήμου. πρῶτον μὲν γὰρ ὑπὸ τοῦ Ξενοκρίτου, ὡς Σύβαριν ἀποδημήσας, ὡς ἐπανῆλθεν εἰς Ἀθήνας, συγχύσεως δικαστηρίου φεύγων ἑάλω· ὕστερον δὲ ἐξοστρακίζεται ἔτη δέκα. φεύγων δὲ ἐν Αἰγίνῃ διέτριβε, κἀκεῖ λέγεται τὰς ἱστορίας αὐτὸν συντάξασθαι. τότε δὲ τὴν φιλαργυρίαν αὐτοῦ μάλιστα φανερὰν γενέσθαι· ἅπαντας γὰρ Αἰγινήτας κατατοκίζων ἀναστάτους ἐποίησε, μετὰ δὲ τὴν ἱστορίαν φασὶ συντετάχθαι τῷ συγγραφεῖ τὸ προοίμιον, ἐπεὶ τῶν ἐν τῷ πολέμῳ μέμνηται γεγονότων, ὥσπερ τῆς Δήλου καθάρσεως, ἣν περὶ τὸ ἕβδομον ἔτος ἐπὶ Εὐθύνου ἄρχοντος γεγενῆσθαί φασι. μέμνηται δὲ ἐν αὐτῷ καὶ τῆς τοῦ πολέμου τελευτῆς,

[a] Vulgo οὐ. [b] κρινομένης Bekk. [c] εἴα τὸν] An εἴᾶτο Bekk.

λέγων "Ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου." ἀλλὰ καὶ ἐν ἀρχῇ φησὶ "Κίνησις γὰρ [a] *αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο, καὶ μέρει "τινὶ τῶν βαρβάρων, ὡς δὲ εἰπεῖν, καὶ ἐπὶ πλεῖστον ἀνθρώπων." πληρώσας δὲ τὴν ὀγδόην ἱστορίαν ἀπέθανε νόσῳ. σφάλλονται γὰρ οἱ λέγοντες μὴ Θουκυδίδου εἶναι τὴν ὀγδόην, ἀλλ' ἑτέρου συγγραφέως. τελευτήσας δ' ἐν Ἀθήνῃσιν ἐτάφη πλησίον τῶν Μελιτίδων πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ προσαγορεύεται Κοίλη, εἴτε αὐτὸς ἐπανελθὼν Ἀθήναζε ἐκ τῆς φυγῆς τοῦ ὁρισθέντος χρόνου πληρωθέντος, καὶ τελευτήσας ἐν τῇ ἰδίᾳ πατρίδι, εἴτε μετακομισθέντων αὐτοῦ τῶν ὀστέων ἀπὸ Θρᾴκης, ἐκεῖ καταστρέψαντος τὸν βίον· λέγεται γὰρ ἐπ' ἀμφότερα. καὶ στήλη τις ἀνέστηκεν ἐν τῇ Κοίλῃ τοῦτο ἔχουσα τὸ ἐπίγραμμα.*

ΘΟΥΚΥΔΙ'ΔΗΣ 'ΟΛΟ'ΡΟΥ 'ΑΛΙΜΟΥ'ΣΙΟΣ 'ΕΝΘΑ'ΔΕ ΚΕΙ͂ΤΑΙ.

[a] *αὕτη δὴ* Bekk. Poppo.

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

Α.

I. ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντές τε 5 ἦσαν ἐς αὐτὸν ἀμφότεροι παρασκευῇ τῇ πάσῃ, καὶ τὸ ἄλλο Ἑλληνικὸν ὁρῶν ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθὺς, τὸ δὲ καὶ διανοούμενον. 2 κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο καὶ μέρει τινὶ τῶν βαρβάρων, 10

The subject of this history is the Peloponnesian war; a far more important war than Greece had ever known before. To prove its greater importance, Thucydides reviews the state of Greece from the earliest times down to the commencement

2. τῶν Ἀθηναίων καὶ Πελοποννησίων I. ἐπολέμισαν I. 6. ἤισαν F. ἦσαν corr. G. (cujus margo μετὰ σπουδῆς ἐπορεύοντο) et Bekk. ceteri codices ἦσαν. τῇ om. I. 7. ἄλλον c.e. συνιστάμενον c.e. 8. πρὸς ἑκατέρους] om. H.I.a.c.e. et pr. F. 9. κίνησίς τε γὰρ g. αὕτη δὴ μεγίστη F.H.I.V.c.e.

3. ἀρξάμενος—ἐλπίσας] This preface was apparently written after the conclusion of the war, when Thucydides began to digest the information which he had previously collected into the form of a regular history. In this way he lived to complete six books entirely; to the seventh, as some think, his final touches are wanting; and the eighth is altogether unfinished. The materials which he had collected for the last years of the war were probably lost at his death, unless we conceive it possible that Xenophon might have availed himself of them for his continuation of Thucydides' History.

5. ὅτι ἀκμάζοντές τε ἦσαν, καὶ—ὁρῶν] Transit a constructione per ὅτι ad participium. Nam καὶ pertinet ad præcedens τε post ἀκμάζοντες. Haack.

ἀκμάζοντες ἦσαν ἐς αὐτὸν] "They were "most excellently provided with resources *for war*." Bekker, in his latest edition, reads ᾖσαν, that is, ἤϊσαν; and Duker, in defence of this reading, (which is noticed by several of the ancient grammarians,) refers to Thucyd. I. 118, 2. ἰέναι ἐς τοὺς πολέμους, and 123, 1. θαρσοῦντας ἰέναι ἐς τὸν πόλεμον. Poppo, Göller, and Krüger, retain the common reading ἦσαν; and Krüger observes, "ἀκμάζειν ἔς τι eodem modo dictum ut "II. 8, 1. ἔρρωντο ἐς τὸν πόλεμον."

8. διανοούμενον.] Repete ξυνίστασθαι. Conf. I. 124, 2. ὥστε τῶν μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι, i.e. διανοεῖσθαι ἄρχειν. Conf. etiam V. 80, 2. Göller.

9. κίνησις γὰρ—ἀνθρώπων. "For this was "the greatest general movement which "ever befell the Greeks, and a large "portion of the barbarians, and one may "almost say, a great part of mankind." It may be doubtful whether Thucydides

3 of the Peloponnesian war. Chapp. 2—19.

ὡς δὲ εἰπεῖν καὶ ἐπὶ πλεῖστον ἀνθρώπων. τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὑρεῖν διὰ χρόνου πλῆθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων, ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ μεγάλα νομίζω γενέσθαι, οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ 5 ἄλλα. II. φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι

Its earliest state was one of mere barbarism: its inhabitants were migratory tribes.

βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὖσαι τὰ πρότερα, καὶ ῥᾳδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες, βιαζόμενοι ὑπό τινων ἀεὶ

3. ἀδύνατα A.B.N.O.Q.V.c.e.f.g.h. et margo L. cum Suida v. ἀδύνατα ἦν et Schol. Eurip. Hippol. 269; ceteri (inter quos F.G.) ἀδύνατον cum Dionysio p. 164 et 858 et 871. 4. ξυμβαίνει B.E.V.a.b.f.g. συμβαίνειν I. συμβαίνει ceteri. 6. γὰρ] μὲν A. 7. μετανάστης τε οὖσα g. 8. ἕκαστος Dionys. p. 872. 9. ὑπό τινων αἰεὶ E, qui raro vel nunquam ἀεί; ἀεὶ ὑπό τινων P.Q.

actually meant to say this, or whether he meant to confine the words μεγίστη δὴ to the Greeks alone, and merely to say that "it extended itself to a large portion of "the barbarians." But the first and simple meaning of the words may be taken without difficulty; for Thucydides expressly calls the Peloponnesian war greater than the Persian in ch. 23, 1, 2; and no other war except the Persian could within his knowledge enter into comparison with it. The expression μέρει τινὶ resembles, I suppose, the sense of the same words in ch. 23, 4. and in VII. 30, 2. "a large proportion of the barbarians." See the notes there.

1. For the expression ἐπὶ πλεῖστον ἀνθρώπων, see note to I. 49, 7.

2. πρὸ αὐτῶν] The plural pronoun refers to some such expression as τὰ τοῦ πολέμου, or τὰ Πελοποννησίακα, as we often find the Persian war called τὰ Μηδικά.

3. Lectio altera, ἀδύνατα, eundem omnino sensum efficit: sed magis Thucydideam (utpote veteri linguæ Atticæ, qua potissimum utitur Thucydides, magis convenientem) esse crediderim. Sic certe I. 59, 2. νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρός τε Περδίκκαν πολεμεῖν. Sic etiam III. 88, 1. θέρους γὰρ δι' ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. Et alibi, V. 14, 3. ὥστ' ἀδύνατα ἐφαίνετο Ἀργείοις καὶ Ἀθηναίοις ἅμα πολεμεῖν. Nec vero isto tantum nomine in plurali potius quam in singulari uti solet, sed παριτητέα itidem atque ἐπιχειρητέα, quin etiam, πλευστέα, pro παριτητέον, et ἐπιχειρητέον, atque πλευστέον, dicit. STEPH. Cf. Valcken. ad Eurip. Hippol. p. 203. Koen. ad Gregor. p. 53. BEKK.

4. ὧν—πιστεῦσαι ξυμβαίνει] Ad ὧν repetenda præpositio ἐξ, ut monuit Schæfer; ad Dionys. p. 325. Conf. I. 28. παρὰ πόλεσιν αἷς ἂν ἀμφότεροι ξυμβῶσιν, i. e. παρ' αἷς. GÖLLER. Others refer the genitive ὧν to σκοποῦντι, and others again to πιστεῦσαι; but neither of these constructions can, I think, be admitted. Krüger thinks that ὧν is put, by what is technically called the attraction of its antecedent τεκμηρίων, instead of the accusative ἅ, which would naturally be required by the participle σκοποῦντι. Göller, in his second edition, seems inclined to adopt this last explanation, which indeed is the simplest of any.

ἐπὶ μακρότατον σκοποῦντι] The Scholiast and Poppo explain these words as signifying, "diutissime perpendere." I believe that the interpretation given by Göller in his first edition was the true one, "so weit als möglich in der For-"schung zurückgehend," "going back "as far as possible in my inquiry." Compare Herodotus IV. 16, 3. ὅσον μὲν ἡμεῖς ἀτρεκέως ἐπὶ μακρότατον οἷοί τ' ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρήσεται.

7. μεταναστάσεις τε οὖσαι] Supply φαίνονται.

9. βιαζόμενοι ὑπό τινων ἀεὶ πλειόνων] Coacti ab iis quicunque majore numero ipsos invaderent. HAACK.

πλειόνων. τῆς γὰρ ἐμπορίας οὐκ οὔσης, οὐδ' ἐπιμιγνύντες 2 ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὑτῶν ἕκαστοι ὅσον ἀποζῆν, καὶ περιουσίαν χρημάτων οὐκ ἔχοντες οὐδὲ γῆν φυτεύοντες, ἄδηλον ὂν ὁπότε τις ἐπελθὼν,
5 καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ. μάλιστα δὲ τῆς γῆς ἡ 3 ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν, ἥ τε νῦν
10 Θεσσαλία καλουμένη, καὶ Βοιωτία, Πελοποννήσου τε τὰ πολλὰ πλὴν Ἀρκαδίας, τῆς τε ἄλλης ὅσα ἦν κράτιστα. διὰ γὰρ 4 ἀρετὴν γῆς αἵ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι στάσεις ἐνεποίουν ἐξ ὧν ἐφθείροντο, καὶ ἅμα ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο. τὴν γοῦν Ἀττικὴν ἐκ τοῦ ἐπὶ πλεῖστον διὰ 5
15 τὸ λεπτόγεων ἀστασίαστον οὖσαν ἄνθρωποι ᾤκουν οἱ αὐτοὶ

1. ἐμπορείας i. 2. ἀλλήλους I. 3. ἑαυτῶν Q.a.e.f. cum Dionysio p. 169. ἀποζῆν Bekk. 5. ἀτειχίστων ὄντων ἀφαιρήσεται a. τε] om. Dionysius p. 165. καθ' ἡμέραν] om. L.O. 6. ἀναγκαίας f. 7. ἀνίσταντο f. cum Dionysio l.l. qui ἀπανίσταντο p. 805. 9. εἶχεν] ἐλάμβανεν Maximus Tyrius 2. p. 84. Reisk. 10. καλουμένη Θεσσαλία V. 12. ἐγγιγνόμεναι A.F.H.a.b.c. γιγνόμεναι e. γενόμεναι f. ceteri ἐγγινόμεναι. 14. Ἀττικὴν διὰ τὸ λεπτόγεων εἶναι ἀστασ. Maximus l. l. 15. λεπτόγαιων V. οἱ] om. I.

3. ἀποζῆν] To get a living *from*. To live *on*.

4. ἄδηλον ὂν] Compare a similar construction in Livy, VIII. 17. Alexander, incertum qua fide culturus, pacem cum Romanis fecit.

9. ἥ τε νῦν Θεσσαλία καλουμένη] See Herodot. VII. 176, 6. Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν, οἰκήσοντες γῆν τὴν Αἰολίδα, τήνπερ νῦν ἐκτέαται.

14. ἐκ τοῦ ἐπὶ πλεῖστον—οὖσαν] The Scholiast and Göller, in his first edition, explain this by considering οὖσαν to be used instead of εἶναι. There would then be a confusion between two distinct modes of expression, ἐκ τοῦ—ἀστασίαστον εἶναι, and τὴν γοῦν Ἀττικὴν—ἀστασίαστον οὖσαν, leaving out ἐκ τοῦ. Comp. notes to IV. 63, 1. V. 7, 2. But it seems better to take ἐκ τοῦ ἐπὶ πλεῖστον as a single expression, so that τὸ ἐπὶ πλεῖστον should be used as a substantive, as τὸ παρὰ πολὺ in II. 89, 6. or τὸ ὡς ἐπὶ τὸ πολὺ "that which generally happens," in Aristotle. ἐκ τοῦ ἐπὶ πλεῖστον will then signify, as Phavorinus interpreted it, ἀνέκαθεν; "from the remotest period."

διὰ τὸ λεπτόγεων] Erat enim solum Atticum parum uber: ipsi deparci victus, qualis hominum pauperum: tota vitæ ratio adstricta et diligens. Vide Casaub. Animadvers. in Athenæum, pag. 95. Huds. Et Schol. Aristoph. Acharn. v. 75. et Av. 123. Videtur etiam eo respicere Lucian. Encom. Patr. p. 480. Add. Spanh. ad Julian. Orat. I. p. 78. et ad Aristoph. Nub. v. 298. Duk.

15. ᾤκουν οἱ αὐτοὶ ἀεί] Herodot. VII. 161, 6. Ἐόντες Ἀθηναῖοι,—ἀρχαιότατον μὲν ἔθνος παρεχόμενοι, μοῦνοι δὲ ἐόντες οὐ μετανάσται Ἑλλήνων. Huds.

6 ἀεί. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι, διὰ τὰς μετοικίας ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ὄν, ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθὺς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν πλήθει 5 ἀνθρώπων τὴν πόλιν, ὥστε καὶ ἐς Ἰωνίαν ὕστερον, ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. III. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη

2 Nor had they even in common the very name of Greeks or Hellenians.

ἡ Ἑλλάς, δοκεῖ δέ μοι, οὐδὲ τοὔνομα τοῦτο 10 ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἕλληνος τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἡ ἐπίκλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλεῖστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἕλληνος δὲ

2. ἀποικίας G.O.P.d.i. et γρ. Q. 3. ἄλλης] om. e. οἱ] ἡ b. 4. οἱ δυνατώτατοι] om. N. βεβαίως I. ὂν] om. pr. g. 5. γενόμενοι N.Q.V. 8. ἀσθένειαν] om. pr. g. 9. εἰργασμένη a. 11. πως N.V. et γρ. G. 12. καὶ] om. G. καὶ πάνυ] om. d. 13. κατὰ] καὶ τὰ H. καὶ Salmasius de Hellenist. p. 274 et 283.

1. καὶ παράδειγμα–αὐξηθῆναι] The sense appears to be, "And this is no inconsi-"derable example of my statement, "that it was owing to the migrations "that Greece in its other parts did "not thrive equally, [or, in like man-"ner,] with Attica. It is an example, "I say, of this statement, that all those "who were driven out from the rest of "Greece took refuge in Attica, and "made that country early populous." Attica became populous because refugees from other countries flocked thither, attracted by its security: this affords a presumption that if other cities had enjoyed an equal security, and had not been so continually changing their inhabitants, they too might have thriven as well as Attica. The λόγος, or statement, to which Thucydides here refers, had been given earlier in the chapter, in the words, οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον, οὔτε τῇ ἄλλῃ παρασκευῇ.

The second Scholiast gives the above interpretation in the main, though he understands the λόγος, or statement, referred to, rather differently. His words are, Σημεῖον δέ μοι * * * τὸ τὴν Ἑλλάδα κατὰ τὰ ἄλλα αὐτῆς μέρη μὴ ὁμοίως τῇ Ἀττικῇ αὐξηθῆναι. Thus he agrees in the main point, that "Greece," τὴν Ἑλλάδα, is the subject of the verb αὐξηθῆναι, and that ἐς τὰ ἄλλα is to be translated, "in its other parts." Osiander's note, in the Frankfort Thucydides, 1830, agrees more entirely with what has been given above. Poppo and Göller would strike out ἐς, and understand τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι as meaning τὰ ἄλλα τῆς Ἑλλάδος. Their sense of the passage is therefore the same as mine.

5. ἀπὸ παλαιοῦ] Vid. Petit. Leg. Attic. p. 130. DUK.

11. τὰ μὲν πρὸ Ἕλληνος—Ἕλληνος δὲ κ. τ. λ.] Two periods are here distinguished; the first before the birth of Hellen, when the Hellenian name had consequently no existence at all; the second when Hellen and the other chiefs of his race had been called in by different states to assist them against their enemies, and by turning protection into dominion, like the Saxons in Britain, had communicated their name very extensively to the people whom they had conquered.

καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελείᾳ ἐς τὰς ἄλλας πόλεις, καθ' ἑκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας, οὐ μέντοι πολλοῦ γε χρόνου ἠδύνατο καὶ ἅπασιν ἐκνικῆσαι.
5 τεκμηριοῖ δὲ μάλιστα Ὅμηρος· πολλῷ γὰρ ὕστερον ἔτι καὶ 3 τῶν Τρωϊκῶν γενόμενος οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεσι καὶ Ἀργείους καὶ Ἀχαιοὺς ἀνακαλεῖ. οὐ μὴν οὐδὲ βαρβάρους 4
10 εἴρηκε, διὰ τὸ μηδὲ Ἕλληνάς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς ἓν ὄνομα ἀποκεκρίσθαι. οἱ δ' οὖν ὡς ἕκαστοι Ἕλληνες κατὰ 5

1. φθιωτίᾳ A.B.E.F.G.H.I.a.g.h. 2. ὠφελίᾳ Bekk. ἐς] καὶ d. 3. μᾶλλον] om. e. 4. πολλοῦ γε] γε πολλοῦ d.i. ἠδύναντο recenti manu G: pr. om. ἐδύνατο V.f. 5. ὕστερον A.B.E.F.G.H.L.N.O.P.V.a.b.c.d.e.f.h.i. Haack. Poppo Goell. Bekk. om. I. ὕστερος reliqui (inter quos G. teste Bekk.). 6. οὐδαμοῦ οὕτως τοὺς Reiskius. ὠνόμασεν Ἕλληνας Augustus Matthæi. 7. φθιώτιος i. φθιωτίας d. 9. ἀντικαλεῖ I. 10. ὡς ἐμοὶ δοκεῖ] in margine ponit a. εἰς ἀντίπαλον εἰς a. 11. ὡς] om. I. κατὰ] om. a.

1. καὶ ἐπαγομένων αὐτοὺς] i. e. τῶν ἐν ταῖς ἄλλαις πόλεσιν ἐπαγομένων τὸν Ἕλληνα καὶ τοὺς παῖδας αὐτοῦ. Comp. VIII. 44, 1. ἐπικηρυκευομένων ἀπὸ τῶν δυνατωτάτων ἀνδρῶν.

7. Φθιώτιδος] Vid. Schol. ad Il. ι'. 395. et Il. π'. 595. et Dicæarchum p. 22. Ed. Huds. Contra Nostrum disputat Strabo 8, 370. et 14, 661. WASS. Salmas. l. d. p. 349. removet ea, quæ veteres quidam adversus Thucydidem disputaverunt. Versum Homeri, quem hic adfert Enarrator Græcus ex Il. β'. 530. spurium esse etiam ibi adnotat parvus Scholiastes. Et sic Salmas. l. d. p. 350. DUK.

9. οὐ μὴν οὐδὲ βαρβάρους εἴρηκα] Non negat Thucydides, vocem βάρβαρος Homeri ætate et fuisse et peregrini quid indicasse: (Il. β'. 867. Καρῶν βαρβαροφώνων,) negat eam omnes exteros, tanquam Hellenibus oppositos, complexam esse. HAACK.

11. οἱ δ' οὖν ὡς ἕκαστοι Ἕλληνες] The sentence is a repetition of the assertion at the beginning of the chapter, πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς. What is there ἡ Ἑλλάς, is now οἱ ὡς ἕκαστοι Ἕλληνες, and the following words are a sort of an explanation of the term, which properly speaking is an anachronism. The construction has been made out differently by the different editors. Dobree makes it to be, οἱ δ' οὖν ὡς ἕκαστοί τε κατὰ πόλεις * * * καὶ ξύμπαντες ὕστερον, κληθέντες Ἕλληνες. And he translates it thus, "Those several communities of "people speaking the same language, "who were then separately, and after-"wards collectively, called Hellenes." Göller translates, "Hi igitur pro se "quisque, sive suo quisque tempore et "modo, Ἕλληνες et oppidatim, (quot-"quot inter se intelligebant) et cuncti "postea vocati, ante Trojanum bellum "nihil conjunctis viribus gesserunt." Is it not rather thus, "The several Hel-"lenic communities, those who both in "their separate cities were at first called "Hellenians, from speaking a common "Hellenian language, and afterwards "were called so as the name of the "whole nation." Thucydides' notion seems to have been, in agreement with that of Herodotus, that the Hellenians came into Greece later than the Pelasgians, and spoke a different language from them: that as they spread themselves through the country, the Pelasgian or old inhabitants in the several cities where the Hellenians settled, became Hellenized in language, and thus

πόλεις τε, ὅσοι ἀλλήλων ξυνίεσαν, καὶ ξύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀσθένειαν καὶ ἀμιξίαν 6 ἀλλήλων ἀθρόοι ἔπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσσῃ ἤδη πλείω χρώμενοι ξυνῆλθον. IV. Μίνως γὰρ παλαίτατος ὧν ἀκοῇ ἴσμεν ναυτικὸν ἐκτήσατο, 5 καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλεῖστον ἐκράτησε, καὶ τῶν Κυκλάδων νήσων ἦρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε λῃστικὸν, ὡς εἰκὸς, καθῄρει ἐκ 10 τῆς θαλάσσης ἐφ' ὅσον ἠδύνατο, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ. V. οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβά-

The first beginning of civilization was the reign of Minos, king of Crete, who acquired a naval power, and cleared the Ægean of pirates.

1. τε] om. d. ἀλλήλων ξυνίεσαν] ἀλλήλων ὁμόφωνοι ἦσαν ξυνίεσαν L.O. ὁμόφωνοι ἦσαν ἀλλήλοις ξυνίεσαν Q. ἀλλήλων ὁμόφρονοι ἦσαν ἀλλήλοις ξυνίεσαν P. ἀλλήλων ξυνήεσαν a.d.i. et correctus E. ξυνήεσαν etiam Jac. Tusanus, cujus lectiones et correctiones Aldinæ Vindobonensi adscriptas edidit Alterus. 3. στρατιὰν A.B.E.I.P. 4. πλείω A.B.E.F.G.H.L.V.e.f.h. et pr. g. τὰ πλείω reliqui (inter quos G. Bekk.). πλείω Poppo. Goeller. Bekk. ἐξῆλθον e. μηνος d. 5. παλαιότατος G.I.L.O.a.c.d. παλαιώτατος H. 6. νῦν] om. b. θαλάσσης. ἐπὶ τόπου νῦν τὸ πλεῖστον. ἐπὶ πλεῖστον E. ἐπὶ πλεῖστον] om. a. 8. τῶν πλείστων] om. a. 9. ἡγεμονίας B. 10. λῃστρικὸν G.I.N.O.P.a.c.d.e.f.i. καθαίρει L. 11. ἐδύνατο N.V.f. τοῦ] τὸ a.

became called also Hellenians: that thus there were a great many cities of Hellenians; but that as national names those of Argives, Danaans, &c. were more prevalent, so that the Hellenians would call themselves Hellenians as to their cities, but Argives or Achaians, as to their nation. Afterwards this was reversed; Argive and Achaian denoted each a particular people, and Hellenian was the name applied to the nation. The real origin and vicissitudes of all these names are a very different question; into which this would not be the place to enter, even if it were possible to determine it satisfactorily.

3. ἀλλὰ καὶ ταύτην—ξυνῆλθον] "Nay, "they only united in the expedition "against Troy, because they were by "this time become more familiar than "formerly with the sea."

4. Μίνως γὰρ—ναυτικὸν ἐκτήσατο] Compare Herodot. I. 171, 2. His statement may be reconciled with that of Thucydides as follows: Minos availed himself of his naval power to conquer the Cyclades, which were then inhabited by Carians. Of the conquered people some were expelled, and the rest united with a colony of Cretan settlers, whom Minos sent to secure his authority in his new conquests. But instead of treating the old Carian inhabitants as an inferior and subject race, Minos treated them like his own people; imposed no tribute upon them, that is, he allowed them to retain their lands in their own right; and not as holding under the king, and therefore paying him tithes of the produce; and employed them with his own Cretans as a sort of socii navales in war. At a later period the Dorian and Ionian colonies effected a more complete revolution in the Cyclades, by extirpating so large a number of the old inhabitants, as to destroy in a few years all remains of them as a distinct people with a distinct language.

10. καθῄρει] Conf. Lobeck. Phrynich. p. 242. Plato Menexen. p. 391, 9. ed. Berolin. Bekk.

For anciently robbery and piracy prevailed everywhere; in the seas, and in the mainland of Greece.

ρων οἵ τε ἐν τῇ ἠπείρῳ παραθαλάσσιοι καὶ ὅσοι νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον περαιοῦσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς λῃστείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων κέρδους 5 τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις ἥρπαζον, καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον. δηλοῦσι δὲ τῶν τε ἠπειρωτῶν τινὲς ἔτι 2 10 καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾷν, καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λῃσταί εἰσιν, ὡς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδιζόντων. ἐλῄζοντο δὲ καὶ κατ' ἤπειρον ἀλλήλους. καὶ μέχρι τοῦδε 3 15 πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται, περί τε Λοκροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρνᾶνας καὶ τὴν ταύτῃ ἤπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἠπειρώ- 4 ταις ἀπὸ τῆς παλαιᾶς λῃστείας ἐμμεμένηκε. VI. πᾶσα γὰρ

1. οἵ τε] ὅσοι a. 2. μᾶλλον] om. a. 3. ἐπ'] πρὸς a. 5. αὐτῶν A.B.E.F. H.L.N.O. om. I.e. αὑτῶν ceteri et Bekk. αὑτῶν Haack. Poppo. Goell. Bekk. in Ed. min. εἵνεκα L. 6. οἰκουμένας F. 7. τὸν] τὸ I.L.N.V.d.e. pr. G. et γρ. Q. πλεῖστον πόρον τοῦ P. 8. omnia post οὐκ usque ad verba τὰ πρὸ αὐτῆς ad fin. cap. 9. om. i. πω] που e. g. τούτου] om. a. 9. δόξης] τιμῆς P.Q. 10. καλὸς E. δρᾶν Bekk. 12. ὑπαξιούντων A. 13. εἰδέναι] om. a. 14. τοῦδε τὰ πολλὰ f. 17. ταύτης Q. ταύτην I.

6. πόλεσιν—κατὰ κώμας οἰκουμέναις] Comp. c. 10, 2. and III. 94, 4. Any society of men united together as one commonwealth under the same laws, is called in Greek πόλις. Thus a πόλις may be a mere collection of huts in a forest; or, like Lacedæmon itself, a number of straggling houses, unenclosed by walls, and forming therefore only a large village.

10. οἱ παλαιοὶ τῶν ποιητῶν] Exstat testimonium apud plurimos, imprimis vero antiquissimum Homerum, Odyss. 3, 71. et Hymn. Apollinis 452. ubi Scholiastes: οὐκ ἄδοξον ἦν παρὰ τοῖς παλαιοῖς τὸ λῃστεύειν, ἀλλ' ἔνδοξον. Huds. Add. Eustath. in Od. γ'. p. 1457. et Justin. 43, 3. ibique Bern. Duk.

11. τὰς πύστεις—ἐρωτῶντες] i. e. *interrogare facientes*, nam non ipsi poetæ interrogant. Göller.

πύστεις] Inter Thucyd. γλωττώδη ponit Suidas in περιωπῇ. ἐρώτησις etiam expl. Hesych. D. Halic. Ant. I. 81. εἰδέναι κατὰ ΠΥΣΤΙΝ τοῦ τρέφοντος. Sic MS. Vatic. v. eundem de Thucyd. §. 29. Gloss. πύσμα percontatio. Eurip. Electra 690. ἣν μὲν ἔλθῃ ΠΥΣΤΙΣ εὐτυχὴς σέθεν, Ὀλολύξεται πᾶν δῶμα. a πεύσω πύστις, ἡ δι' ἀκοῆς μάθησις. Eustath. ad Odyss. α'. Wass.

16. Αἰτωλοὺς] Ætoli olim prædones. Polyb. 4. 377. Wass.

So that the Greeks in those days always carried arms, like the Barbarians of the age of Thucydides.

ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους τε οἰκήσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιή-
2 σαντο, ὥσπερ οἱ βάρβαροι. σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα τῶν ποτὲ καὶ ἐς πάντας ὁμοίων 5
3 διαιτημάτων. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τόν τε σίδηρον κατέθεντο καὶ ἀνειμένῃ τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν, καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἁβροδίαιτον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοῦς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀνα- 10
δούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν· ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ πολὺ αὕτη ἡ σκευὴ κα-
4 τέσχε. μετρίᾳ δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρῶτοι

4. ταῦτα] ἄττα Wyttenbach. Select. Hist. 5. οὕτω ἔτι P.Q. καὶ] om. d. ὁμοίως I.Q. 6. πρώτοις V. δὲ] μὲν Q. τε e. 7. τρυφερώτατον I.c. 9. λινοὺς A. λινους g. 10. ἐνέρσει A.B.E.F. et Parisini omnes. ἐν ἕρσει G. vulgo ἐν ἕρσει. ἐνέρσει Edd. recentiores. κρώβυλον G. κρωβύλων A.F.a.c. f.g. cum Sch. Aristoph. (Nub. 980.) κρωβύλην B. 12. ἐπὶ πολὺ αὕτη] αὕτη ἐπὶ πολὺ f. κατασκευὴ A.B.P.h. παρασκευὴ g. in F. spatium relictum inter articulum et σκευή.

6. ἐν τοῖς πρῶτοι δὲ] The same expression occurs again III. 17, 1. 81, 6. VII. 24, 3. See Matthiæ, Gr. Gram. §. 289. Eng. trans. It is commonly explained by supposing that the dative case of the superlative would be added if the sentence were given at full length, as ἐν τοῖς πρώτοις πρῶτοι. See Kühner's Gr. Gr. §. 591. note 2. Jelf, 444. 5. a. In its actual usage it is to be considered as one word, like the expression ἔστιν οἵ; for it is to be noted that the gender of the article never changes, but only that of the adjective. Thus we have ἐν τοῖς πλεῖσται νῆες, III. 17, 1. and not ἐν ταῖς πλεῖσται; just as we have ἔστιν οἵ, ἔστιν ὧν, &c.; and rarely εἰσὶν οἵ, or εἰσὶν ὧν.

7. ἀνειμένῃ τῇ διαίτῃ] *Soluta, neque certis legibus adstricta vivendi ratione:* illustrat Wyttenb. Anim. ad Jul. Or. I. Bibl. Crit. vol. III. P. I. p. 68. sive ex edit. Schæferi (Lips. 1802.) p. 159. Bekker.

8. διὰ τὸ ἁβροδίαιτον] These words explain why they wore the linen dress, not why they left it off. A similar confusion in the structure occurs at the end of c. 32. For the dative αὐτοῖς, see Matthiæ, Gr. Gr. §. 392. 1. and the note on Thucyd. III. 98, 1. Perhaps it may be best expressed in English as follows: "It is not long since *they saw their* "*elderly men* of the richer classes *leave* "*off* their linen under-garments," &c.

10. καὶ χρυσῶν τεττίγων, &c.] Hic capillorum congestus mulieribus Romanis (nam et illæ crines ad verticem convolutos gestabant) vocabatur Tutulus, ut auctor est M. Varro. Huds.

κρωβύλον] εἶδός τι ἐμπλοκῆς. Harpocrat. unde Etymologus v. κρώβυλος. Κορδύλην vocant Cyprii, Persæ Κίδαριν. Wass.

11. καὶ Ἰώνων] Poll. VII. 71. λινοῦς χιτών, ὃν Ἀθηναῖοι ἐφόρουν ποδήρη, καὶ αὖθις Ἴωνες. add. Clem. Alex. l. d. et Excerpt. Peiresc. p. 234. Duk.

13. μετρίᾳ δ' αὖ ἐσθῆτι] A common dress. Herodot. I. 178, 6. τοῦ μετρίου πήχεος. II. 32, 8. ἄνδρας μικροὺς μετρίων ἐλάσσονας ἀνδρῶν. The Lacedæmonian dress consisted principally of two parts, the χιτών, and the χλαῖνα. The first

Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς οἱ τὰ μείζω κεκτημένοι ἰσοδίαιτοι μάλιστα κατέστησαν. ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φανερὸν ἀποδύντες λίπα 5 μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο· τὸ δὲ πάλαι καὶ ἐν τῷ 5 Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἠγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπαυται. ἔτι 6 δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν, καὶ μάλιστα τοῖς Ἀσιανοῖς, πυγμῆς καὶ πάλης ἆθλα τίθεται, καὶ διεζωσμένοι τοῦτο δρῶσι. πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε τὸ πα- 7 10 λαιὸν Ἑλληνικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμενον. VII. Τῶν δὲ πόλεων ὅσαι μὲν νεώτατα ᾠκίσθησαν

1. τἄλλα f. 3. λίπος c. 4. γυμνάσθαι I. 5. ὀλυμπικῷ L. 6. πέπαυνται Reiskius. 7. καὶ] om. L.O. ἐν τοῖς] τοῖς om. e. 8. τίθενται e. 10. νῦν] om. g.h. 11. νεώτατοι I.c.e.

was a narrow kind of frock, without sleeves, coming down to the knees: the other was a sort of large square shawl, which wrapped round the left arm, then passed across the back and under the right arm, from whence it was crossed over the breast, and the end finally thrown over the left shoulder. But this and the χιτὼν were of woollen. See Müller, *Dorier*, vol. II. p. 266. It was on account of the general simplicity of the Spartan dress that Pythermus, when sent by the Ionians to Lacedæmon to request assistance against Cyrus, appeared in public in a scarlet robe, that such an unwonted exhibition might induce the people to attend the assembly, and thus bring them within reach of his eloquence. See Herodot. I. 152, 1, 2.

2. *ἰσοδίαιτοι*] Vid. Spanh. ad Julian. Orat. I. p. 134. Quæ mox sequuntur, *ἐγυμνώθησάν τε πρῶτοι*, illustrant Casaub. ad D. Hal. p. 475. et Perizon. ad Ælian. III. Var. Hist. 38. Ἀποδῦναι inter verba propria Gymnasiorum ex h. l. memorat Poll. III. 153. D. Duk.

3. *ἐγυμνώθησάν τε πρῶτοι*] Comp. Dionys. Halicarnass. VII. 72. *ὁ γὰρ πρῶτος ἐπιχειρήσας ἀποδυθῆναι τὸ σῶμα, καὶ γυμνὸς ὀλυμπιάσι δραμὼν ἐπὶ τῆς πεντεκαιδεκάτης ὀλυμπιάδος, Ἄκανθος ὁ Λακεδαιμόνιος ἦν.*

ἐς τὸ φανερὸν] "And stripping *for* "*all to see*, they smeared fat over "their bodies." The preposition *ἐς* appears to denote the result of an action, whether designed by the agent, or following merely as a natural consequence of it. So VII. 15, 3. *μὴ ἐς ἀναβολὰς πράσσετε*, "Do not so act as to delay "the business."

λίπα according to Buttmann, whom Kühner follows, is properly the dative of a substantive *λίπας* or *λίπα*; the last syllable having become shortened in common pronunciation from *λίπᾳ* to *λίπα*. See Buttm. Gr. Gr. §. 58. and Kühner, §. 299. Jelf, 111. 10. In the common editions of Pausanias we have *λιπάδα ἠλιμμένοι*, VIII. 19, 1. I have not the last improved edition at hand, to see whether this reading is still retained, or whether it has been altered to *λίπα ἠλιμμένοι*. [Ed. Dindorf. *λίπα ἀληλιμμένοι*.]

5. *διαζώματα ἔχοντες*] Subligaculi meminit Homerus, et in alio insigni loco præter istum a Scholiaste citatum, sc. Il. 23, 683. Vide Fabri Agonisticon, l. 2. c. 2. 3, 4. Huds. *Διαζώματα—ἠγωνίζοντο*. Magister in *ζῶμα*. Wass.

7. *ἐν τοῖς βαρβάροις ἔστιν οἷς*] The article is used because the sense is exactly the same as if the words had been *ἐν τισὶ τῶν βαρβάρων*. The term is first used generally *ἐν τοῖς βαρβάροις*, and is then restricted to a partial sense by the words *ἔστιν οἷς*, "Among the barbari-"ans, that is, amongst some of them."

And the more ancient towns were built for security at some distance from the sea.

καὶ ἤδη πλοϊμωτέρων ὄντων, περιουσίας μᾶλλον ἔχουσαι χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τείχεσιν ἐκτίζοντο καὶ τοὺς ἰσθμοὺς ἀπελάμβανον, ἐμπορίας τε ἕνεκα καὶ τῆς πρὸς τοὺς προσοίκους ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ τὴν λῃστείαν ἐπὶ πολὺ 5 ἀντισχοῦσαν ἀπὸ θαλάσσης μᾶλλον ᾠκίσθησαν, αἵ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἠπείροις (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ᾤκουν), καὶ μέχρι τοῦδε ἔτι ἀνῳκισμένοι εἰσί. VIII. καὶ οὐχ ἧσσον λῃσταὶ ἦσαν οἱ νησιῶται Κᾶρές τε ὄντες καὶ Φοίνικες· οὗτοι 10 2 γὰρ δὴ τὰς πλείστας τῶν νήσων ᾤκισαν. μαρτύριον δέ· Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ, καὶ τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἥμισυ Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὅπλων ξυντεθαμμένῃ καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσι. 15 3 καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλοϊμώτερα ἐγένετο παρ' ἀλλήλους· οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ καὶ τὰς πολλὰς αὐτῶν κατῴκιζε. καὶ οἱ παρὰ θάλασσαν ἄν-

But Minos having put down the pirates, navigation and commerce became more secure, and growing civiliza-

1. πλοϊμωτέρων A.B.E. Bekk. vulgo πλωϊμωτέρων. Sic I. 8, 3. A.B.E. πλοϊμώτερα; I. 29, 2. A.B.C.F.g. et II. 13, 10. A.B.F.I.K.g. πλοΐμους; I. 50, 5. A.B.C.g. πλοΐμοις; I. 52, 1. iidem πλόϊμοι. πλωϊμωτέρων Haack, Poppo. περιουσίαν P. 6. ἀντισχοῦσαν B.E.G.L.O.f.i. et Edd. recentt. vulgo et Goell. ἀντισχοῦσαι. 7. ἔφερον] Suidas in φέρειν, ἔφερον ἀλλήλους οὐχ ἧττον. 8. ὄντες οὐ θ.] οὐ θ. ὄντες c. κάτω ᾤκουν] κατῴκουν I. 9. ἔτι] om. F.N.V.h. ἀνῳκισμέναι Wyttenbach. et Coraes. ἧττον c. 10. ὄντες] om. G. 11. ᾤκισαν B.K.Q. c.g.i. et correcti F.G. ceteri ᾤκησαν. ᾤκισαν Popp. Goell. Bekker. 12. καθαιρουμένης I.H.N.V.c. ὑπὸ Ἀθηναίων om. V. τῷδε] om. O. 13. ἀφαιρεθεισῶν L.O.P. τεθνηκότων a. ἐν τῇ νήσῳ] margo P. 14. ὑπὲρ ἥμισυ] ἐν ἐρύμασι Quintilian. 9. 4. p. 852. Burm. 15. ξυντεθαμμένῃ (οι) A.H.a. ξυντεθαμμένοι I.K.L.N.O.P.V.d.e. ξυντεταμμένοι b.c. ξυντεθαμμένοι Goell. νῦν ἔτι] καὶ νῦν ἔτι a. νῦν d.g. 18. ὅτιπερ a. καὶ τὰς πόλεις V. 19. περὶ g.h.

1. πλοϊμωτέρων ὄντων] "When things "began more to admit of navigation." Thus we have in the next chapter, πλοϊμώτερα ἐγένετο, and II. 98, 2. ἐπειδὴ ἑτοῖμα ἦν. Add Herodot. VII. 37, 2. οὔτ' ἐπινεφέλων ἐόντων. Comp. Matth. Gr. Gr. §. 443.

6. ἀντισχοῦσαν] Vid. VII. 71, 5. ἐπὶ πολὺ ἀντισχούσης τῆς ναυμαχίας. DOBREE.

11. ᾤκισαν] With respect to the Carians in the islands of the Ægean sea, see Herodot. I. 171, 2, 3. and for the Phœnicians, see Herodot. IV. 147, 5. II. 44, 4.

tion and wealth prepared the Greeks for the expedition to Troy.

θρωποι μᾶλλον ἤδη τὴν κτῆσιν τῶν χρημάτων ποιούμενοι βεβαιότερον ᾤκουν, καί τινες καὶ τείχη περιεβάλλοντο, ὡς πλουσιώτεροι ἑαυτῶν γιγνόμενοι· ἐφιέμενοι γὰρ τῶν κερδῶν οἵ τε ἥσσους ὑπέμενον τὴν τῶν 4 5 κρεισσόνων δουλείαν, οἵ τε δυνατώτεροι περιουσίας ἔχοντες προσεποιοῦντο ὑπηκόους τὰς ἐλάσσους πόλεις. καὶ ἐν τούτῳ 5 τῷ τρόπῳ μᾶλλον ἤδη ὄντες ὕστερον χρόνῳ ἐπὶ Τροίαν ἐστράτευσαν.

IX. Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προύχων, 10 καὶ οὐ τοσοῦτον τοῖς Τυνδάρεω ὅρκοις κατειλημμένους τοὺς

That expedition however was chiefly set on foot and organized by the power and influence of Agamemnon, king of Mycenæ.

Ἑλένης μνηστῆρας ἄγων, τὸν στόλον ἀγεῖραι. λέγουσι δὲ καὶ οἱ τὰ σαφέστατα Πελοποννη- 2 σίων μνήμῃ παρὰ τῶν πρότερον δεδεγμένοι, Πέλοπά τε πρῶτον πλήθει χρημάτων, ἃ ἦλθεν 15 ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπόρους, δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην ὄντα ὅμως

1. *κτίσιν* H. 3. *περιεβάλοντο* c. *ὡς πλ. ἑ. γ.*] om. f. et pr. G. 4. *τῶν*] om. N.V. *τὴν*] om. c. 7. *ὕστερον* A.B.E.F.H.I.K.N.Q.V.a.c.f.g. *ὑστέρῳ* ceteri. 9. *τῶν τότε δυνάμει*] *δυνάμει τῶν τότε* L.O.P.Q. *προύχων* Bekk. 14. *τε*] om. N. 15. *ἀπόρους ἀνθρώπους* c. 16. *ὁμοίως* g.h.

6. *ἐν τούτῳ τῷ τρόπῳ κ. τ. λ.*] "Ita "jam constituti magis quam prisco illo "statu, disjecto et infesto, expeditionem "Trojanam susceperunt." Bauer.

12. *οἱ τὰ σαφέστατα Πελοποννησίων κ. τ. λ.*] "Those who have received the "clearest accounts of the affairs of Pe"loponnesus;" or, "those who have "received the clearest accounts of any "Peloponnesians." The order of the words seems to recommend the former interpretation: the absence of the article before Πελοποννησίων, and still more, as I think, the very harsh use of Πελοποννησίων instead of Πελοποννησιακῶν, if Thucydides meant to speak of the affairs of Peloponnesus, are in favour of the second. It is at any rate most probable that the following account came from a Peloponnesian source, for traditionary history almost necessarily implies that it is indigenous in the country of which it treats. Men do not hand down from father to son any accounts of their neighbours' countries; such in early times are only to be found in the songs of poets, which are a very different thing from tradition.

16. *τὴν ἐπωνυμίαν—σχεῖν*] Interpretantur *nomen præbuisse.* Et profecto *ἔχειν* sæpe respondet Latino verbo *præbere.* [Vid. II. 41, 3. 61, 2. III. 82, 17. IV. 1, 2. et Herodot. V. 101, 3. VI. 86, 15.] Ne tamen putes, *ἔχειν* et *παρέχειν* inter se confundi, loci, ubi *ἔχειν* per *præbere* reddi potest, potius ita intelligendi sunt, ut *ἔχειν* accipias dictum pro *continere, in se habere causam et rationem,* sive *ansam dare alicui rei.* Jam *ἐπώνυμος* is est unde aliquid appellatur: velut Ἄρχων ἐπώνυμος, unde annus appellatur Atticus, et *ὁ ἐπώνυμος, ἔχει τὴν ἐπωνυμίαν,* i. e. habet causam denominationis, quod vulgo dicunt, *nomen præbet.* Göll. In English *ἔχειν* may be thus translated: "Gave occasion to the "name of the country."

σχεῖν, καὶ ὕστερον τοῖς ἐκγόνοις ἔτι μείζω ξυνενεχθῆναι, Εὐρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος, Ἀτρέως δὲ μητρὸς ἀδελφοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστράτευε, Μυκήνας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκεῖον Ἀτρεῖ· τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα 5 διὰ τὸν Χρυσίππου θάνατον, καὶ ὡς οὐκέτι ἀνεχώρησεν Εὐρυσθεὺς, βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρακλειδῶν, καὶ ἅμα δυνατὸν δοκοῦντα εἶναι καὶ τὸ πλῆθος τεθεραπευκότα, τῶν Μυκηναίων τε καὶ ὅσων Εὐρυσθεὺς ἦρχε τὴν βασιλείαν Ἀτρέα παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πε- 10
3 λοπίδας μείζους καταστῆναι. ἅ μοι δοκεῖ Ἀγαμέμνων παραλαβὼν, καὶ ναυτικῷ τε ἅμα ἐπὶ πλέον τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιή-
4 σασθαι. φαίνεται γὰρ ναυσί τε πλείσταις αὐτὸς ἀφικόμενος καὶ Ἀρκάσι προσπαρασχὼν, ὡς Ὅμηρος τοῦτο δεδήλωκεν, εἴ 15
5 τῳ ἱκανὸς τεκμηριῶσαι. καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἴρηκεν αὐτὸν

Πολλῇσι νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν·

1. καὶ] om. f. τοῖς ἐκγόνοις οἷον ἀτρεῖ ἀγαμέμνονι ἔτι A.B.E.F.d.g. et, qui ατρειων habere dicitur, h. μεῖζον d. om. F.G.H.a.c.e. 4. τε] om. e. 5. φεύγοντα τὸν πέλοπα τὸν πατέρα E. 7. τῶν Μυκ.] τῶν om. c. 12. ναυτικὸν d. τε] om. g. δὲ reponebat Reiskius. ἐπιπλέων G. et pr. F. 13. στρατιὰν A.B.E. et plerique omnes. τὸ πλεῖον] μᾶλλον K. τὸ πλεῖστον a. 14. πλείσταις] Fuerunt qui πλεῖστος legerent. αὐτὸς] om. a. 16. ἱκανὸς τοῦτο τεκμ. K. 17. αὐτὸν om. Q.

6. Χρυσίππου θάνατον] Chrysippum Pelops pater cum unice amaret, ægre id ferens noverca Hippodamia filios suos Atreum et Thyesten ad ejus cædem impulit. GÖLL. Hoffmann's Lexic. in Chrysipp. compare Pausan. VI. 20.

12. καὶ ναυτικῷ τε ἅμα] καὶ—τε are equivalent to "atque etiam:" the conjunction καὶ must be taken closely with the word that follows it, as forming with it only one single term; and thus the word τε, or δέ where δέ occurs *tertio loco*, may be considered as still holding its proper place, that is, as being the second word in the clause and not the third. ναυτικῷ τε, would be simply, "and in naval power;" καὶ ναυτικῷ τε is, "and in naval power also." See Boeckh's Inscript. Græc. Præfat. P. XXIII. and the Locrian Inscription, No. 1759. Bekker, in his edition of 1832, has omitted the brackets in which he had previously enclosed the word τε. Compare VIII. 68, 2. καὶ αὐτός τε, ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ μεταπεσόντα κ. τ. λ.

16. ἐν τοῦ σκήπτρου] Il. 2, 108. Sceptrum hoc fuit hasta, quam Chæronenses tanquam Deum venerati sunt. v. Pausan. IX. 40, 11. p. 795. Ita Sceptrum Jovis in gemmis est *hasta pura*. v. Lipperti Dactylioth. p. 7. GOTTL.

οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων (αὗται δὲ οὐκ ἂν πολλαὶ εἴησαν) ἠπειρώτης ὢν ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν. εἰκάζειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸ 6 αὐτῆς. X. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν, ἢ εἴ τι τῶν 5 τότε πόλισμα νῦν μὴ ἀξιόχρεων δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἂν τις σημείῳ χρώμενος ἀπιστοίη μὴ γενέσθαι τὸν στόλον τοσοῦτον, ὅσον οἵ τε ποιηταὶ εἰρήκασι καὶ ὁ λόγος κατέχει. Λακεδαιμονίων γὰρ εἰ ἡ 2 πόλις ἐρημωθείη, λειφθείη δὲ τά τε ἱερὰ καὶ 10 τῆς κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν οἶμαι ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι (καίτοι Πελοποννήσου

Who was a very powerful prince for those times, and the expedition which he commanded was on a far larger scale than Greece had ever witnessed before.

1. ἔξω τῶν π.] τῶν π. ἔξω a. 2. εἰ ἦσαν V. ἦσαν ἠπειρῶτις pr. F. τι] om. a. 3. στρατιᾷ plerique omnes. στρατείᾳ Poppo. Goeller. Bekk. 5. ἀξιόχρεον E. 7. οἵ τε] τε οἱ K.d. οἱ e. 9. ληφθείη A.B.K.V.g. τά τε] τὰ L.g. τὰ ταύτης e. ταύτῃ I. 10. πολλὴν γὰρ ἂν L. 11. πολλοῦ] τοῦ πολλοῦ H. τοῦ g.

4. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν] Mycenæ had been destroyed by the Argives in the 78th Olympiad, B. C. 468. thirty-seven years before the beginning of the Peloponnesian war. From that time forwards it remained in ruins, [Diodorus. XI. 65.] yet it is surprising that Strabo should have said that in his time "there "remained not a vestige of the city of "Mycenæ." VIII. p. 372. The remains of Mycenæ, which will last to all appearance as long as the human race exists, are fully described in Sir W. Gell's Argolis. The gate of the lions and the treasury of Atreus, both of them belonging to a style of architecture so unlike that of the age of Pericles, have been often engraved, and are now generally known.

8. λόγος κατέχει] Vid. Valck. ad Eurip. Hippol. v. 1464. p. 322. GOTTL.

10. κατασκευῆς τὰ ἐδάφη] "The foun-"dations of the buildings of the city." κατασκευὴ signifies "stationary furni-"ture," or "stock," and consequently the κατασκευὴ of a city must be its streets, temples, theatres, &c. Thus it signifies both the live stock of an estate and the furniture of houses, I. 89, 3. II. 5, 4. 14, 1. 16. 38, 1. 65, 2. 97, 3. VI. 46, 3; the furniture or ornaments of a ship, VI. 31, 3; and the forts essential to the defence of a country, which are the κατασκευὴ of the country, VI. 17, 3. Παρασκευὴ, on the contrary, applies to things which are temporary and occasional; as military and naval armaments, provisions for an expedition, &c. The distinction, however, is not always observed; for we read of κατασκευὴ τοῦ πολέμου, VIII. 5, 1. "the preparing or "making ready for war," where we should expect to find παρασκευή. And instances of a similar incorrectness might probably be found in other writers. How truly Thucydides anticipated the appearance of Sparta when reduced to ruins, may be seen from Mr. Dodwell's description of its actual state: "We reached the remains of "the Lacedæmonian capital, now called "Palaio-Kastro, consisting of uncertain "traces, and heaps of large stones "tossed about in a sort of promiscuous "wreck." "The former glory of the "Spartan acropolis, with all its tem-"ples, is now indicated only by some "strong foundations and scattered "blocks of stone." Classical Tour, II. p. 403, 404.

τῶν πέντε τὰς δύο μοίρας νέμονται, τῆς τε ξυμπάσης ἡγοῦνται καὶ τῶν ἔξω ξυμμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς καὶ κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κώμας δὲ τῷ παλαιῷ τῆς Ἑλλάδος τρόπῳ οἰκισθεί-σης, φαίνοιτ' ἂν ὑποδεεστέρα), Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο 5 παθόντων διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς 3 φανερᾶς ὄψεως τῆς πόλεως ἢ ἔστιν. οὔκουν ἀπιστεῖν εἰκὸς, οὐδὲ τὰς ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομίζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὁμήρου αὖ ποιήσει εἴ 10 τι χρὴ κἀνταῦθα πιστεύειν, ἣν εἰκὸς ἐπὶ τὸ μεῖζον μὲν ποιητὴν ὄντα κοσμῆσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. 4 πεποίηκε γὰρ χιλίων καὶ διακοσίων νεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκα-

But still it was not to be compared with the armaments of the Peloponnesian war.

1. μοίρας] corr. G. δυνάμεις L.O.P.Q. 2. συμμάχων I. δὲ] om. L.O.P.Q. 5. Bekkerus ὑποδεέστερα mavult. 7. τῆς πόλεως] om. I.e. ἢ] ᾗ E. 9. στρατείαν F.H.P.V.a.c.e. Poppo. Haack. στρατειὰν K. Vulgo (Bekk. Goeller.) στρατίαν. 10. αὐτῆς Bekk. αὖ] δ' αὖ e. 11. καὶ ἐνταῦθα g. μείζω a. 12. κοσμήσειν K.

1. τῶν πέντε τὰς δύο μοίρας] He makes only five divisions of Peloponnesus, Laconia, Messenia, Argolis, Achaia, and Arcadia; for Elis also was included in Arcadia. Compare Pausan. V. 1, 1.

3. πόλεως] Ubi πόλις de urbe dicitur non opus est articulum addi. Vid. not. ad Sophocl. Œdip. Tyr. v. 630. Schæfer. Apparatus Criticus ad Demosth. tom. I. p. 384. The line referred to in Sophocles is, κἀμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ, where πόλεως is undoubtedly τῆς πόλεως. Other similar instances are quoted in Schæfer's note on the passage. See Kühner's Gr. Gr. §. 484. Jelf, 447, Obs., where πόλις and ἀγρός are mentioned, with many other words, as being often used without the article, because "they occur frequently "in common speech, and are thus so "generally in use, that even without "the article they can express a defined "and individualized subject."

4. κατὰ κώμας—οἰκισθείσης] The names of these villages, according to Müller, (*Dorier*, II. p. 51.) were Pitane, Messoa, Limnæ, and Cynosura, which lay around the citadel at various distances, some being built on lower eminences, and others in the plain. They were all enclosed within one common wall in the Roman times. Such too, as Niebuhr supposes, was the early state of Rome: the original Pelasgian settlement was on the Palatine; while the Sabines occupied the Capitoline, and the Latins the Aventine; and these several hills were rather so many distinct towns than different parts of the same city. Such too were the *Borghi* of Florence, and some other Italian towns, at a later period.

κατὰ κώμας] Suidas v. κώμη (p. 364.) Εἴρηκε δὲ Θουκυδίδης τοὺς δήμους κώμας ἐν πρώτῃ. Κατὰ κώμας δὲ τῷ παλαιῷ τρόπῳ οἰκηθεῖσα. Gottl.

11. κἀνταῦθα—ἣν εἰκὸς, κ. τ. λ.] Κἀνταῦθα has the same sense as if Thucydides had written καὶ περὶ ταύτης τῆς στρατείας λέγοντι. Therefore the relative ἣν is in the feminine gender.

14. χιλίων καὶ διακοσίων] Scholiast. hic ex Homero, ut ait, 1166. numerat. Eustathius ad Il. β'. 358. ex Catalogo

τὸν ἀνδρῶν, τὰς δὲ Φιλοκτήτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ δοκεῖ, τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. αὐτερέται δὲ ὅτι ἦσαν 5 καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτήτου ναυσὶ δεδήλωκε· 5 τοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους. περίνεως 6 δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν, ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας πέλαγος περαιώσεσθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τὰ πλοῖα κατάφρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρε- 10 σκευασμένα. πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ 7 μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὡς ἀπὸ πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι. XI. αἴτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία τοσοῦτον, ὅσον ἡ ἀχρηματία. τῆς γὰρ τροφῆς ἀπορίᾳ τόν τε στρατὸν ἐλάσσω 2 ἤγαγον καὶ ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα 15

An inferiority however which was owing more to poverty than to any want of population.

4. ναυσὶ] om. e. 5. πρὸς κώπην g. 6. δὲ] om. g. τῶν βασ. τῶν] om. K. 7. ἐντέλλει V. περαιώσασθαι (ε) Q.g. περαιώσασθαι G.K.V.d. 9. ληστρικώτερον a. 10. οὖν N.V. Poppo. δ' οὖν Bekker. e conject. vulgo γοῦν. ναῦς] om. a. 11. πολὺ a. ἐλθόντες A.B.E.F.H.V.a.c.e.f.g.h. Haack. Poppo. Goeller. Bekk. δὲ ἐλθόντες N. vulgo ξυνελθόντες. 12. κοινοὶ d. 14. τῆς] τῇ K. τε om. V. ἐλάσσον K. 15. αὐτόθι c.

Homeri 1186. Varie proditus est numerus. Vid. Cerd. ad Virg. II. Æn. 298. et Meziriac. ad Ovid. Epist. Hermion. p. 319. De Bœotorum navibus est apud Poëtam in Catalogo v. 16. et de Philoctetæ ibid. v. 226. Duk.

3. Pollux I. 95. Αὐτερέτας (ita enim legend. ex Cod. Palatino) Θουκυδίδης ὠνόμασε τοὺς καὶ ἐρέττοντας καὶ ἀπομαχομένους· περίνεως δὲ καλεῖ τοὺς ἄλλους ἐπιβάτας. Huds.

5. τοξότας] Homer. Il. 2, 227. Τόξων εὖ εἰδότες ἶφι μάχεσθαι. Duk.

περίνεως] Suidas h. v. Wass. et in Πρωτόνεως. Duk.

6. ἔξω τῶν βασιλέων] Id est, χωρὶς, Thom. Magist. in ἔξω. Scholiastes Thucydidis III. 61, 3. et V. 26, 2. exponit ἄνευ. Duk.

7. μέλλοντας] The grammar requires μελλόντων, for it refers not to the περίνεως, or passengers, only, but to the armament generally. But this is one of the many passages where the construction is adapted rather to the sense than to the words of what had gone before: for περίνεως πολλοὺς ξυμπλεῖν has exactly the same meaning as if Thucydides had written περίνεως πολλοὺς μετὰ σφῶν ἄγειν, and accordingly μέλλοντας follows, just as if he had so written it.

10. οὖν] Göller in his second edition has restored the old reading γοῦν. He understands it to mean, "*At any rate* if "we take the mean between the largest "and smallest ships, the numbers of "the whole armament will not appear "very considerable." "At any rate," that is, "whether you allow or not that "the rowers and soldiers were the same "persons, and that there would not be "many on board who were not wanted "to work the ships."

βιοτεύσειν, ἐπειδὴ †δὲ† ἀφικόμενοι μάχῃ ἐκράτησαν (δῆλον δέ· τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο), φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ λῃστείαν τῆς 3 τροφῆς ἀπορίᾳ. ᾗ καὶ μᾶλλον οἱ Τρῶες αὐτῶν διεσπαρμένων 5 τὰ δέκα ἔτη ἀντεῖχον βίᾳ, τοῖς ἀεὶ ὑπολειπομένοις ἀντίπαλοι 4 ὄντες. περιουσίαν δὲ εἰ ἦλθον ἔχοντες τροφῆς, καὶ ὄντες ἀθρόοι ἄνευ λῃστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, ῥᾳδίως ἂν μάχῃ κρατοῦντες εἷλον, οἵ γε καὶ οὐκ ἀθρόοι ἀλλὰ μέρει τῷ ἀεὶ παρόντι ἀντεῖχον· πολιορκίᾳ δ' ἂν 10 προσκαθεζόμενοι ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον τὴν 5 Τροίαν εἷλον. ἀλλὰ δι' ἀχρηματίαν τά τε πρὸ τούτων ἀσθενῆ ἦν, καὶ αὐτά γε δὴ ταῦτα ὀνομαστότατα τῶν πρὶν γενόμενα δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος· 15 XII. ἐπεὶ καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε

1. βιοτεύειν I. βιωτεύσειν (o) V.g. βοιωτεύειν K.Q. 2. ἔρυγμα I. 4. Χερσονήσου A.B.E.h. χερονήσου I.V. χεροννήσου F.H. vulgo χεῤῥονήσου. Infra IV. 42, 2. χερρονήσου L.O. χερονήσου d.f.i. χερσοννήσου h.; 45, 2. χερονήσου H.f.; VI. 97, 1. χερρόνησος Q.d.i. χερόνησος f.; VIII. 62, 3. χερρονήσου L.O. Q.c.f.g. χερονήσου i. χεροννήσου d.; VIII. 99, 2. χερονήσου H.i. χερονήσσου F.; VIII. 102, 1. χερσοννήσω F. χερονήσῳ d.i. χερωνήσωι A.; VIII. 104, 2. χερρόνησον B.g. 6. ἀεὶ] om. d. ἀντίπαλον b. 9. διεφέροντο K. 10. μέρη I. παρόντι A.B.E.F.H.I.K.N.P.V.a.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo παρατυχόντι. δ' ἂν] δὲ d. 11. προκαθεζ. a. ἐν] om. e. τε] om. V. 12. πρὸς pr. F. -νῆ ἦν—c. 20, 3. ὅτι Ἱπ.] hæc recentioribus in foliis habet F, quarto et quinto. Bekk. 13. γε om. G. et f. (i. e. recentia illa F. folia.) Bekk. γε δὴ] δὴ H.K.N.V.a.c.d.e. δὲ F.L.O.P.

1. ἐπειδὴ †δὲ†] Bekker in his latest edition, 1832, reads ἐπειδή τε; the Venetian MS. V. omits the preceding τε before στρατόν. The passages appealed to by Haack and Göller, as justifying the construction τόν τε στρατόν—ἐπειδὴ δέ, III. 52, 3, and VIII. 48, 3, do not apply to the present case. See however Sophocl. Œd. Colon. 367, and Hermann on Viger, note 520, and Kühner, Gr. Gr. §. 722. 5. Jelf, 754. 5. I believe that Bekker is right in correcting the text.

2. φαίνονται δ' οὐδ' ἐνταῦθα] The conjunction δὲ is here used in the apodosis or predicate of the sentence, as in IV. 132, 2. VIII. 29, 2. and II. 65, 5, where the form of the language closely resembles the present passage: ἐπειδή τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνοὺς τὴν δύναμιν. Compare also ch. 18, 1. of this book. ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν—μετὰ δὲ τὴν κατάλυσιν ἡ μάχη ἐγένετο.

16. ἔτι μετανίστατό τε καὶ κατῳκίζετο] "Was still moving from place to place, "and settling itself," i. e. it was not yet settled.

Proceeding next beyond the Trojan war, Greece still continued for a long time in an unsettled and therefore in an unimproving condition.

καὶ κατῳκίζετο, ὥστε μὴ ἡσυχάσασα αὐξηθῆναι. ἥ τε γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ Ἰλίου 2 χρονία γενομένη πολλὰ ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ πολὺ ἐγίγνοντο, ἀφ' 5 ὧν ἐκπίπτοντες τὰς πόλεις ἔκτιζον. Βοιωτοί 3 τε γὰρ οἱ νῦν ἑξηκοστῷ ἔτει μετὰ Ἰλίου ἅλωσιν, ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν, τὴν νῦν μὲν Βοιωτίαν πρότερον δὲ Καδμηΐδα γῆν καλουμένην ᾤκισαν· (ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἴλιον 10 ἐστράτευσαν), Δωριῆς τε ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις

1. *κατῳκίζετο* A.B.E.F.G.H.N.V.a.b.c.e.f.g.h. Haack. Poppo. Goeller. *μετῳκίζετο* vulgo. *ἡσυχάσασαν* A.B.E.F.G.K.g.h. 3. *ἐνεόχμωσε* B.F.H.V.h.g. *ἐνεώχμασε* (ω superscript) a. *ἐνεώχμωσε* A.E. et vulgo. 4. *ὡς*] om. g. *ἐπὶ τὸ πολὺ* F.G.H.I.N.V.a.c. *ἐγένοντο* K. 6. *τε*] om. e. *οἱ νῦν*] om. a. *μετὰ τὴν ἰλίου* L.g. 7. *μὲν*] om. F.H.a.c. 8. *καδμηϊάδα* F.H. *καδμίδα* a. *γῆν τὴν χαιρώνειαν* (vel *χαιρώνεαν*) *καλουμένην* E. *ᾤκισαν* a. Haack. Poppo. Goeller. Bekk. vulgo *ᾤκησαν*. *καὶ*] om. a.c. ante pronomen ponunt N.V.e.g. 9. *πρότερον*] post *ταύτῃ* ponunt F.G.H.I.N.V.a.c. post *γῇ*, omisso pronomine, e. 10. *σὺν* d.

5. *τὰς πόλεις*] "Claras illas urbes, "quas inde novimus extitisse." Poppo. Prolegom. I. p. 200.

6. *ἐξ Ἄρνης*] Arne in Thessaly is the place here intended, which however Stephanus Byzantinus, following some other story, or confusing that which Thucydides adopted, calls a colony from Bœotia. Müller conceives that the statement which makes a portion of the Bœotians to have been settled in Bœotia before the Trojan war, was merely made in deference to the authority of the Homeric catalogue of the ships; but he adds that according to this catalogue it was more than a portion, for the Bœotians were represented as already possessing the whole of what was afterwards called Bœotia. Die Minyer, p. 393—5. Perhaps therefore Thucydides had other reasons for his statement, and was not merely following the authority of Homer. What was the real truth is hardly to be ascertained by us now.

10. *Δωριῆς τε—ξὺν Ἡρακλείδαις*] The great family or rather clan which claimed descent from the hero Hercules, being expelled from Peloponnesus by the Pelopidæ, found an asylum among the Dorians, an Hellenian people, inhabiting a mountain district between the chain of Œta on the one side and Parnassus on the other. Here they found willing followers in their enterprise for the recovery of their former dominion in Peloponnesus: the Heraclidæ were to possess the thrones of their ancestors; but the Dorians were to have the free property of the lands which they hoped to conquer, and were not to hold them under the Heraclidæ. The invaders were also assisted by an Ætolian chief named Oxylus, and by his means they were enabled to cross over by sea from the northern to the southern side of the Corinthian gulf, instead of forcing their way by land through the isthmus. Their invasion was completely successful; all Peloponnesus, except Arcadia and Achaia, fell into their power; and three chiefs of the Heraclidæ took possession of the thrones of Sparta, Argos, and Messenia; while Elis was assigned to their associate Oxylus. The land was divided in equal shares amongst the Dorians, with the exception probably of some portions attached to the different temples, and which with the offices of priesthood be-

4 Πελοπόννησον ἔσχον. μόλις τε ἐν πολλῷ χρόνῳ ἡσυχάσασα ἡ Ἑλλὰς βεβαίως καὶ οὐκέτι ἀνισταμένη ἀποικίας ἐξέπεμπε, καὶ Ἴωνας μὲν Ἀθηναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν, Ἰταλίας δὲ καὶ Σικελίας τὸ πλέον Πελοποννήσιοι, τῆς τε 5
5 ἄλλης Ἑλλάδος ἔστιν ἃ χωρία. πάντα δὲ ταῦτα ὕστερον τῶν Τρωϊκῶν ἐκτίσθη.

When at length it became more settled, it began to send out numerous colonies:

XIII. Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης, τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, 10 τῶν προσόδων μειζόνων γιγνομένων (πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι),

And the increase of wealth led to usurpations of the government in different states

1. μόλις A.B.E.N.V.f.g.h. vulgo μόγις. Ita VII. 40, 2. B.Q. VII. 44, 2, 7. A.D.F.H.L.N.O.P.Q.d.e.f.g.h.k. VIII. 34. B. Uno loco VIII. 92, 8. omnes μόγις. 2. βεβαίως] ante ἡσυχάσασα ponit a. 3. ἐξέπεμπε F.G.H.I.L. N.O.P.V.b.c.d.e. ἐξέπεμψε (π, ψ) a. ἐξέπεμπε K. Vulgo et Bekker ἐξέπεμψε. 4. ᾤκησαι E.I.d. 5. πλέον F.G.H.I.N.V.a.c. Poppo. Vulgo et Bekk. Goeller. πλεῖστον. 6. ἄλλης] om. P. ἀχωρία V. 8. γιγνομένης vel γινομένης A.B.E.F.H.I. a.c.e.f.g.h. Poppo. Goeller. Bekk. G. et vulgo γενομένης. 11. γενομένων K.d.i.

longed to the Heraclidæ, as the descendants of the national gods and heroes of the country. Meanwhile the old inhabitants were either reduced to migrate, or were treated as an inferior caste, holding such lands as they were permitted to cultivate, not as freeholders, but as tenants under Dorian lords. These were the Laconians, or περίοικοι, of whom we shall find frequent mention in the course of this history; and some of this class, failing in an attempt to recover their independence, were degraded to the still lower condition of villains, or predial slaves; and thus formed the first beginning of the class of Helots, which was afterwards greatly swelled from other quarters. On the other hand the Hellenian name derived its general predominance throughout Greece from the Dorian conquest of Peloponnesus: the Dorians claiming descent from the eldest son of Hellen, and while they gloried in their extraction, asserting their peculiar title to the Hellenian name above all the other tribes which had assumed it. See Isocrates, Archidamus, p. 119. Strabo, VIII. 5, 4. Pausanias, II. 18. III. 1. IV. 3. V. 3. 4.

3. ἐξέπεμπε] The imperfect instead of the common reading ἐξέπεμψε has been justly restored by Benedict, Haack, Poppo, and Göller. "Et recte quidem," to use Göller's own words, "quoniam "in sequentibus de certis quibusdam "coloniis loquitur, hic autem de "coloniis in universum, quæ longiori "temporis tractu a variis populis in "varias regiones mittebantur."

5. Ἰταλίας] We must remember that the name "Italy" was applied in the age of Thucydides merely to the southernmost point of the peninsula, the modern provinces of Calabria Citra and Calabria Ultra. See Aristotle's Politics, VII. 10, 3.

11. τῶν προσόδων μειζόνων γιγνόμενων] For the ascendancy in civil society first enjoyed by nobility, and afterwards by wealth, see the separate dissertation at the end of the volume.

12. πατρικαὶ βασιλεῖαι] Döderlein, re-

on the part of rich individuals, wealth now beginning to overbalance nobility. Attention also was now paid to naval affairs, first by the Corinthians,

ναυτικά τε ἐξηρτύετο ἡ Ἑλλὰς, καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. πρῶτοι δὲ Κορίνθιοι 2 λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσαι τὰ περὶ τὰς ναῦς, καὶ τριήρεις πρῶτον ἐν Κο-
5 ρίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. φαίνεται δὲ 3 καὶ Σαμίοις Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας

A.C. 705.

τέσσαρας· ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου, ὅτε Ἀμεινοκλῆς Σαμίοις ἦλθε. ναυμαχία τε παλαιτάτη ὧν ἴσμεν γίγνεται Κορινθίων 4

10 A.C. 665.

πρὸς Κερκυραίους· ἔτη δὲ μάλιστα καὶ ταύτῃ ἑξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου. οἰκοῦντες 5 γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ ἀεὶ δή ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω,
15 διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε

1. ναυτικά] ναυσί a. 2. μᾶλλον] μόνον 1. 3. μεταχειρῆσαι f.g. 4. πρῶτον ἐν Κορίνθῳ A.E.F.G.H.I.V.a.c.e.f.g.h. Haack. Poppo. Goeller. Bekk. ceteri (et G. Bekk.) ἐν Κ. πρ. 5. ἐνναυπηγηθῆναι F.G.H.I.K.L.O.b.d.e. Haack. Poppo. Goeller. 6. ἀμινοκλῆς I.K.c. κορινθίοις I. ναυπ. Κορ. a. 7. ἐστὶ] om. a. 9. παλαιτάτη A.E.F.H.N.Q.V.b.c.e.g.h. Poppo. Goeller. Bekk. παλαιοτάτη ceteri "ut c. 18, 1. παλαιοτάτου C.E.F.G." Bekk. 10. δὲ] om. F.H.c.e. καὶ ταύτῃ] om. A.B.E.K.f.g.h. et pr.G. καὶ ταῦτα N.V. 11. ἐστι καὶ διακόσια a. 13. ἐμπορεῖον E. et hic et infra. ἑλλήνων τὰ πάλαι κατὰ γῆν πλείω ἢ a. 14. θάλατταν G.a.c.e. 15. διὰ τῶν ἐκείνων V.

ferred to by Göller in his note on this passage, quotes a passage from Aristotle's Politics, [III. 14, 6.] in illustration of the sense of the word πατρικαὶ, as if it meant "paternal, fatherly." Ἔχουσι δ' αἱ βασιλεῖαι τῶν βαρβάρων τὴν δύναμιν πᾶσαι παραπλησίαν τυραννικῇ, εἰσὶ δὲ ὅμως κατὰ νόμον καὶ πατρικαί. But πατρικαὶ βασιλεῖαι are expressly explained by Isocrates to mean, "a do-"minion which a man receives from his "fathers;" Evagoras, p. 195. and this agrees with the sense of the word in the well known expressions, πατρικὸς ξένος, πατρικὸς φίλος. And Aristotle, in the very next page to that referred to by Döderlein, III. 14, 11, 12. (p. 357. ed. Duval.,) speaks of the monarchies of the heroic ages, as ἑκούσιαί τε καὶ πάτριαι γιγνόμεναι κατὰ νόμον, and adds ἐγίγνοντο βασιλεῖς ἑκόντων, καὶ τοῖς παραλαμβάνουσι πάτριοι. And this is I believe the sense of the word in the very passage quoted by Döderlein.

4. καὶ τριήρεις] Vide Scaligeri Animadvers. ad Eusebii Chron. p. 61. Huds.

6. Ἀμεινοκλῆς] Ita MSS. et Themistius Orat. 26. Amenoclem vocat Plin. N. H. 7, 56. Confer. Herodot. I. 163, 1, 2. Wass. Plinius auctore, ut ait, Thucydide scribit, Aminoclem primum triremem instituisse. Verum Thucydides a Corinthiis quidem triremes primum inventas esse dicit, sed Aminoclem earum inventorem non facit. Salmas. ad Jus Attic. et Rom. p. 693. ubi et alia vid. huc pertinentia. Duk.

9. ναυμαχία] Vid. Wess. ad Herod. III. 53, 8. p. 223. Gottl.

δυνατοὶ ἦσαν, (ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται· ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον·) ἐπειδή τε οἱ Ἕλληνες μᾶλλον ἐπλώϊζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθῄρουν, καὶ ἐμπόριον παρέχοντες ἀμφότερα δυνατὴν ἔσχον χρημάτων

6 Next by the Ionians, and particularly by Polycrates, tyrant or usurper of Samos,

προσόδῳ τὴν πόλιν. καὶ Ἴωσιν ὕστερον πολὺ 5 γίγνεται ναυτικὸν ἐπὶ Κύρου Περσῶν πρώτου βασιλεύοντος καὶ Καμβύσου τοῦ υἱέος αὐτοῦ, τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν 7 τινα χρόνον. καὶ Πολυκράτης Σάμου τυραννῶν ἐπὶ Καμβύσου ναυτικῷ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους 10 ἐποιήσατο, καὶ Ῥήνειαν ἑλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ

8 Circiter A.C. 600. Olymp. 45. Then at a later period by the tyrants of Sicily and the Corcyræans.

Δηλίῳ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες· XIV. δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν. 2 φαίνεται δὲ καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερα 15 γενόμενα τῶν Τρωϊκῶν, τριήρεσι μὲν ὀλίγαις χρώμενα,

2. ἐπωνόμαζον a. τε] καὶ P. 3. ἐπλώϊζον A.E.F.G.H.I.K.V.a.c.e.h. Haack. Poppo. Goeller. Bekk. ἐπλωίζοντο B. et ceteri. ληστρικὸν F.G.H.I.N.O.V. a.c.d.e. 4. ἀμφότερα A.B.E.H.N.a.b.c.f.g.h. ἀμφότερο[α]ι K. ἀμφότεροι G.F. e. ἀμφοτέροις d.i. 5. τὴν πόλιν προσόδῳ g.h. 7. τοῦ] om. N.V. υἱέος A.B.K. L.N.O. Haack. Poppo. Goeller. Bekk. cum Thoma Mag. v. υἱέα. υἱέῶς Q. vulgo υἱέως. 9. Σάμου] om. B. supra ponit F. 11. ῥηνίαν B.E.f. ἀνελὼν F.G.H. N.V. τῷ δηλίῳ ἀπόλλωνι f. 12. μασαλίαν L.O. μασσιλίαν I. μεσσαλίαν B.E. F.G.H.N.Q.V.a.c.g. 14. ταῦτα] om. pr. B. 16. τριήρευσι μὲν ὀλίγοις V.

1. ποιηταῖς] Homerum intelligit, qui Il. 2. 570. Οἳ δὲ Μυκήνας εἶχον ἐϋκτίμενον πτολίεθρον, Ἀφνειόν τε Κόρινθον. WASS. Vid. ibi Eustath. et Casaub. ad Dion. Chrys. Corinthiac. p. 464. DUK.

3. τὰς ναῦς κτησάμενοι] "They procured *their* ships," i.e. the ships which they had been just before mentioned as possessing at a very early period.

4. ἀμφότερα] Terra marique adeuntibus emporium præbebant, cum prius terra tantum præbuissent. HAACK.

9. Πολυκράτης Σάμου τυραννῶν—ἐποιήσατο] For the story of Polycrates see Herodotus, III. 39. and 120. seqq.

11. Ῥήνειαν ἑλὼν ἀνέθ. τ. Ἀπ.] See III. 104, 4.

12. Μασσαλίαν οἰκίζοντες] This is not to be understood as referring to the sea-fight mentioned by Herodotus, I. 166. in which the Phocæans, having fled from Ionia to escape the yoke of Cyrus, gained what certainly ought not to be called a victory over the Carthaginians and Tuscans. Thucydides says, "The Phocæans "who were founding Massalia," that is to say, not the main body of the people who fled from the arms of Cyrus, but a colony which they had sent out fifty-five years earlier, and which did actually found Massalia long before the conquest of the parent state by the Persians. See Aristotle, Commonwealth of Massalia, quoted by Harpocration, in Μασσαλία: Scymnus Chius, V. 208. and Justin, XLIII. 3.

πεντηκοντόροις δ' ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκεῖνα. ὀλίγον τε πρὸ τῶν Μηδικῶν και τοῦ Δαρείου θανα- 3 του, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περί τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυ- 5 ραίοις· ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικὰ ἀξιόλογα ἐν τῇ Ἑλλάδι κατέστη. Αἰγινῆται γὰρ καὶ 4 Ἀθηναῖοι, καὶ εἴ τινες ἄλλοι, βραχέα ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοντόρους· ὀψέ τε ἀφ' οὗ Ἀθηναίους Θεμιστοκλῆς ἔπεισεν Αἰγινήταις πολεμοῦντας, καὶ ἅμα τοῦ βαρ- 10 βάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι αἷσπερ καὶ ἐναυμάχησαν· καὶ αὗται οὔπω εἶχον διὰ πάσης καταστρώματα.

XV. Τὰ μὲν οὖν ναυτικὰ τῶν Ἑλλήνων τοιαῦτα ἦν, τά τε παλαιὰ καὶ τὰ ὕστερον γιγνόμενα. ἰσχὺν δὲ περιεποιήσαντο 2 15 ὅμως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς, χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ· ἐπιπλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῆ εἶχον χώραν. κατὰ 3 γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρεγέ-

And all those states which acquired any power or dominion in Greece were indebted for it to their possessing a navy: yet still the progress of Greece was

1. πεντηκοντούροις F.V. et mox §. 4. πεντηκοντούρους. δέ τι H.g. 2. τοῦ] om. K.d. 4. κερκυραίαν P. κερκυρραίοις g. 5. γὰρ τὰ τελευταῖα a. στρατιᾶς tantum non omnes. 6. κατέστη ἐν τῇ ἑλλάδι a. 7. εἴ] οἵ F.H. I.V.c.e. 8. ἀφ' οὗ] ἐπεὶ a. 9. αἰγινήτας A.B.E.g. 10. ὥσπερ B.h. 11. αὐταὶ F.H.I. 14. ὕστερα d.i. γενόμενα F.G.I.a.b.c.d.e.f.i. 15. προσσχόντες A. et Bekk. προσέχοντες E. vulgo προσχόντες. 18. μὴ] om. G.K. L.N. οὐκ εἶχον Q.

3. περί τε Σικελίαν τοῖς τυράννοις] Compare Herodotus III. 125, 2.

8. ὀψέ τε κ. τ. λ.] "And it was at "a late period that Themistocles per- "suaded the Athenians," &c. Krüger supplies ἐκέκτηντο from the preceding line. "And it was at a late period that "they got their ships, from the time "when Themistocles," &c. Poppo understands διὰ πάσης to mean "in every "ship," "the fleets did not altogether "consist of decked vessels." But this cannot I think be right, although the expression on any interpretation is undoubtedly harsh.

Ἀθηναίους Θεμιστοκλῆς ἔπεισεν] Vid. Herodot. VII. 144, 2. p. 569. et Valcken. cf. Plut. Them. T. I. p. 446. Nep. Them. 2. Gottl.

11. διὰ πάσης] Scil. νεώς. Haack.

καταστρώματα] Vid. Is. Voss. de Construct. Trirem. p. 722. Tom. XII. Antiq. Rom. Græv. Duk.

18. κατὰ γῆν δὲ πόλεμος — ἑκάστοις] Compare on this subject Herodot. V. 49, 13. VII. 9, 6.

slow, and often checked by various obstacles.

νετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἑκάστοις, καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἑαυτῶν ἐπ' 4 ἄλλων καταστροφῇ οὐκ ἐξῄεσαν οἱ Ἕλληνες. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ 5 ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο, κατ' ἀλλήλους δὲ 5 μᾶλλον ὡς ἕκαστοι οἱ ἀστυγείτονες ἐπολέμουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον Χαλκιδέων καὶ Ἐρετριέων καὶ τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἑκατέρων διέστη. XVI. ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ 10 αὐξηθῆναι, καὶ Ἴωσι, προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων, Κῦρος καὶ ἡ Περσικὴ βασιλεία Κροῖσον καθελοῦσα καὶ ὅσα ἐντὸς Ἅλυος ποταμοῦ πρὸς θάλασσαν ἐπεστράτευσε καὶ τὰς ἐν τῇ ἠπείρῳ πόλεις ἐδούλωσε, Δαρεῖος δὲ ὕστερον τῷ Φοινίκων ναυτικῷ 15 κρατῶν καὶ τὰς νήσους. XVII. τύραννοι δὲ ὅσοι ἦσαν ἐν ταῖς Ἑλληνικαῖς πόλεσι, τὸ ἐφ' ἑαυτῶν μόνον

For instance, the Asiatic Greeks were weakened by the neighbourhood of the Persian power;

And generally the Greeks both in Europe

1. δὲ] γὰρ F.H.a. ἦσαν, ὅσοι] ὅσοι ἦσαν G.K.L.N.P.b.i. 3. ἐκ δήμου a. δήμους g. πολὺ] om. H.a. ante οὐκ ponunt F.N. πολὺ ἀπὸ τῆς ἑαυτῶν uncinis inclus. Poppo. et Goell. ἀπὸ—καταστροφῇ] om. a. ἐπ' ἄλλων καταστροφῇ] ante ἀπὸ ponunt F.H.N.V. 4. ἐξίασιν F.H.N.V. ξυνειστήκεσαν F.H.V.a. 5. αἱ ante ὑπήκοοι omisi cum A.B.C.F.G.H.K.L.N.O.V.a.b.c.g.h. Bekker. Haack. Poppo. Goeller. αὖ recepi ex C.G.a.c. et γρ. Q. ἂν F.H. et margo g. vulgo deest. αὐτοὶ] οὗτοι a.c. 6. κοινῆς a. om. d.i. et pr. K. στρατείας d.i. ceteri aut στρατιᾶς aut στρατιάς. 8. γενόμενον] om. d. 9. ἄλλον f.g. 10. ἐπεγένετο A.B.K.L.N.O.Q.V.g.h. Poppo. Goell. Bekk. ἐπεγίγνετο vel ἐπεγίνετο ceteri. ἄλλοις τε ἄλλοθι] ἄλλοθι ἄλλα τε a. ἄλλοις τε ἄλλοθεν e. μὴ] τοῦ A.B.b.g.h. 11. προσχωρησάντων A.B.V.h. et pr. G. 12. καὶ] γὰρ G. βασιλεία] ἐξουσία F.H.N.a. 14. θάλατταν A. 15. δὲ A.B.K.V.g.h.i. Bekker. Goeller. τε C.E.F. ceteri, Haack. Poppo. τῶν h.i. cum Tusano. φοινικῷ a. φοινικικῷ c. 16. τε C.E.F.G.H.V.a.c.e. ὅσοι] om. A. ἀφ' c.

4. *ξυνεστήκεσαν πρὸς τὰς μεγιστας πόλεις*] Compare III. 11, 5. *ἐχόντων πρὸς ὅ τι χρὴ στῆναι.*

6. *ἀπὸ τῆς ἴσης*] *Æquo jure, ex æquo.* Nam hæc verba opponuntur ei rationi, quæ est *τῶν ὑπηκόων πρὸς τὰς μεγίστας πόλεις.* HAACK. Comp. III. 40, 9. *τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ*, "a fair enemy, an "enemy on equal terms."

κοινὰς στρατείας] Suidas in *ἀπὸ τῆς ἴσης.* WASS.

8. *πόλεμον Χαλκιδέων καὶ Ἐρετριέων*] Vid. Spanh. ad Callim. h. in Del. v. 289. p. 569. item Valcken. ad Herod. V. p. 427. GOTTL. See Herodotus, V. 99, 1.

17. *τὸ ἐφ' ἑαυτῶν*] "What belonged to "or concerned themselves." Kühner explains the expression as meaning

and Asia were checked in their career of improvement by the timid and selfish policy of the tyrants or usurpers, who thought of nothing but maintaining their own power.

προορώμενοι ἔς τε τὸ σῶμα καὶ ἐς τὸ τὸν ἴδιον οἶκον αὔξειν, δι' ἀσφαλείας ὅσον ἐδύναντο μάλιστα τὰς πόλεις ᾤκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς αὐτῶν ἑκάστοις· οἱ γὰρ ἐν Σικελίᾳ 5 ἐπὶ πλεῖστον ἐχώρησαν δυνάμεως. οὕτω παν- 2 ταχόθεν ἡ Ἑλλὰς ἐπὶ πολὺν χρόνον κατείχετο μήτε κοινῇ φανερὸν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα εἶναι.

10 XVIII. Ἐπειδὴ δὲ οἵ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλεῖστοι

After the expulsion of the Pisistratidæ, the last of these tyrants, the Persian war soon followed, and the formation of the Greek confederacy to resist the invasion;

καὶ τελευταῖοι, πλὴν τῶν ἐν Σικελίᾳ, ὑπὸ Λακεδαιμονίων κατελύθησαν (ἡ γὰρ Λακεδαίμων μετὰ τὴν κτίσιν τῶν νῦν ἐνοικούντων αὐτὴν 15 Δωριέων ἐπὶ πλεῖστον ὧν ἴσμεν χρόνον στασιάσασα ὅμως ἐκ παλαιτάτου καὶ εὐνομήθη καὶ

2. ἐδύναντο A.B.C.F.H.I.K.Q.V.a.c. Poppo. Goeller. Bekk. ceteri ἠδύναντο. 3. δε C.F.H.I.V.e. οὐδὲν ἀπ' αὐτῶν C.F.G.H.I.V.a.c.e. Poppo. Sed vid. ad III. 82, 13. 4. ἔργον] om. c. εἴ] om. B.C.E.G.K.N.V.d.f.g.h.i. 8. οὐδὲν F.H.N.V.a. μηδὲν ante φανερὸν c. κατεργάσασθαι d.i. ἀτιμοτέρα G.L.O.P.Q. 10. δὲ] τε L.O.P. ἐκ] om. G. et pr. g. 12. ἐν τῇ σικελίᾳ g. ὑπὸ τῶν λακ. P. 14. κτῆσιν A.B.F.G.H.I.N.O.Q.V.a.b.c.d.f.g.h.i. et pr. K. Haack. Poppo. hic tamen in commentario, κτίσιν. δωρίεων αὐτήν. V. αὐτὴν] om. E. ἐν αὐτῇ Hermog. 14. 15. πλεῖστον ἴσμεν b. 16. παλαιοτάτου C.F.G.H.I.K.L.N.O.P.V.a.c.i.

properly, "that which rests on them-"selves," which depends on them alone, and has nothing to do with any one else. Gr. Gr. §. 611. Jelf, 633, 3, *e*.

3. τὰς πόλεις ᾤκουν] ᾤκουν does not simply signify "they inhabited," but rather "they lived in and conducted," as in II. 37, 2. III. 37, 3. So also διοικεῖν τὴν πόλιν properly signifies "to live "about in the city," but the far more common meaning is, "to administer or "direct the affairs of the city."

ἐπράχθη—ἀπ' αὐτῶν] Here also, as I have observed elsewhere, (IV. 115, 2.) there is a mixed meaning in the word ἀπὸ, partly expressive of derivation, and partly of agency. "Nothing great pro-"ceeded *from* them; nothing great was "done *by* them." Comp. Matth. Gr. Gr. §. 573. Jelf, 620, 3, c.

5. οἱ γὰρ ἐν Σικελίᾳ] "But this must "be understood only of the tyrants of "old Greece; for those in Sicily," &c.

11. καὶ πρὶν τυραννευθείσης] A tyrannis subactæ, ante quam Athenienses dominationi eidem subjecti erant. HAACK.

12. ὑπὸ Λακεδαιμονίων κατελύθησαν] Pluribus narrat hæc Herodot. V. 68. 72. cf. Thuc. I. 126. 127. Pausan. III. (c. 4, 2.) 212. et Schol. Arist. Nub. v. 37. GOTTL.

15. στασιάσασα] This is to be understood of factions rather than of what we call seditions. Perhaps it alludes to the perpetual jealousies between the houses of Eurysthenes and Procles. See Herodot. VI. 52.

A. C. 804.
which confederacy soon afterwards separated into two, one headed by the Lacedæmonians, the other by the Athenians.

ἀεὶ ἀτυράννευτος ἦν· ἔτη γάρ ἐστι μάλιστα τετρακόσια καὶ ὀλίγῳ πλείω ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου ἀφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται, καὶ δι' αὐτὸ δυνάμενοι καὶ τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν), 5 μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ πολλοῖς ἔτεσιν ὕστερον καὶ ἡ ἐν Μαραθῶνι

A. C. 490.
Olymp. 72. 3.

μάχη Μήδων πρὸς Ἀθηναίους ἐγένετο. 2 δεκάτῳ

A. C. 480.
Olymp. 75. 1.

δὲ ἔτει μετ' αὐτὴν αὖθις ὁ βάρβαρος τῷ μεγάλῳ στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε. 10 3 καὶ μεγάλου κινδύνου ἐπικρεμασθέντος οἵ τε Λακεδαιμόνιοι τῶν ξυμπολεμησάντων Ἑλλήνων ἡγήσαντο δυνάμει προύχοντες, καὶ οἱ Ἀθηναῖοι ἐπιόντων τῶν Μήδων διανοηθέντες ἐκλιπεῖν τὴν πόλιν καὶ ἀνασκευασάμενοι ἐς τὰς ναῦς ἐμβάντες 4 ναυτικοὶ ἐγένοντο. κοινῇ τε ἀπωσάμενοι τὸν βάρβαρον, ὕστε- 15 ρον οὐ πολλῷ διεκρίθησαν πρός τε Ἀθηναίους καὶ Λακεδαιμονίους οἵ τε ἀποστάντες βασιλέως Ἕλληνες καὶ οἱ ξυμπο- 5 λεμήσαντες. δυνάμει γὰρ ταῦτα μέγιστα διεφάνη· ἴσχυον 6 γὰρ οἱ μὲν κατὰ γῆν οἱ δὲ ναυσί. καὶ ὀλίγον μὲν χρόνον

3. ἀφ'] ἃ ἀφ' A.h. λακ.] οἱ λακ. B.C.g.h. τῇ αὐτῇ] τοιαύτῃ B.C.g.h. 6. τῶν] om. K.L.O.P.d. 8. τῶν μήδων I.K. 10. ἧκε F.H.C. 11. λακ.] πελοποννήσιοι L.O. 12. προύχοντες Bekk. 14. ἐσβάντες C.F.H.I.c. Poppo. 15. τε] om. a. διεκάθησαν f. 17. τοῦ βασιλέως N.V. 18. διεφάνη] δὴ ἐφάνη Stephanus.

1. ἔτη—τετρακόσια] That is to say, 804 years before Christ. Now Isocrates says that the Dorians conquered Laconia 700 years before his time, (Archidamus, p. 118. De Pace, p. 178. Panathenaic. p. 275.) that is, about 1050 before Christ; and he also says in his Archidamus, p. 121, that Messenia was conquered about 750 before Christ. This, however, is carrying back the date to the utmost, in order to lengthen the period of the Spartan dominion over Messenia; the truer date would have been, A. C. 724. Comp. Pausanias, IV. 3, 5. Theopompus, who brought the Messenian war to a conclusion, was next but one in descent to Charilaus, in whose reign Lycurgus introduced his famous changes. See Arist. Politic. V. 12, 12. Heraclid. Pontic. 2, τὸν Χάριλλον τυραννικῶς ἄρχοντα μετέστησεν.

6. μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο] Here also the conjunction δὲ is to be observed in the apodosis. For the protasis is in the words of the sentence: ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν; to which the apodosis refers, μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο. Comp. note on I. 11, 2.

14. ἀνασκευασάμενοι] Unfurnishing; breaking up their establishments. It is opposed to κατασκευάζεσθαι. Comp. Xenoph. Cyropæd. VIII. 5.

ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα δὲ διενεχθέντες οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους· καὶ τῶν ἄλλων Ἑλλήνων εἴ τινές που διασταῖεν, πρὸς τούτους ἤδη ἐχώρουν. ὥστε ἀπὸ τῶν Μηδικῶν 7
5 ἐς τόνδε ἀεὶ τὸν πόλεμον τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες ἢ ἀλλήλοις ἢ τοῖς ἑαυτῶν ξυμμάχοις ἀφισταμένοις, εὖ παρεσκευάσαντο τὰ πολέμια καὶ ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελέτας ποιούμενοι. XIX. καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρου τοὺς
10 ξυμμάχους ἡγοῦντο, κατ' ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύσουσι θεραπεύοντες· Ἀθηναῖοι δὲ ναῦς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες πλὴν Χίων καὶ Λεσβίων, καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν.
15 καὶ ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ ἰδία 2 παρασκευὴ μείζων ἢ ὡς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἤνθησαν.

The Lacedæmonians were the chiefs of a league of oligarchies, whose attachment to them was sure, as their ascendancy over the body of the people was upheld by Lacedæmon. The Athenians were the sovereigns of subject provinces, whose obedience was secured by force.

XX. Τὰ μὲν οὖν παλαιὰ τοιαῦτα εὗρον, χαλεπὰ ὄντα

1. ἔπειτα διενεχθέντες F.G.H.K.c. cum Suida in ὁμαιχμία, quos secutus est Poppo. 2. καὶ Ἀθηναῖοι B.C.F.G.H.K.i. Poppo. Goell. ἐπεπολέμησαν c. (σαν) συμμάχων c. 3. εἴ] οἵ B.g.h. 6. αὑτῶν N. 7. παρεσκευάζοντο K. παρεσκευάσαντο c. (γρ. σθη) 9. φόρους F.c. et pr. A.H. φόρον V. 11. πολιτεύσουσι] C. Bekker. A.B.E.G. et vulgo πολιτεύσωσι. 12. τῶν πόλεων] A.B.C.F.G.H.I.N.V.c.e.f. g.h.i. correctus K. γρ. b. om. a. τῶν πολεμίων reliqui (et G. teste Bekk.). 13. Quod vulgo post παραλαβόντες legitur ἦρχον, omisi cum A.B.C.F.G.H.I.N.V.a.c.f.g.h. (Bekk. Poppo. Goeller.) quorum B.C. inter versus "ἐκ κοινοῦ τὸ ἡγοῦντο." 14. ἅπασι d. 15. ἡ ἰδία] ἀεὶ δὴ ἡ G. 18. χαλεπὰ ὄντα] παλαιπόντα d.

8. *μετὰ κινδύνων τὰς μελέτας ποιούμενοι*] "Their field of exercise was not "the parade but the field of battle." See VI. 72, 3. *εὐταξίαν μετὰ κινδύνων μελετωμένην*.

10. *κατ' ὀλιγαρχίαν κ. τ. λ.*] Compare chapp. 76, 1. and 144, 2.

16. *ὡς τὰ κράτιστα—ἤνθησαν*] This refers to the period a little before the conclusion of the thirty years' treaty, when the Athenians were masters not only of the islands, and the Asiatic Greek colonies, but had also united to their confederacy Bœotia and Achaia on the continent of Greece itself. See chapp. 108. 111. 115.

18. *Τὰ μὲν οὖν παλαιὰ—πιστεῦσαι*] The corresponding conjunction to the *μὲν* in these words is to be found at the beginning of the next chapter, *ἐκ δὲ τῶν εἰρημένων τεκμηρίων*, all between being properly a parenthesis. The interpretation of this first sentence is more doubtful; perhaps the following is the most probable: "Such are the "results of my inquiries respecting the

2 παντὶ ἑξῆς τεκμηρίῳ πιστεῦσαι. οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς τῶν προγεγενημένων, καὶ ἢν ἐπιχώρια σφίσιν ᾖ, ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται. 3 Ἀθηναίων γοῦν τὸ πλῆθος Ἵππαρχον οἴονται ὑφ' Ἁρμοδίου καὶ Ἀριστογείτονος τύραννον 5 ὄντα ἀποθανεῖν, καὶ οὐκ ἴσασιν ὅτι Ἱππίας μὲν πρεσβύτατος ὢν ἦρχε τῶν Πεισιστράτου υἱέων, Ἵππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ, ὑποτοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρῆμα Ἁρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδότων σφίσιν Ἱπ- 10 πίᾳ μεμηνῦσθαι, τοῦ μὲν ἀπέσχοντο ὡς προειδότος, βουλόμενοι δὲ πρὶν ξυλληφθῆναι δράσαντές τι καὶ κινδυνεῦσαι, τῷ Ἱππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον τὴν

This sketch of the state of Greece from the earliest times, although particular facts may be given incorrectly, (as the common indifference of mankind to truth leads to many inaccuracies in all reports of matters of fact,)

1. πιστῶσαι Wyttenbachius post Reiskium (Animadv. ad Gr. auct. 3. p. 7.) 6. ὄντα] ὄντα οἴονται G. 10. συνειδότων C.c.

" early state of Greece; they may not " obtain entire credit as to every argu- " ment one after another; yet he would " form no mistaken conclusion who " should so far be moved by these ar- " guments as to believe that the pic- " ture which I have given is in the " main a faithful one." The reason why particular facts may still be open to question forms the parenthesis which extends from the words οἱ γὰρ ἄνθρωποι to the end of the chapter. And this reason is, that men's carelessness in the investigation of truth makes all narrations of facts, and especially of the events of a remote age, liable *a priori* to suspicion. He gives instances of this carelessness in the common mistake respecting the ages of the several sons of Pisistratus; and in some others equally general with regard to particular points in the institutions of Lacedæmon. With regard to the construction, χαλεπὰ ὄντα πιστεῦσαι, appears to be equivalent to, περὶ ὧν χαλεπόν ἐστι πιστεῦσαι. "Being hard for believing " every argument one after the other." Göller understands the passage in his second edition in the same manner. "Attractionis genus esse videtur," he says, "pro τοιαῦτα εὗρον, ὥστε πᾶν ἑξῆς " τεκμήριον αὐτῶν χαλεπὸν εἶναι πιστεῦ- " σαι." Had Thucydides said merely χαλεπὰ ὄντα πιστεῦσαι, the meaning would have been perfectly clear, but wishing to qualify this, he added the words παντὶ ἑξῆς τεκμηρίῳ, in order to show how far he thought that the difficulty of giving credit to his statement might extend. *Generally*, he did not think it likely to be disputed; but he allows that *each particular argument* that he has used may not equally obtain credit.

4. Ἀθηναίων γοῦν τὸ πλῆθος, &c.] Vide VI. 54, 3. Huds.

9. καὶ παραχρῆμα] Compare VI. 57, 2. "At the very moment when they " were going to perpetrate the deed."

12. δράσαντές τι καὶ κινδυνεῦσαι] i. e. "To do something worth losing their " lives for." "Not to run the risk of " their lives without having first done " something worth the risk." Comp. III. 53, 3. εἰπόντας τι κινδυνεύειν. et III. 5, 2. βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν.

13. Λεωκόριον] "The temple of the " daughters of Leos;" who, according to the tradition, had been sacrificed by their father, during a famine, as an offering for the lives of the people. The

Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν. πολλὰ δὲ 4
καὶ ἄλλα ἔτι καὶ νῦν ὄντα καὶ οὐ χρόνῳ ἀμνηστούμενα καὶ οἱ
ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἴονται, ὥσπερ τούς τε Λακεδαι-
μονίων βασιλέας μὴ μιᾷ ψήφῳ προστίθεσθαι ἑκάτερον ἀλλὰ
5 δυοῖν, καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ὃς οὐδ' ἐγένετο
πώποτε. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς 5
ἀληθείας, καὶ ἐπὶ τὰ ἑτοῖμα μᾶλλον τρέπονται. XXI. ἐκ δὲ
τῶν εἰρημένων τεκμηρίων ὅμως τοιαῦτα ἄν τις
νομίζων μάλιστα ἃ διῆλθον οὐχ ἁμαρτάνοι, καὶ
10 οὔτε ὡς ποιηταὶ ὑμνήκασι περὶ αὐτῶν ἐπὶ τὸ
μεῖζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς
λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον
τῇ ἀκροάσει ἢ ἀληθέστερον, ὄντα ἀνεξέλεγκτα
καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες

Yet in the main may be depended upon: and it proves what was asserted in the first chapter; that the Peloponnesian war was a more important one than Greece had ever known before.

1. κοσμοῦντι c. et pr. a. 3. τε] om. C.I.a.c. λακ.] τῶν λακ. a. λακεδαιμονίωους c. 4. βασιλέας] om. g. 5. δυοῖν] A.B.F.G.H.I.K.N.V.a.c.f.g.h.i. ceteri δυεῖν. 9. ἁμαρτάνει C.G.I.e. 10. ὡς οἱ ποιηταὶ N.V. 13. ἀνεξέλεκτα V.

temple stood in the Ceramicus within the walls. See Harpocration and Hesychius in Λεωκόριον. Ælian. Var. Histor. XII. 28. and Thucyd. VI. 57, 3.

4. μὴ μιᾷ ψήφῳ προστίθεσθαι κ. τ. λ.] The passages in Herodotus which Thucydides is commonly supposed here to allude to, are well known; VI. 57, 5. IX. 53, 2. Yet I agree with Müller, (*Dorier*, vol. II. p. 102. not. 3.) that the censure, if designed to touch Herodotus at all, was not meant for him particularly; but rather for Hellanicus and those earlier writers whom Herodotus in this instance carelessly followed. Indeed if we suppose the words of Herodotus, I. 130, 2. to refer to the revolt of the Medes against Darius Nothus, A. C. 409; it may be a question whether Thucydides had ever seen his History, notwithstanding the well known story of Suidas and others about his reciting it at the Olympic games when Thucydides was a boy. The denial of the existence of a Pitanensian lochus is in other words a denial of the demus of Pitane (see Herodot. III. 55, 3.) ever having been of sufficient importance to allow its inhabitants to form a constituent part of the national army; the military divisions in the old system of the Greeks, as well as of the Romans, corresponding entirely with the civil ones.

12. ἐπὶ τὸ προσαγ.] The double comparative προσαγωγότερον ἢ ἀληθέστερον, instead of ἐπὶ τὸ προσάγωγον μᾶλλον ἢ ἐπὶ τὸ ἀληθες, is to be met with also in other writers. See Herodot. III. 65, 4. ταχύτερα ἢ σοφώτερα, i. e. τάχεα μᾶλλον ἢ σοφά. Æschines against Ctesiphon, p. 459. Reiske. ἀναγκαιοτέραν ἢ καλλίω. and Livy XXX. 26. Cautior tamen quam promtior hic habitus fuit.

13. ἀνεξέλεγκτα] "Which can neither "be proved nor disproved, from the "want of evidence on either side." So Herodotus, (II. 23, 1.) speaking of the wild notion that the Nile had its source in the ocean, says, ἐς ἀφανὲς τὸν μῦθον ἀνενείκας οὐκ ἔχει ἔλεγχον.

14. ἐπὶ τὸ μυθῶδες ἐκνενικηκότα] "Have taken their place amongst fa"bles:" literally, "have won their way

ἐκνενικηκότα, εὑρῆσθαι δὲ ἡγησάμενος ἐκ τῶν ἐπιφανεστάτων
2 σημείων ὡς παλαιὰ εἶναι ἀποχρώντως. καὶ ὁ πόλεμος οὗτος,
καίπερ τῶν ἀνθρώπων ἐν ᾧ μὲν ἂν πολεμῶσι τὸν παρόντα
ἀεὶ μέγιστον κρινόντων, παυσαμένων δὲ τὰ ἀρχαῖα μᾶλλον
θαυμαζόντων, ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως 5
μείζων γεγενημένος αὐτῶν. XXII. καὶ ὅσα μὲν λόγῳ εἶπον
ἕκαστοι ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἤδη
ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λε-
χθέντων διαμνημονεῦσαι ἦν, ἐμοί τε ὧν αὐτὸς
ἤκουσα καὶ τοῖς ἄλλοθέν ποθεν ἐμοὶ ἀπαγγέλ- 10
λουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ
τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστ' εἰπεῖν,
ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης
2 τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. τὰ δ' ἔργα τῶν πρα-

Such a subject then deserved to be faithfully recorded: and Thucydides declares that he had spared no pains to arrive at the truth; being more desirous to instruct posterity than to amuse his contemporaries.

3. τῶν] πάντων g.h. 4. κρίνοντα I. τἀρχαῖα Dionys. Hal. p. 146. θαυμαζ. μᾶλλον F.H.V.c. 5. ἀπ'] ἐπ' L.e. om. cum ipsis αὐτῶν τῶν ἔργων a. τῶν] om. E. 10. ποθεν] om. a. ἀπαγγέλουσιν B.F. ἀπαγγείλασιν Sylburgius ad Dionys. l. l. 11. ἐμοὶ A.B.F.H.V.g. C. et vulgo μοι. 13. τῆς ξ.] ξ. τῆς a. 14. τῶν ὡς ἀλ. L.O.P. λεγόντων γρ. G. δ'] γὰρ L. πραχθ.] λεχθέντων γρ. g.

"to fabulousness." *ἀπίστως* is rightly translated by Göller, "so as to lose all "credit." He quotes as a parallel use of the adverb, I. 140, 3. *τὰς ξυμφορὰς —ἀμαθῶς χωρῆσαι*, "so as not to be "foreseen;" and II. 64, 3. *φέρειν ἀναγκαίως*.

6. *ὅσα μὲν λόγῳ εἶπον—χαλεπὸν τὴν ἀκρίβειαν τῶν λεχθέντων διαμνημονεῦσαι ἦν*] "As for the several speeches that "were spoken, it was hard to retain in "the memory with exactness all that "was said." Comp. Herodot. I. 215, 2. *ὅσα μὲν γὰρ ἐς αἰχμὰς—χαλκῷ τὰ πάντα χρέωνται. λόγῳ εἶπον*, alludes to regular set speeches or orations.

11. *ὡς δ' ἂν ἐδόκουν—εἰπεῖν*] "According to my notions of what was "most fitting for the several persons to "have spoken on each successive occa- "sion, while I adhered as closely as "possible to the general sense of what "they actually delivered, so have I re- "corded their speeches." The construction is, *ὡς ἐδόκουν ἐμοὶ ἕκαστοι ἂν εἰπεῖν*. It thus appears that the speeches recorded by Thucydides are genuine as to their substance, although the style, the arrangement, and many of the particular arguments are altogether his own. They are like the speeches written by Johnson for the parliamentary debates in the Gentleman's Magazine; the substance of the debate was reported to him, and he then enlarged and embellished it in order to set it off to the best advantage. On the other hand, the speeches in general in ancient history are fictitious, and are the mere composition of the writer. Plutarch in his Life of Otho agrees minutely with Tacitus in all the particulars which he relates of the emperor's last hours; but when he comes to his last speech, it is quite different from that in Tacitus, because neither pretended to be a really genuine report of what was actually spoken; and thus unless a writer gave what was his own composition, he would have been thought a mere careless plagiarist, who adopted as his own what belonged to another writer.

χθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἠξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν, καὶ παρὰ τῶν ἄλλων ὅσον δυνατὸν ἀκριβείᾳ περὶ ἑκάστου ἐπεξελθών. 3 ἐπιπόνως δὲ εὑρίσκετο, διότι οἱ παρόντες τοῖς 5 ἔργοις ἑκάστοις οὐ ταὐτὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἑκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. 4 καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται· ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παραπλησίων 10 ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἕξει. 5 κτῆμά τε ἐς ἀεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται.

XXIII. Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικὸν, καὶ τοῦτο ὅμως δυεῖν ναυμαχίαιν καὶ πεζομαχίαιν

1. τῶν παρατυχόντων g.h. 2. δοκεῖ A.B.E.F.H.V.a.g.h. 3. περὶ ἑκάστου om. pr. G. 5. αὐτῶν om. V. ἑκατέρῳ A.B.F.H.V.a.f.g. Bekker. ἑκατέρων C. Haack. Poppo. Goeller. 6. τις] τῆς K. 7. μὴ] om. e. 8. τῶν γεγενημένων a. 9. ἀνθρώπινον B.C.I.a.b.c.d.e. et pr. G. ἀνθρώπεινον K. Post τοιούτων omisi ὄντων cum A.B.C.F.V.a.b.c.d.e.f.g.h.i. et Dionysio p. 824. Vid. Schæfer. ad Soph. Trachin. 1066. 10. ἀρκοῦντος C. 13. ἔργῶν d.i. ἔργον E. et corr. G. 14. τοῦτο] om. d.i. δυοῖν C.G.V.a.c.d.e.f.i. et corr. E. Haack. Poppo. Goell. καὶ πεζομαχίαιν] om. d.

2. οὐδ' ὡς ἐμοὶ ἐδόκει] "But with regard to the facts, I have thought it "unfit to state them upon any indiscri-"minate reports of others, or according "to any mere notions or impressions of "my own. In my own case I have "written not from my opinions, but "from my personal knowledge of the "events described: and where I have "been obliged to rely on the authority "of others, their testimony has not been "carelessly admitted, but scrupulously "weighed and examined."

5. ὡς ἑκατέρων τις εὐνοίας—ἔχοι] I have followed Haack, Poppo, and Göller in restoring the common reading ἑκατέρων, for which Bekker had substituted ἑκατέρῳ. But Göller well observes, that had the dative been used, it should have been ἑκατέροις rather than ἑκατέρῳ. He adds, that εὔνοιά τινος is the same thing as πρός τινα,—"as they were inclined "to favour either of the two parties." Thus, VII. 57, 10. Ἀθηναίων εὐνοίᾳ, "From goodwill towards the Athe-"nians;" I. 77, 7. τὸ ἡμέτερον δέος, "The fear of which we are the objects." See the note there given, and Matth. Gr. Gr. §. 313. Jelf, 499. obs. 2. For the use of ἔχειν with a genitive, see Matthiæ, §. 315. Jelf, 528.

7. ὅσοι δὲ βουλήσονται—ἀρκούντως ἕξει] "But for such as desire to gain "a clear knowledge of the past, and "thereby of the future also, which will "surely, after the course of human "things, represent again hereafter if "not the very image yet the near re-"semblance of the past; if such shall "judge my work to be profitable, I "shall be well content."

14. δυεῖν ναυμαχίαιν—ταχεῖαν τὴν κρίσιν ἔσχε] "Found its decision soon, in two "sea-fights, &c." But that which in English is the ablative case, is in Greek the genitive; "its decision, consisting

2 He insists again more particularly on the superior interest of the Peloponnesian war to that of any preceding event;

ταχεῖαν τὴν κρίσιν ἔσχε. τούτου δὲ τοῦ πολέμου μῆκός τε μέγα προὔβη, παθήματά τε ξυνηνέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα 3 οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. οὔτε γὰρ πόλεις τοσαίδε ληφθεῖσαι ἠρημώθησαν, αἱ μὲν ὑπὸ βαρβάρων αἱ δ' 5 ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων (εἰσὶ δὲ αἳ καὶ οἰκήτορας μετέβαλον ἁλισκόμεναι), οὔτε φυγαὶ τοσαίδε ἀνθρώπων καὶ φόνος, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον, ὁ δὲ διὰ τὸ στασιάζειν. 4 τά τε πρότερον ἀκοῇ μὲν λεγόμενα ἔργῳ δὲ σπανιώτερον βεβαιούμενα οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἳ ἐπὶ 10 πλεῖστον ἅμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις, αἳ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν, αὐχμοί τε ἔστι παρ' οἷς μεγάλοι, καὶ ἀπ' αὐτῶν καὶ λιμοὶ, καὶ ἡ οὐχ ἥκιστα βλάψασα καὶ μέρος τι φθείρασα ἡ λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ 15 5 τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. ἤρξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεις

2. προύβη Bekk. ξυνηνέχθη] ξυνέβη Dionysius p. 1074. non p. 860. 3. οἷα] πολλὰ Dionysius. 6. ὑπὸ σφῶν] præpositionem omittit Dionysius l. l. habet p. 768. 7. μετέβαλλον a. ἀνθρώπων] om. f. 8. φθόνος b. διστάζειν N.V. 9. πρότερα c. 11. μέρος τῆς γῆς P.Q.a. γῆς] τῆς pr. F. ἰσχυρότατοι] ἰσχυρότεροι b.i. et γρ. c. ὑψηλότερον L.O.P. 12. πυκνότερα F. παρὰ τὰς—μνημονευομένας Dionysius p. 861. qui p. 1075. ut editur. 14. καὶ ante λιμοὶ om. a.c. καὶ οὐχ ἥκιστα βλ. καὶ μ. τι φθ. ἡ A.B.c.g.h. καὶ οὐχ ἥκιστα καὶ ἡ βλ. καὶ μ. τι φθ. ἡ Dionysius p. 187. καὶ οὐχ ἥκιστα φθ. καὶ μ. τι ἡ L.O.P. καὶ οὐχ ἥκιστα καὶ μ. τι φθ. ἡ f. ἡ ante οὐχ om. A.B.E.F. 16. ξυνεπέθεντο f. δὲ ἀθηναῖοι αὐτοῦ Dionysius. 17. πελ.] λακεδαιμόνιοι f. τριακοντούτις A.

"of two sea-fights, &c." And therefore, as Phrynichus acknowledges δυεῖν to be a legitimate Attic form for the genitive, though not for the dative, I have followed Bekker in retaining it, in compliance with the authority also of almost all the MSS.

12. ἡλίου τε ἐκλείψεις] Here the nominative case is resumed as the general structure of the sentence requires; and for which in the preceding clause a variation in form, though of the same signification, had been substituted; for σεισμῶν τε πέρι is in sense exactly equivalent to οἷον σεισμοι τε.

For the expression πυκνότεραι παρὰ τὰ—μνημονευόμενα, see Matthiæ Gr. Gr. §. 455. Jelf, 637. III. 3. *d*.

15. μέρος τι φθείρασα] The word μέρος seems to imply more than "a part;" for all the other visitations had destroyed "a part" of the people. It appears to signify so large a part as sensibly to affect the whole by its absence; "a proportion or substantive "part of the whole nation." Thus also it is used VII. 30, 3.

and then proceeds to state the causes which led to it; or rather the real and the avowed causes; the real cause being the jealousy entertained by Lacedæmon of the power of Athens; the avowed ones, the disputes which arose out of the affairs of Epidamnus and Potidæa.

Chapp. 24—66.

σπονδὰς αἳ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἅλωσιν. διότι δ' ἔλυσαν, τὰς αἰτίας προέγραψα 6 πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἕλλησι 5 κατέστη. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, 7 ἀφανεστάτην δὲ λόγῳ, τοὺς Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν· αἱ δ' ἐς τὸ φανερὸν λεγόμεναι αἰτίαι αἵδ' ἦσαν 10 ἑκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

XXIV. ἘΠΙΔΑΜΝΟΣ ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικοῦσι δ' αὐτὴν Ταυλάντιοι βάρ-

1. μετὰ τὴν εὐβ. Dionysius. 2. δι ὅτε A.B.F. ὅτι c. δ'] om. A.B.F.h. προέγραψα] A.B.F.H.N.V.a.f.g.h. cum Dionysio p. 141. et 146. (cf. Porson. ad Aristophan. Eccles. 1009.) προσέγραψα Priscian. p. 1181. Putsch. ξυνέγραψα idem p. 1207. ἔγραψα C.G. et ceteri. προέγραψα Haack. Poppo. Goeller. προύγραψα Bekk. 3. τινα A.B.F.H.V.a.f.g. cum Prisciano. C.G. et vulgo τινας. τινα Haack. Poppo. Goeller. Bekk. 5. γὰρ] om. e. πρόφασιν] αἰτίαν Dionysius p. 796. qui mox λόγῳ δὲ ἀφ. τ. ἀθ. οἴομαι. 7. γιγνομένους] om. a. 12. ἐς δεξιὰ Harpocratio v. Ἰόνιος. 13. ἰώνιον I. κόλπον] πόντον Schol. Pindar. Pyth. 3. 120. προσοικειοῦσι c. αὐτὸν Priscian. p. 1203. ταβλάντιοι d.i. ταλάντιοι H.a.

3. τοῦ—ζητῆσαι] For the ellipsis of ἕνεκα, see Matth. Gr. Gr. §. 539. Obs. 1. Jelf. 492.

5. τὴν μὲν γὰρ ἀληθεστάτην κ. τ. λ.] "For I think the truest occasion of the "war was, that the Athenians, by be- "coming great, and alarming the Lace- "dæmonians, forced them to it." τοὺς Ἀθηναίους ἀναγκάσαι is equivalent to τὸ τοὺς Ἀθηναίους ἀναγκάσαι, the article before the infinitive mood being sometimes omitted in such clauses. See III. 38, 1. and Matthiæ Gr. Gr. §. 541. Obs. 1.

13. Ἰόνιον κόλπον] It appears from this passage, and from Herodotus VI. 127, 2, where Epidamnus is said to be on the Ionian gulph, that this term included in the 5th century before the Christian æra, the southern part of the Adriatic, as well as the sea between Italy and Greece southward of the Iapygian promontory, to which it was more properly applied. It never seems however to have extended to the northern part of the Adriatic, which was called "Adrias," a name applying properly, as Müller thinks, to the coast near the mouths of the Po, where the old city of Adria or Hatria was situated. "Adrias" in Herodotus, I. 163, 1, and V. 9, 4, is the country so called, and not the sea. Müller says that the earliest mention which he has found of the sea under this name, occurs in Lysias, advers. Diogiton. p. 908. See Müller, Etrusker, Einleitung. III. 4. The sea between Sicily and Greece is by Thucydides called the Sicilian sea, IV. 24, 5. 53, 3. VI. 13. Yet even this was at a later period called "Adrias," as appears not merely from the well known passage in the Acts, xxvii. 27, where its meaning has been disputed, but also from a similar passage in the life of Josephus, c. 3. where Josephus says that on his way from Jerusalem to Rome he too was overtaken by a tempest κατὰ μέσον τὸν Ἀδρίαν, and was picked up by a ship of Cyrene on her way to Puteoli.

THE AFFAIR OF EPIDAMNUS. (Chapp. 24—55.) The nobles of Epidamnus being banished by the commons, enlist some of the neighbouring barbarians in their cause, and harass the town with a plundering and desultory warfare. The commons apply for aid to Corcyra, the mother country of Epidamnus, but their request is rejected.

2 βαροι, Ἰλλυρικὸν ἔθνος. ταύτην ἀπῴκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο Φάλιος Ἐρατοκλείδου Κορίνθιος γένος τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθείς. ξυνῴκισαν δὲ καὶ Κορινθίων τινὲς καὶ τοῦ ἄλλου Δωρικοῦ γένους. 3 προελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος· στασιάσαντες δὲ ἐν ἀλλήλοις ἔτη πολλά, ὥς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων, ἐφθάρησαν, καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. 4 τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς

1. ἀπῴκησαν d. κατῴκησαν Demetrius. Phal. 72. 2. Φάλιος] φαλίος [η] E.F. Bekk. φαλιὸς B. vulgo φάλιος. 3. γένους [ος] a. 5. ξυνῴκησαν F.H.V. ξυνῴκισαν Q. Ante κορ. omisi τῶν cum A.B.C.F.I.V.a.d.f.g.h. sic Bekker. Poppo. Goeller. 6. τοῦ ἄλλου] A.B.C.F.I.V.a.c.d.h. Haack. Poppo. Goeller. ἄλλου H.N. ἄλλοι ἐκ τοῦ G. et vulgo. 7. τῶν] om. N. πόλις] δύναμις C.I.L.O.P.Q.c.d.e. δύναμις πόλις E. δύναμις καὶ πόλις K.N. 9. ὡς λέγεται ἔτη πολλὰ a. ἀπὸ] A.B.C.F. G.H.I.K.L.N.O.P. et Parisini omnes cum Hermogene π. μεθ. δειν. 35. vulgo ὑπό. ἀπὸ Gottleber. Haack. Poppo. Goeller. 12. ἐδίωξε a. ἐξεδίωκε G.

4. *κατὰ δὴ τὸν παλαιὸν νόμον*] The conjunction *δὴ* merely serves to call for the reader's attention, as in the expressions *μάλιστα δὴ*, and others of the same kind. "In compliance, *you are to know*, with "the ancient custom."

κατὰ δὴ τὸν παλαιὸν νόμον] Quænam fuerint jura, quæ coloniæ originibus suis debebant, non alienum erit paucis hoc loco perstringere. Primo igitur ii, qui in coloniam mittebantur, armis et commeatu a civibus suis instruebantur de publico, ut docet Libanius in Argumento orationis Demosthenis, *περὶ τῶν ἐν Χερσονήσῳ*. Præterea publica iis Diplomata debebantur, quæ *ἀποίκια* vocabant, teste Hyperide in orat. Deliaca apud Harpocrat. Sed quod præcipuum est, sacra patria coloni secum asportabant, ignemque sacrum e penetrali urbis depromptum et accensum; quod docet Auctor. Etymolog. in *Πρυτανεῖα*. qui quidem ignis si casu exstinctus esset, ex Prytaneo conditorum accendi eum oportebat. Moris quoque erat, ut coloniæ quotannis legatos in *majorem patriam* (sic Curtius IV. 3, 22, vertit, quam Græci *μητρόπολιν* dicunt) mitterent Diis patriis sacra facturos, ut testantur Polybius, cap. 114. legationum, et Curtius, IV. 2, 10. Solenne etiam erat, ut coloniæ ab originibus suis Pontifices acciperent, ut constat ex Thucydide, I. 25, 4. et Scholiaste ad eundem locum; quin etiam, si aliquando coloni aliam coloniam aliquo deducere vellent, moris erat, ut ducem a *majore patria* postularent, ut hoc in loco docet Thucyd. nam Corcyræi coloni erant Corinthiorum, ideoque Phalium ex Metropoli arcessebant, ut coloniæ Epidamnum deducendæ dux esset. Plura hac de re vide in Valesii notis ad Excerpta Polybii p. 7. HUDS. Add. Spanhem. Dissert. IX. de Usu et Præst. Numism. p. 570. seqq. DUK.

8. *στασιάσαντες δὲ—ἐφθάρησαν*] *ἐφθάρησαν* refers to *στασιάσαντες*, not to *ἀπὸ πολέμου τινός*; "They were brought "to a very low ebb by their factions, "which had grown out of a war with "some of the neighbouring barbarians." So Haack and Göller, following Hermogenes, *περὶ μεθόδου δεινότητος* c. 35.

δυνατοὺς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐλῄζοντο τοὺς ἐν τῇ πόλει κατά τε γῆν καὶ κατὰ θάλασσαν. 5 οἱ δὲ ἐν τῇ πόλει ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις ὡς μητρόπολιν οὖσαν, δεόμενοι μὴ σφᾶς περιορᾷν φθειρομένους, ἀλλὰ τούς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. 6 ταῦτα δὲ ἱκέται καθεζόμενοι ἐς τὸ Ἡραῖον ἐδέοντο. 7 οἱ δὲ Κερκυραῖοι τὴν ἱκετείαν οὐκ ἐδέξαντο, ἀλλ' ἀπράκτους ἀπέπεμψαν.

A. C. 436. Olymp. 86. 1.

XXV. γνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὖσαν, ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρὸν, καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν τινὰ πειρῷντο ἀπ' αὐτῶν ποιεῖσθαι. 2 ὁ δ' αὐτοῖς ἀνεῖλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. 3 ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ μαντεῖον παρέδοσαν τὴν ἀποικίαν, τόν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες, ἐδέοντό τε μὴ σφᾶς περιορᾷν διαφθειρομένους, ἀλλ' ἐπαμῦναι. 4 Κορίνθιοι δὲ κατά τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, νομίζοντες οὐχ ἧσσον ἑαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς

They next apply to Corinth, the mother country of Corcyra itself; and the Corinthians, partly from jealousy of the Corcyræans, accede to the request.

1. μετὰ τῶν βαρβάρων] om. L.O.P.Q. pr. G. τῶν om. V. 5. δεόμενοι—σφίσι] om. L.g. 6. ξυναλλάξαι A.B.C.Q.V.a.b.c. vulgo συναλλάξαι. τὸν] om. P.Q. 7. δὲ] δὴ Priscianus. 8. ἥραιον B.F. 10. ἀπὸ κερκ. τιμωρίαν] τιμωρίαν ἀπὸ κερκ. a. 12. ἐπήροντο A.B.F.H.K.N.V.a.f.g.h.i. Haack. Poppo. Goeller. Bekk. ἐπηιροντο E. C. et vulgo ἐπηρώτων. 15. ὁ—ποιεῖσθαι] om. L. αὐτὴν C.O.P.c. et pr. G. 17. παρέδ. τὴν ἀποικίαν] om. c. ἀποδεικνύοντες d. 19. φθειρομένους B.C.G.I.O.P.c.e. 20. τε om. V. 23. ἐν ταῖς π. ταῖς K.

7. καθεζόμενοι ἐς τὸ Ἡραῖον] i. e. ἐλθόντες ἐς τὸ Ἡραῖον, καθέζοντο ἐν αὐτῷ. Compare 51, 3. 71, 5. III. 108, 5. and Matth. Gr. Gr. §. 578. Jelf, 646, a.

11. ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρόν] "Hesitated what to do;" literally, "were held in a straight what to do." Comp. III. 22, 7. ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. and Herodot. IV. 131, 1. ἐν ἀπορίῃσι εἴχετο. and IX. 98, 1. ἐν ἀπορίῃ εἴχοντο ὅ τι ποιέωσι.

22. μίσει τῶν Κερκυραίων] See Herodot. III. 49, 2.

23. ἄποικοι] De hoc Scalig. ad Euseb.

CORINTH. A. C. 435. Olymp. 86. 2.

κοιναῖς διδόντες γέρα τὰ νομιζόμενα οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρονοῦντες δὲ αὐτοὺς καὶ χρημάτων δυνάμει ὄντες κατ' ἐκεῖνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις καὶ τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῷ δὲ καὶ πολὺ 5 προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ τὴν τῶν Φαιάκων

1. *κορινθίων*] P. 2. *προκατερχόμενοι* c. 4. *τὸν χρόνον*] om. pr. g. *ὁμοία* A. *ἕλλησι δυνατωτάτοις* a. 5. *τῇ παρασκευῇ τῇ ἐς πόλεμον* e. *ἔστιν ὅτε καὶ πολὺ προέχειν* a. 6. *τῶν*] om. C.G.e.

Chron. p. 78. Spanhem. de Usu Numism. p. 569. et Palmer l. d. p. 356. Duk.

οὔτε γὰρ] Cf. Diodor. Sic. XII. 30. ibique Wesseling. Bekk.

οὔτε γὰρ ἐν πανηγύρεσι κ. τ. λ.] The verb is here forgotten; Thucydides intended probably to repeat at the end of the sentence some verb of similar meaning to *παρημέλουν*, and then omitted to do so, as if *παρημέλουν* itself could serve as the verb, notwithstanding that by inserting the conjunction *γὰρ* he had, according to grammatical construction, rendered this impossible. There is a somewhat similar passage, VII. 28, 3. where the insertion of the *γὰρ* shews that a new sentence was intended to be begun, yet no verb follows; so that the verb must be repeated from the preceding sentence, just as if the *γὰρ* had not been introduced: *ἠπίστησεν ἄν τις ἀκούσας· τὸ γὰρ—μηδ' ἀποστῆναι, ἀλλὰ ἐκεῖ Συρακούσας ἀντιπολιορκεῖν, καὶ τὸν παράλογον τοσοῦτον ποιῆσαι, κ. τ. λ.* Here *ἠπίστησεν ἄν τις* must be repeated, although the insertion of the *γὰρ* shews that the writer had at first a different construction in his mind. Comp. Matth. Gr. Gr. §. 555. Obs. I. Poppon. Prolegom. I. p. 148. Jelf, 709.

1. *οὔτε Κορινθίῳ ἀνδρὶ*] Dativos Κορ. ἀνδρὶ pendere facio e *διδόντες*, ut structura verborum hæc sit, *οὔτε ἐν πανηγύρεσι ταῖς κοιναῖς, οὔτε Κορινθίῳ ἀνδρὶ διδόντες γέρα τὰ νομιζόμενα προκαταρχόμενοι*, ut juxta se ponantur, quæ in solennibus aliis, quæque in sacris omiserint, *neque in publicis solennitatibus consuetos honores tribuentes, neque solita munia viro Corinthio in sacris*, utque oratio varietur, cum prægresso substantivo *ἐν πανηγύρεσι* sequi debuisset *ἐν προκαταρχῇ*. Munia pontifici Corinthio tribuenda (*γέρα*) intelligo fuisse ea ipsa, quibus sacra auspicabantur; ut hostiæ capiti vinum infundere, molam (*οὐλοχυτὰς*) inspergere, frontisque crines abscissos in ignem conjicere. Vid. Dionys. Halic. Antiqq. Rom. VII. p. 1495. Reiske. (c. 72.) Göller.

2. *προκαταρχόμενοι*] *κατάρχεσθαι*, used in the same sense as *προκατάρχεσθαι* is here used by Thucydides, occurs in Herodotus IV. 60, 2. and *κατάρχεσθαι τῶν ἱερῶν* in Demosthenes, against Midias, p. 552. Reiske. *Προκατάρχεσθαι*, in a metaphorical sense, is found in Diodorus, II. p. 105. Rhodomann: *προκατάρχεσθαι πολέμου*, "To be making "preparations for war."

3. *χρημάτων δυνάμει ὄντες ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις*] i. e. *πλουσιοὶ ὄντες ὁμοίως τοῖς πλουσιωτάτοις*. Comp. Herodot. III. 57, 2. *θησαυρὸς ὁμοῖα τοῖσι πλουσιωτάτοισι*, and III. 35, 6. Comp. Matth. Gr. Gr. §. 289. Obs. 3.

4. *ὁμοῖα*] Vide Wesseling. ad Diodor. XIII. p. 542. Göttl.

5. *ναυτικῷ δὲ καὶ πολὺ προέχειν—τὰς ναῦς*] "And sometimes they prided "themselves on their naval preemi- "nence, and on the naval fame of the "Phæacians, the ancient inhabitants of "Corcyra." The construction is varied. *ἐπαιρόμενοι προέχειν*, (see Matth. Gr. Gr. §. 533.) *καὶ (ἐπαιρόμενοι) κατὰ τὴν προενοίκησιν*. Perhaps however the Scholiast's interpretation is deserving of attention, *ὁμοίως τῇ προενοικήσει τῶν Φαιάκων*; that is, "as became them who "were the successors of the Phæa- "cians."

προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων τὰ περὶ τὰς ναῦς. ᾗ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικὸν καὶ ἦσαν οὐκ ἀδύνατοι· 5 τριήρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο πολεμεῖν. XXVI. πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ Κορίνθιοι ἔπεμπον ἐς τὴν Ἐπίδαμνον ἄσμενοι τὴν ὠφέλειαν, οἰκήτορά τε τὸν βουλόμενον ἰέναι κελεύοντες καὶ Ἀμπρακιωτῶν καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς. 2 ἐπορεύθησαν δὲ πεζῇ ἐς Ἀπολλωνίαν, Κορινθίων οὖσαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ κωλύωνται ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. 3 Κερκυραῖοι δὲ ἐπειδὴ ᾔσθοντο τούς τε οἰκήτορας καὶ φρουροὺς ἥκοντας ἐς τὴν Ἐπίδαμνον τήν τε ἀποικίαν Κορινθίοις δεδομένην, ἐχαλέπαινον· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι ναυσὶ, καὶ ὕστερον ἑτέρῳ στόλῳ, τούς τε φεύγοντας ἐκέλευον κατ' ἐπήρειαν δέχεσθαι αὐτοὺς (ἦλθον γὰρ ἐς τὴν Κέρκυραν οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ ξυγγένειαν, ἣν προϊσχόμενοι ἐδέοντο σφᾶς κατάγειν) τούς τε φρουροὺς οὓς Κορίνθιοι ἔπεμψαν καὶ τοὺς οἰκήτορας ἀποπέμπειν. 4 οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν. ἀλλὰ

and send settlers and soldiers to Epidamnus: upon which the Corcyræans espouse the cause of the banished nobles, and besiege Epidamnus in order to effect their restoration.

2. τὸν ναυτικὸν g. τὰ ναυτικὰ E.G.I.L.O.P.Q. οὐκ] om. pr. i. 3. εἴκοσι γὰρ f. 6. ὠφελίαν Bekk. 8. αἰτῶν K.i. 11. κωλύωνται (ο superscr.) B. κωλύονται E. θάλασσαν A.C.F.G.H.V.a.c.d.g. Haack. Poppo. Goell. Bekk. vulgo et B. (G. BEKK.) θάλατταν. 12. ἐπεὶ a. ᾔσθοντο A.C.F.H.I.K.V.a.b.c.f.g.h.i. Haack. Poppo. Goell. Bekk. B. et ceteri ᾔσθηντο. 13. εἰς τὴν ἐπίδ. ἥκοντας a. 17. δὲ A.B.F.g.h. ἐπιδεικνύντες B.E.F.V.a. 18. προυσχόμενοι E. ἐδέοντό τε σφᾶς B.E.F.a. 19. articulum ante Κορ. omisi cum A.B.C.F.G.H.V. Sic Bekker. Poppo et Goeller. 20. οἱ δὲ] ὡς δὲ οἱ g.h.i. οὐδὲ A. ἀλλὰ] om. g.h.

9. Κορινθίων οὖσαν, &c.] Corcyræos in ejus conditu socios Corinthiis addit Scymnus Chius, his versibus: Οἷς πλησιόχωρός ἐστιν ἡ Ἀπολλωνία Κορινθίων Κερκυραίων τε κτίσις. Quibus consentit Pausanias in Eliacorum 2. Vide Palmerii Gr. Antiq. p. 150. HUDS. Add. Spanhem. l. d. p. 570. DUK.

16. κατ' ἐπήρειαν] "In order to vex "and insult them." They were more anxious to annoy the Epidamnians than to aid the exiles; their conduct arose more from revenge than from motives of interest: ἔστι γὰρ ὁ ἐπηρεασμὸς ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ. Aristot. Rhetor. II. 2, 4.

στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ μετὰ τῶν φυγάδων ὡς κατάξοντες, καὶ τοὺς Ἰλλυριοὺς 5 προσλαβόντες. προσκαθεζόμενοι δὲ τὴν πόλιν προεῖπον, Ἐπιδαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς 6 ἀπιέναι, εἰ δὲ μὴ, ὡς πολεμίοις χρήσεσθαι. ὡς δ' οὐκ ἐπεί-5 θοντο, οἱ μὲν Κερκυραῖοι (ἔστι δ' ἰσθμὸς τὸ χωρίον) ἐπολιόρκουν τὴν πόλιν, XXVII. Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἦλθον ἄγγελοι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιὰν, καὶ ἅμα ἀποικίαν ἐς τὴν Ἐπίδαμνον ἐκήρυσσον, ἐπὶ 10 τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἰέναι· εἰ δέ

The Corinthians on their part send a fleet, with the aid of their allies, to relieve Epidamnus.

1. ἐπ' αὐτοὺς] ἑαυτοὺς A.B.C.F.h. τεσσ. ναυσὶ A.B.C.F.G.H.V.f.g. Haack. Poppo. Goell. Bekk. G. et vulgo ναυσὶ τεσσ. 2. ὡς] om. a. αὐτοὺς post κατάξοντες omisi cum A.B.C.E.F.G.H.K.L.N.O.V.a.b.c.e.i. om. Bekker. Poppo. Goeller. ἰλλυρικοὺς H.K.N.i.c. recenti manu F. 3. τὴν πόλιν] A.B.C.E.F.G.H. N.V.a.c.e.f.g.h. cum Prisciano: ceteri τῇ πόλει. τὴν πόλιν Gottleber. Haack. Poppo. Goeller. 4. ἐπιδαμνίων] κορίνθιον g. τε] δὲ C. 5. ἰέναι H. εἶναι F. χρήσασθαι A.B.E.F.G.H.K.L.N.O.V.b.c.d.g.h.i. Poppo. Goeller. 6. Κερκ.—ἐκ] om. L. 7. ἐκ τῆς] om. P.

5. χρήσεσθαι] Bekker in his latest edition has retained the future in spite of the authority of most of the MSS. and I think that he is right. The preference to be given to the future or aorist after such verbs as λέγειν or εἰπεῖν is not indeed always easy to determine; for we cannot always say, how much importance the writer meant to attach to the time of the action, or whether he regarded merely the action in itself. But the authority of the MSS. of Thucydides is so low, that in such cases little stress is to be laid upon them; and the future tense seems needed, because the act spoken of is essentially future, inasmuch as it is contingent upon the actions of the other party. εἶπον ὡς πολεμίοις χρήσασθαι might I suppose be said with propriety of those who declared that they would forthwith and positively treat any as enemies. But where a demand is made, and the treating them as enemies is only to follow hypothetically, in case this demand is not complied with, then I think the correct language would be, εἶπον—χρήσεσθαι. This seems to be in accordance with Lobeck's opinion, in his "Parerga ad "Phrynichum," p. 749: and also with that of Breme, as quoted by Schäfer in his Apparat. Critic. ad Demosth. vol. I. p. 205. See also Kühner, Gr. Gr. §. 445, Anmerk. 2. Jelf, 405. Obs. 2.

10. ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ] Göller understands this of equality with the citizens of their old country: referring to ch. 34, 1, where they are said to go out to colonies, "not to be the slaves but the "equals of their mother country." But this means no more, I think, than that colonists intended their colony to be a sovereign state, and so far the equal of the mother country, instead of being a mere subject dependency. In the present passage the Corinthians guarantee each individual settler against being subject in his new country to any of those distinctions of rank or privilege which might have existed in Corinth. All the settlers who obtained allotments

τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλέοντες πολλοὶ καὶ οἱ 2 τἀργύριον καταβάλλοντες. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων 3 5 ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοιντο ὑπὸ Κερκυραίων πλεῖν· οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτὼ ναυσὶ ξυμπλεῖν, καὶ Παλῆς Κεφαλλήνων τέσσαρσι. καὶ Ἐπι- 4 δαυρίων ἐδεήθησαν, οἳ παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν καὶ Τροιζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται 10 ὀκτώ. Θηβαίους δὲ χρήματα ᾔτησαν καὶ Φλιασίους, Ἠλείους 5 δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων νῆες 6 παρεσκευάζοντο τριάκοντα, καὶ τρισχίλιοι ὁπλῖται.

XXVIII. Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν, ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ 15 Σικυωνίων πρέσβεων, οὓς παρέλαβον, ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρουρούς τε καὶ οἰκήτορας ἀπάγειν, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνου. εἰ δέ τι ἀντιποιοῦνται, δίκας ἤθελον δοῦναι ἐν 2

The Corcyræans, after some fruitless attempts to settle the dispute by negotiation,

1. ἐθέλοι A.B.E.F.H.I.K.P.V.b.h. Poppo. Goeller. Bekk. C. et vulgo ἐθέλει. 3. κορινθίοις B.K.N.c.d.e.g.h.i. cum Tusano. 4. τἀργύριον A.B.E.F.H.V.a.f. g.h. Poppo. Goeller. Bekk. C.G. et vulgo τὸ ἀργύριον. 5. ξυμπροπέμψειν A.B. E.F.H.K.N.V.a.f.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo ξυμπροπέμψαι. 7. παλῆεις correctus H. κεφαλήνων B.F. 10. ἠλείους δὲ A.B.E.F.H.V.a. Poppo. Goeller. Bekk. C. et vulgo ἠλείους τε. 13. ἐπεὶ C.G.K.L.N.P.Q.c.d.e. 16. ἐν] om. d. φρουρὰς e. 17. τοὺς οἰκήτορας V. αὐτοῖς τοῦ ἐπιδ. K. 18. δ' ἔτι L.N.G.

of land in the colony were to be equal to each other; they were the γάμοροι or proprietors; who formed the aristocracy of the colony, although many of them in their old country may have had no political franchise at all.

2. δραχμὰς Κορινθίας] These are the heavy or Æginetan drachmæ, each of which was worth ten oboli; so that fifty of these amount to something more than eighty-three Attic drachmæ.

17. ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνου] "As they had nothing to do with Epi- "damnus." See Matthiæ, Gr. Gr. §. 359. 1. §. 568. 3. Jelf, 703.

18. δίκας δοῦναι] "To submit the "quarrel to a fair discussion;" "to "offer satisfaction by negociation." The situation of Greece was analogous to that of modern Europe. In their disputes with one another the several Greek states acknowledged one common public law, like our law of nations, to which they held themselves amenable; and before they appealed to arms, it was considered due to their common blood and common religion, to try to settle their differences by a reference to the principles of this law. With other nations, or, as they called them, with

Πελοποννήσῳ παρὰ πόλεσιν αἷς ἂν ἀμφότεροι ξυμβῶσιν· ὁποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν.
3 ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντείῳ ἐπιτρέψαι. πόλεμον
4 δὲ οὐκ εἴων ποιεῖν· εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιεῖσθαι οὓς οὐ βού- 5
5 λονται ἑτέρους τῶν νῦν ὄντων μᾶλλον ὠφελείας ἕνεκα. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἢν τάς τε ναῦς καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου †ἀπάγωσι,† βουλεύσεσθαι· πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι αὐτοὺς
6 δὲ δικάζεσθαι. Κερκυραῖοι δὲ ἀντέλεγον, ἢν καὶ ἐκεῖνοι τοὺς 1 ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσειν ταῦτα· ἑτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς †δὲ†

1. ἀμφότεροι] om. i. 2. τούτοις C.c. 3. τὸ—μαντεῖον A. ἐν τῷ ἐν δ. K. ἐν τῷ δ. d. 5. ἔφασκον g. οὓς ἂν βούλωνται f. 6. μᾶλλον] om. f. ὠφελίας Bekk. 7. αὐτοῖς] om. pr. a. ἤν τε τὰς V. 8. ἀπαγάγωσι C.G.K.L.O.b.c.d.e.i. Haack. Poppo. Goeller. βουλεύσασθαι C.a.b.c.e.f. βούλεσθαι Q. 9. αὐτοὺς A.B.F.H.K.L.N.O.V.a.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἑαυτούς. 10. ἢν ἐκεῖνοι g. 11. ἀπαγάγωσιν A.B.F.H a.d.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri inter quos C.G. ἀπάγωσι. ἕτοιμα e. 12. καὶ] om. a. ὥστε] om. L.O.P.a. δὲ uncis incluserunt Haack. Poppo. Bekker. delevit Goeller. sed vid. not.

the Barbarians, they acknowledged no such community of law; and the sword therefore was appealed to at once as the only arbiter. And in like manner the nations of Christendom have too often acted towards the natives of Asia, Africa, and America, as to men who could claim no benefit from those principles of justice which they profess to observe in their dealings with one another. The expression *δίκας διδόναι* may be compared with *ὅρκον διδόναι*, "to offer to the other party a settling "of the matter in the one case by the "judgment of a third party, in the "other by our clearing ourselves by an "oath."

3. *ἤθελον δὲ—ἐπιτρέψαι*] The difference between *βούλεσθαι* and *ἐθέλειν* is that between a positive and negative inclination for any thing. *Βούλεσθαι* is "to wish:" *ἐθέλειν* is "to be willing;" that is, "to make no objection."

5. *φίλους ποιεῖσθαι—μᾶλλον*] "To "gain friends of a very different nature "from their present associates;" that is, from the exiles of Epidamnus, with whom they were then acting in concert.

8. *ἀπάγωσι*] Bekker still retains this reading, and Krüger explains it, "if "they were willing to withdraw their "ships;" but then *ἀπάγωσι*, I think, would be required two lines afterwards instead of *ἀπαγάγωσι*. I believe that the aorist is right in both places.

12. *σπονδὰς †δὲ† ποιήσασθαι*] In deference to the opinions of so many critics who have agreed in condemning the conjunction *δὲ* in this passage, I have marked it with obeli as suspicious; although I cannot but think myself that their condemnation of it is ill founded. They maintain that it is not Greek to say *ἑτοῖμοι εἶναι ὥστε μένειν*; but Hermann has well observed in his Addenda to his notes on Viger, Appendix XII. "Particulam *ὥστε* inter"dum cum iis verbis conjunctam in"veniri, a quibus eam valde alienam "esse putes. Soph. Philoctet. 656. Ἀρ'

ποιήσασθαι ἕως ἂν ἡ δίκη γένηται. XXIX. Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρῆσαν, προπέμψαντες κήρυκα πρότερον πόλεμον προ-5 εροῦντα Κερκυραίοις, ἄραντες ἑβδομήκοντα ναυσὶ καὶ πέντε δισχιλίοις τε ὁπλίταις ἔπλεον ἐπὶ τὴν Ἐπίδαμνον Κερκυραίοις ἐναντία πολεμήσοντες· ἐστρατήγει δὲ τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμός 10 τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. ἐπειδὴ δὲ ἐγένοντο 2 ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ ἀπεροῦντα μὴ πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζεύξαντές τε 15 τὰς παλαιὰς ὥστε πλοΐμους εἶναι καὶ τὰς ἄλλας ἐπισκευάσαντες. ὡς δὲ ὁ κῆρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον παρὰ 3 τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς ἐπεπληρῶντο οὖσαι

engage with the Corinthian fleet, and defeat it, and also make themselves masters of Epidamnus.

3. παρῆσαν] om. a. 4. προσεροῦντα d. ἀγγελοῦντα a. 7. δὲ] μὲν e. 8. ὁ ante Πελλίχου om. C. πελλίχου A.B.C.F.G.H.I.K.L.N.O.V.g. Haack. Poppo. Goeller. Bekk. vulgo πελλίκου. Vid. Koen. ad Greg. Cor. p. 135. 9. μαλλίου L. αλλίου V. 10. ἐρυτίμου P.Q. ἰσαρχίδης V. ἐπεὶ C.K.Q.c.d.e.i. et pr. G. 12. ἀμπρακιακοῦ A.B.g. 13. ἀκτίῳ F.G.H.I.K.L.N.O.P.V.i. 16. ὁ] om. d.i. κῆρυξ Bekk. τε] om. e.g.h. 17. αἱ] om. G.

"ἔστιν ὥστε κἀγγύθεν θέαν λαβεῖν; "Euripid. Iphigen. Taur. 1379. φόβος "δ' ἦν ὥστε μὴ τέγξαι πόδα." Hermann then quotes this passage of Thucydides, and another, VIII. 86, 8. ἐπαγγελλόμενοι—ὥστε βοηθεῖν. In fact, ἑτοῖμοι, in point of sense, is very nearly the same with ἐπαγγελλόμενοι, "professing "their readiness." The exact signification of ὥστε in these several passages is more difficult to determine. It seems to be a mere pleonastic way of defining the meaning of the preceding words: ἑτοῖμοι μένειν would have been quite sufficient; but the ὥστε expresses that what they were ready to do is going to be mentioned; i. e. μένειν κατὰ χώραν. Bake and Heilmann defend the common reading.

14. ζεύξαντές τε τὰς παλαιὰς] Göller rightly understands these words as alluding to the practice of passing ropes under the keel of a vessel to prevent the planks from starting. The Russian ships taken in the Tagus in 1808 were kept together in this manner, in consequence of their age and unsound condition.—Comp. Acts of the Apostles, xxvii. 17. and Schleusner in ὑποζωννύω, and Plato, Repub. X. p. 616. C. (quoted by Göller,) εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν ξυνέχον τὴν περιφοράν.

ὀγδοήκοντα (τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιόρκουν), ἀνταναγόμενοι καὶ παραταξάμενοι ἐναυμάχησαν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. 4 τῇ δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον 5 πολιορκοῦντας παραστήσασθαι ὁμολογίᾳ ὥστε τοὺς μὲν ἐπήλυδας ἀποδόσθαι, Κορινθίους δὲ δήσαντας ἔχειν ἕως ἂν ἄλλο τι δόξῃ. XXX. μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμμῃ τῆς Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους οὓς 10 ἔλαβον αἰχμαλώτους ἀπέκτειναν, Κορινθίους δὲ δήσαντες εἶχον. 2 ὕστερον δὲ, ἐπειδὴ οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνεχώρησαν ἐπ' οἴκου, τῆς θαλάσσης ἁπάσης ἐκράτουν τῆς κατ' ἐκεῖνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες ἐς Λευκάδα 15 τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον, καὶ Κυλλήνην τὸ Ἠλείων ἐπίνειον ἐνέπρησαν, ὅτι ναῦς καὶ χρήματα παρέσχον Κορινθίοις. 3 τοῦ τε χρόνου τὸν πλεῖστον μετὰ τὴν ναυμαχίαν ἐκράτουν τῆς θαλάσσης, καὶ τους τῶν Κορινθίων ξυμμάχους

A. C. 435. Olymp. 86. 2.

They follow up their advantage, till the Corinthians send out another fleet to keep them in check,

2. ἀνταναγόμενοι A.B.C.F.G.H.I.L.N.O.V.a.b.c.f.g.h.i. Poppo. Goeller. Bekk. ceteri ἀνταναγαγόμενοι. 3. οἱ] om. Schol. Aristophan. Plut. 445. καὶ ναῦς τε π. C.G.K.L.O.d.e. 4. κορ.] πολεμίων L.O. 5. δὲ αὐτῇ] αὐτῇ δὲ a.b. συνέβη b.d. 9. λευκίμμη B.E.F. ("et hic et infra." Bekk.) H.f.g. λευκομνη a. Λευκίμμῃ Poppo. Goeller. Bekk. et vulgo Λευκίμνῃ. 10. κερκυραίας C.G.I.O.P. 16. τὴν] τῶν g. 18. ante κορ. omisi articulum cum A.B.C.F.H.I.L.N.O.V.a.b.c.d.e.f. Bekk. Poppo. Goeller. τὸν] τὸ B.C.K.L.O.d.h.i. 19. ἐκράτουν A.B.F.H.V.a.g.h. C. et ceteri ἐπεκράτουν.

1. ὀγδοήκοντα] I. 25, 5. τριήρεις ρκ' ὑπῆρχον αὐτοῖς.

6. παραστήσασθαι] "To reduce into "one's power:" literally, "to make a "person stand by one's side:" an expression taken from the practice of making a vanquished enemy join the standard of his conqueror, and fight on his side in his future quarrels. Thus παραστῆναι signifies, "to fall into an "enemy's power;" or literally, "to go "and stand by his side."

9. Λευκίμμῃ] This, instead of the common reading Λευκίμνῃ, rests on the authority of the best MSS. and is confirmed by all the MSS. of Strabo, VII. 7, 5. p. 324. as well as by the name which the place still bears, *Leukimmo*, or *Alefkimo*. See Dodwell, Classical Tour, vol. i. p. 39.

ἐπιπλέοντες ἔφθειρον, μέχρι οὗ Κορίνθιοι περιιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρατιὰν, ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον τῆς Θεσπρωτίδος, φυλακῆς ἕνεκα τῆς τε Λευκάδος καὶ τῶν 5 ἄλλων πόλεων ὅσαι σφίσι φίλιαι ἦσαν. ἀντεστρατοπε- 4 δεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσί τε καὶ πεζῷ. ἐπέπλεόν τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου ἑκάτεροι.

10 XXXI. Τὸν δ' ἐνιαυτὸν πάντα [a] τὸν μετὰ τὴν ναυμαχίαν καὶ [b] τὸν ὕστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρεσκευάζοντο τὰ κράτιστα νεῶν στόλον, ἔκ τε αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης

a A. C. 434. Olymp. 86. 3.
b A. C. 433. Olymp. 86. 4.

1. ἔφθειραν C.I.K.L.b.c. περιιόντι F. Reiskius. Gottleber. Goeller. et Scholiast. ceteri, Poppo. Bekk. περιόντι. 3. ἀντεστρατεύοντο a.f. ἐπὶ] ἐν a. 6. ἐπὶ τῇ λ.] om. a. λευκίμμῃ B.F.H.f.g.h. λευκίμνῃ Bekk. 7. ἐπέπλεον δὲ G.K.L.O. ἀλλήλοις οὐδέτεροι E. 13. νεῶν] τῶν νεῶν K.d. 14. ἀγείραντες C.a.c. ἐγείροντες K.L.O.P. καὶ] om. a.

1. περιιόντι] I have admitted this conjecture of Reiske, as Gottleber did in his edition, instead of the reading of almost all the MSS. περιόντι, which Bekker and Poppo have retained. It is clear, however, that the Scholiast did not read περιόντι, for his interpretation ἐνισταμένῳ cannot then be made applicable at all; whereas there is no doubt that it might very naturally have been intended to express the sense of περιιόντι. The words περιόντι τῷ θέρει, have been translated "superante adhuc "æstate;" but the dative θέρει is not used absolutely as if it were θέρους, but expresses the time at which the thing was done; and περιόντι τῷ θέρει, cannot signify "reliqua æstatis parte," as Haack and Poppo translate it; for then it should be either τῷ περιόντι τοῦ θέρους, or τῷ θέρει τῷ περιόντι. And the passage in Xenoph. Hell. III. 2, 25. περιιόντι τῷ ἐνιαυτῷ, where περιόντι would be inconsistent with the chronology, confirms the conjecture of Reiske with respect to Thucydides. But what is meant by περιιόντι is not quite certain. It may perhaps signify, "when "the summer drawing to a close," "when completing, but not having "completed, its revolution;" as in Herodotus VII. 20, 1. πέμπτῳ ἔτεϊ ἀνομένῳ means "when the fifth year was "finishing, but not finished." Or it may signify, as the Scholiast understands it, "when the summer came round;" and then τὸ θέρος τοῦτο would refer to the year after the battle, during which the Corinthians were busy in building ships at home, while they had a fleet watching the Corcyræans at Actium. Τὸν πλεῖστον τοῦ χρόνου μετὰ τὴν ναυμαχίαν would then express the long period which passed between the battle and the following spring, when the Corinthians again ventured to put to sea. But as the concluding words of the chapter seem to shew that the winter there spoken of was the first and not the second winter after the battle, the sense of "drawing to a close" appears to be the more probable one.

ATHENS. A. C. 433. Olymp. 86. 4.

2 and make vigorous preparations for war; at which the Corcyræans in alarm send an embassy to Athens to ask assistance: the Corinthians send one on their part to oppose the request,

Ἑλλάδος ἐρέτας, μισθῷ πείθοντες. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπονδοι, οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαι- 5 μονίων) ἔδοξεν αὐτοῖς ἐλθοῦσιν ὡς τοὺς Ἀθηναίους ξυμμάχους γενέσθαι καὶ ὠφέλειάν τινα πειρᾶσθαι ἀπ' 3 αὐτῶν εὑρίσκεσθαι. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγενόμενον 10 4 ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ᾗ βούλονται. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιάδε.

XXXII. "ΔΙΚΑΙΟΝ, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας "μεγάλης μήτε ξυμμαχίας προοφειλομένης ἥκοντας παρὰ 15 "τοὺς πέλας ἐπικουρίας, ὥσπερ καὶ ἡμεῖς νῦν, "δεησομένους, ἀναδιδάξαι πρῶτον, μάλιστα "μὲν ὡς καὶ ξύμφορα δέονται, εἰ δὲ μή, ὅτι "γε οὐκ ἐπιζήμια, ἔπειτα δὲ ὡς καὶ τὴν χάριν "βέβαιον ἕξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς 20 "καταστήσουσι, μὴ ὀργίζεσθαι ἢν ἀτυχῶσι.

SPEECH OF THE CORCYRÆANS. (Chap. 32—36.) They apologize for coming to apply for aid, when their constant policy had been to abstain from all alliances with other states.

2 "Κερκυραῖοι δὲ μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα

3. ἀλλήλων] ἀλλήλων K.d.i. 4. ἐσεγράψαντο A.B.E.F.H.I.V.a.e.f.g.h. Poppo. Goell. Bekk. ἐνεγράψαντο N. C. et vulgo ἐπεγράψαντο. 5. ἀθηναίων C.e. 7. ὠφελίαν Bekk. 10. τὸ—ναυτικὸν C. κερκυραίῳ F.H. ante τὸ omisi καὶ cum A.B.E.F.H.V.a.g. Bekk. Popp. Goell. ἀττικὸν A.B.E.F.H.K.N.V. d.f.g.h.i. et correctus O. ἀ··ττικον γρ. G. αὐττικὸν a. ceteri αὐτῶν. in C. hæc καὶ τὸ αὐτῶν προσ. a recentiore manu sunt, super quinque ferme literas erasas. Ἀττικὸν Poppo. Goell. Bekk. 11. βούλωνται G.K. 12. δὲ τῆς ἐκκλ. e. 15. προοφειλομένης K.L.M.O.a.c.d.e.f.g. Poppo. Goeller. προσοφιλομένης C. προσοφειλομένης G. προωφειλομένης I. vulgo, et Bekk. προυφειλομένης. 18. ὅτε A. 19. γε] τε B.F.g.h. om. A. 20. σαφὲς] om. pr. g.

17. πρῶτον, μάλιστα μὲν κ. τ. λ.] This sentence violates Aristotle's rule, μήτε σύνδεσμον πρὸ συνδέσμου ἀποδιδόναι τοῦ ἀναγκαίου. (Rhetor. III. 5, 2.) For the correspondent conjunction to πρῶτον is ἔπειτα; but between these two words are inserted two other conjunctions answering to each other, μάλιστα μὲν and εἰ δὲ μή.

“ πιστεύοντες ἐχυρὰ ὑμῖν παρέξεσθαι ἀπέστειλαν ἡμᾶς.
“ τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρός τε ὑμᾶς ἐς τὴν 3
“ χρείαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ
“ παρόντι ἀξύμφορον. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ 4
5 “ πρὸ τοῦ ἑκούσιοι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι
“ ἥκομεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι
“ δι' αὐτὸ καθέσταμεν, καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν
“ πρότερον σωφροσύνη, τὸ μὴ ἐν ἀλλοτρίᾳ ξυμμαχίᾳ τῇ
“ τοῦ πέλας γνώμῃ ξυγκινδυνεύειν, νῦν ἀβουλία καὶ ἀσθένεια
10 “ φαινομένη. τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ 5
“ μόνας ἀπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονι παρα-
“ σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ'
“ ἡμᾶς ὥρμηνται, καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες τῇ οἰκείᾳ
“ μόνον δυνάμει περιγενέσθαι, καὶ ἅμα μέγας ὁ κίνδυνος εἰ
15 “ ἐσόμεθα ὑπ' αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς
“ ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμη εἰ μὴ μετὰ κακίας δόξης

1. ἡμῖν V. παρέξασθαι M. 5. Post πρὸ τοῦ omisi χρόνῳ (quod habent C. et pr. G.) cum A.B.F.H.Q.V.a.g.h. sic Bekk. Poppo. Goeller. 6. ἐρῆμοι Bekk. 7. αὐτὸ] αὐτῶν a. αὐτὸ τοῦτο f. καθέσταμεν A.B.C.G.H. I.L.N.O.Q.V.a.c.d.e.f.g.h.i. καθέστημεν K.M. κατέσταμεν F. vulgo κατέστημεν. καθέσταμεν Poppo. Goeller. Haack. Bekk. ἡμῖν a. 10. οὖν] om. g. 11. κορινθίοις C. 14. μόνον] om. d.i. post δυνάμει ponit e. 15. primam καὶ om. d.

2. τετύχηκε δὲ—καθέσταμεν] “Now “it is our fortune that the selfsame “part of our practice should at once “appear to you inconsistent, when “looking at our present request; and “should prove for our own interests at “this time inexpedient. Inconsistent “ye will deem it, that we who hereto- “fore refused every man's alliance are “now beggars for that very thing; “and inexpedient we have found it, as “it has left us in our actual war with “the Corinthians friendless and desti- “tute.”

3. χρεία is “petition,” “request,” as in the beginning of the following chapter, and in chap. 136, 6: ἡμῖν belongs to τετύχηκεν, as Göller has rightly observed.

16. εἰ μὴ μετὰ κακίας—τολμῶμεν] The words μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἁμαρτίᾳ, refer not to τολμῶμεν, but to τῇ πρότερον ἀπραγμοσύνῃ. For it was their former keeping out of all alliances which their enemies charged upon them as having been done with bad intentions, and which they themselves wished to represent as an honest error. See c. 37, 2. τὸ δ' ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευσαν. Compare also the note on chap. 6, 3. διὰ τὸ ἀβροδίαιτον ἐπαύσαντο φοροῦντες. Göller, in his second edition, interprets δόξης δὲ μᾶλλον ἁμαρτίᾳ, “in Folge einer unrichtigen Politik,” “in consequence of a mistaken policy,” meaning, if I understand him rightly, that the step which the Corinthians were now taking was to be ascribed to

“ δὲ μᾶλλον ἁμαρτίᾳ τῇ πρότερον ἀπραγμοσύνῃ ἐναντία “ τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῖν πειθομένοις καλὴ “ ἡ ξυντυχία κατὰ πολλὰ τῆς ἡμετέρας χρείας, “ πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἑτέρους “ βλάπτουσι τὴν ἐπικουρίαν ποιήσεσθε, ἔπειτα 5 “ περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι “ ὡς ἂν μάλιστα μετ' ἀειμνήστου μαρτυρίου “ τὴν χάριν καταθεῖσθε, ναυτικόν τε κεκτήμεθα

They then proceed to urge their request, principally on the ground, that it was the interest of Athens to hinder their naval power from becoming an accession to the navy of the Peloponnesians.

2 “ πλὴν τοῦ παρ' ὑμῖν πλεῖστον. καὶ σκέψασθε τίς εὐπραξία “ σπανιωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἣν ὑμεῖς 10 “ ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν “ ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος ἄνευ “ κινδύνων καὶ δαπάνης διδοῦσα ἑαυτὴν, καὶ προσέτι φέρουσα

2. δὲ καὶ ὑμῖν g. 3. ξυμμαχία B.g.h. cum Tusano. 8. καταθῆσθε E. F.H. in C. η a correctore est loco duarum litterarum capace: vulgo, Haack. Poppo, sed hic asterisco notatum, κατάθησθε. καταθεῖσθε Bekk. 9. σκέψασθε om. pr. G. 10. εἰ] ἢ f. ἢ εἰ Reiskius. 13. κινδύνων A.B.C.F.G.H.I.V. a.c.f.g.h. Haack. Poppo. Goeller. G. et ceteri κινδύνου.

no evil intention, but was the consequence of their former mistaken system, which had proved so fatal to them that they had been obliged to abandon it. I fear that this sense can hardly be put upon the words; if it could, it would save the necessity of referring the words *μὴ μετὰ κακίας—ἁμαρτίᾳ* to *ἀπραγμοσύνῃ*, when the natural construction would refer them to *τολμῶμεν*.

3. *ἡ ξυντυχία τῆς ἡμετέρας χρείας*] “The occurrence or incident of our “request.” Comp. III. 112, 7.

8. *καταθεῖσθε*] Either this, which is Bekker's conjecture, must be the true reading, or the future indicative *καταθήσεσθε*; the old reading *κατάθησθε* is barbarous. Perhaps *καταθήσεσθε* is to be preferred, on account of the preceding *ποιήσεσθε*. The readings vary equally in two passages of Demosthenes, to which Göller has referred; 1 Olynthiac. p. 15. Reiske. *οὔτε γὰρ εὐπρεπῶς οὐδ' ὡς ἂν κάλλιστ' αὐτῷ τὰ παρόντα ἔχοι.* and pro Corona, p. 294. Reiske. *ὅπερ δ' ἂν ὁ φαυλότατος—ἄνθρωπος τῇ πόλει τοῦτο πεποιηκὼς ἐξήτασαι.* In the first of these passages the old reading, as in Thucydides, was the subjunctive *ἔχῃ*. Bekker reads *ἔχοι*, which Schäfer in his note on the place agrees to, but in a subsequent note on the other passage he prefers *ἔχει*. I should prefer the indicative both in Thucydides and Demosthenes; the full construction being, *καταθήσεσθε ὡς ἂν μάλιστα καταθεῖσθε,—οὐδὲ τὰ παρόντα ἔχει ὡς ἂν κάλλιστα ἔχοι.* Compare Thucyd. VI. 57, 3. *ὡς ἂν μάλιστα δι' ὀργῆς ἔτυπτον*, that is, *ἔτυπτον ὡς ἂν μάλιστα δι' ὀργῆς τύπτοιεν. καταθήσεσθε* or *καταθεῖσθε*, as Göller observes, is a metaphor taken from laying up money in a bank, that it may be drawn out afterwards with interest.

10. *σπανιωτέρα*] Verti *magis singularis*. Noster VII. 68, 3. Κινδύνων οὗτοι ΣΠΑΝΙΩΤΑΤΟΙ, *οἳ ἂν ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες, πλεῖστα διὰ τὸ εὐτυχῆσαι ὠφελοῦσι.* Wass.

ἣν ὑμεῖς ἂν—προσγενέσθαι] Comp. VI. 10, 4. and Herodotus I. 86, 5. *τὸν ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.*

“ ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν
“ δ' αὐτοῖς ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα
“ πάντα ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικα-
“ λοῦνται ἀσφάλειαν καὶ κόσμον οὐχ ἧσσον διδόντες ἢ
5 “ ληψόμενοι παραγίγνονται. τὸν δὲ πόλεμον, δι' ὅνπερ 3
“ χρήσιμοι ἂν εἴημεν, εἴ τις ὑμῶν μὴ οἴεται ἔσεσθαι, γνώμης
“ ἁμαρτάνει καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῳ
“ τῷ ὑμετέρῳ πολεμησείοντας, καὶ τοὺς Κορινθίους δυνα-
“ μένους παρ' αὐτοῖς καὶ ὑμῖν ἐχθροὺς ὄντας καὶ προκατα-
10 “ λαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν, ἵνα
“ μὴ τῷ κοινῷ ἔχθει κατ' αὐτῶν μετ' ἀλλήλων στῶμεν,
“ μηδὲ δυοῖν φθάσαι ἁμάρτωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς
“ αὐτοὺς βεβαιώσασθαι. ἡμέτερον δ' αὖ ἔργον προτερῆσαι, 4
“ τῶν μὲν διδόντων ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν,
15 “ καὶ προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν.

And they urge that the injustice of the Corinthians towards them warrants the Athenians in giving them aid, although it would be aiding a colony in a war against its mother country.

“ XXXIV. ἢν δὲ λέγωσιν ὡς οὐ δίκαιον τοὺς σφετέρους
“ ἀποίκους ὑμᾶς δέχεσθαι, μαθέτωσαν ὡς
“ πᾶσα ἀποικία εὖ μὲν πάσχουσα τιμᾷ τὴν
“ μητρόπολιν, ἀδικουμένη δὲ ἀλλοτριοῦται· οὐ
20 “ γὰρ ἐπὶ τῷ δοῦλοι ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς
“ λειπομένοις εἶναι ἐκπέμπονται. ὡς δὲ ἠδίκουν, 2

1. ἐπαμυνεῖται E. 2. παντὶ] παρόντι F.H.M.N.V.a.b.e. 5. διόπερ A.B.E. F.g.h. 6. οὐκ οἴεται V. 9. ἑαυτοῖς b. 10. ὑμᾶς C. ἡμετέραν L.O. ἐγχείρησιν L.O.P. 11. αὐτοὺς A.B.C.E.F.K.d.e.i. 12. δυοῖν A.B.C. F.I.V.b.c.d.e.g.h.i. Poppo. Bekk. ceteri δυεῖν: δυεῖν ἐν Schaeferus ad Bos. Ellips. p. 184. 12. ἁμαρτῶσιν E. 13. ἡμέτερον A.B.C.H.I.N.V.a.c.f.g.h. Poppo. Goeller. Bekk. E. et ceteri ὑμέτερον. Post δέ omisi γ' cum A.B.C.F. H.V.a.f.h. ejus loco γοῦν habent d.i. om. γ' Bekk. Poppo. Goeller. 15. αὐτοῖς] om. N.V. 18. πᾶσα] πᾶσα μὲν pr. G. μεν ἀπ. εὖ π. a. 19. οὐδὲ γὰρ L.N.V. 20. εἶναι τοῖς λειπ. g. 21. ἐκπέμπεται L.O.P.Q. et P.Q. quidem ante εἶναι. ἐκπέμπεται (ον) G.

1. ἐς μὲν τοὺς πολλοὺς ἀρετὴν] i. e. εὐδοξίαν, or δοξὰν τῆς ἀρετῆς. Thus II. c. 45. On which usage Plutarch remarks, Ἐπεὶ γὰρ ἡ ἀρετὴ δόξας περιποιεῖ, παρὰ τοῦτο ποιοῦνται τὴν εὐδοξίαν ἀρετὴν ὀνομάζοντες. Opera Moral. “Quo-“ modo adolescens poetas audire de-“ beat.” c. 6.

ἀρετὴν] Pro εὐδοξία Harpocrat. Vid. Etymol. ita et Andocides, vid. Suidam. Wass.

12. ἁμάρτωσιν] Compare VI. 18, 4. VIII. 32, 3.

" σαφές ἐστι· προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν
" πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ ἐγκλήματα
3 " μετελθεῖν. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς
" ξυγγενεῖς δρῶσιν, ὥστε ἀπάτῃ τε μὴ παράγεσθαι ὑπ'
" αὐτῶν, δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ 5
" ἐλαχίστας τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις
" λαμβάνων ἀσφαλέστατος ἂν διατελοίη. XXXV. λύσετε
" δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχό-
" μενοι ἡμᾶς μηδετέρων ὄντας ξυμμάχους.
2 " εἴρηται γὰρ ἐν αὐταῖς, τῶν Ἑλληνίδων 10
" πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ, ἐξεῖναι παρ'
3 " ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν. καὶ δεινὸν εἰ τοῖσδε μὲν
" ἀπό τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ
" προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος, καὶ οὐχ ἥκιστα ἀπὸ
" τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε 15
" ξυμμαχίας εἴρξουσι καὶ ἀπὸ τῆς ἄλλοθέν ποθεν ὠφελείας,
" εἶτα ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα.
4 " πολὺ δὲ ἐν πλείονι αἰτίᾳ ἡμεῖς μὴ πείσαντες ὑμᾶς ἕξομεν·
" ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οὐκ ἐχθροὺς ὄντας
" ἀπώσεσθε, τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ 20
" ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς

Nor would such aid be a violation of the treaty now subsisting between Athens and Peloponnesus.

2. ἐβουλήθησαν A.B.C.F.H.I.K.V.a.c. Poppo. Haack. Goeller. Bekk. ceteri ἠβουλ. 3. τι] om. L.V. 4. παράγεσθε F. 5. τε] om. L.O.P. εὐθέως C. 10. γὰρ] δὲ L. 12. ὁποτέροις P. εὐρέσκηται a. 13. τε om. V. 14. καὶ ante ἐκ om. V. 14. ἀπὸ] ὑπὸ P. 16. εἴρξουσι A.F. qui nusquam aliter, plerumque consentientibus B.E. vulgo εἵρξουσι. ὠφελίας Bekker qui ita solet. 19. μὲν om. V. 20. δὲ] om. i. ὄντων] om. P.Q. καὶ ἐπιόντων] om. I.N.V. 21. καὶ] om. g.

1. *προκληθέντες*] See I. 28, 29.

5. *δεομένοις τε ἐκ τοῦ εὐθέος*] These words seem to be opposed to *ἀπάτῃ*; so as to signify, "whether they cloke "their object under any false pretence, "or whether they prefer their request "directly." And so Heilmann translates it; and Göller, in his second edition, agrees with him.

21. *ἐπιόντων*] This word is opposed to *κινδυνεύοντας*. "We are in a situation "of danger, but they are the voluntary "assailants of others." Compare III. 56, 5. *νῦν μὲν γὰρ ἑτέροις ὑμεῖς ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος, οἵδε μετ' αὐτοῦ ἦσαν.*

"δύναμιν προσλαβεῖν περιόψεσθε ἣν οὐ δίκαιον, ἀλλ' ἢ
"κἀκείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἢ
"καὶ ἡμῖν πέμπειν καθ' ὅ τι ἂν πεισθῆτε ὠφέλειαν, μάλιστα
"δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. πολλὰ δέ, 5
5 "ὥσπερ ἐν ἀρχῇ ὑπείπομεν, τὰ ξυμφέροντα ἀποδείκνυμεν,
"καὶ μέγιστον ὅτι οἵ τε αὐτοὶ πολέμιοι ἡμῖν ἦσαν, ὅπερ
"σαφεστάτη πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς ἀλλ' ἱκανοὶ τοὺς
"μεταστάντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἠπειρώτιδος
"τῆς ξυμμαχίας διδομένης, οὐχ ὁμοία ἡ ἀλλοτρίωσις, ἀλλὰ
10 "μάλιστα μέν, εἰ δύνασθε, μηδένα ἄλλον ἐᾷν κεκτῆσθαι
"ναῦς, εἰ δὲ μή, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν."

But even if it should, the object of securing an ally so favourably situated in point of geographical position,

"XXXVI. καὶ ὅτῳ τάδε ξυμφέροντα μὲν
"δοκεῖ λέγεσθαι, φοβεῖται δὲ μὴ δι' αὐτὰ
"πειθόμενος τὰς σπονδὰς λύσῃ, γνώτω τὸ

2. τὰς—μισθοφορίας I.L.O.G. 3. καθὸ V. ὠφελίαν Bekk. Poppo. μάλιστα δὲ] μάλιστα δὴ G.c. 6. οἵ τε] τε οἱ F.H.a. οἱ corr. F. ἡμῖν B.C.E.F.G.H.I. L.M.f.g.h. Poppo. Goeller. Bekk. μὲν a. A. et vulgo ὑμῖν. 8. καὶ ante ναυτ. om. f.g. 9. δεδομένης f. 10. δύναισθε E. 11. ὠχυρώτατος d. 12. ταῦτα g. (ταδε) 14. λύσει F.N.V.

3. καθ' ὅ τι ἂν πεισθῆτε] "Quatenus "vobis persuasum fuerit. Poterant "enim modice, poterant clanculum, "non aperte, nec magnis viribus Cor-"cyræis opitulari." HAACK.

6. πολέμιοι ἡμῖν ἦσαν] Göller observes that we should have expected εἰσὶν here rather than ἦσαν: but the construction is confused, and the imperfect ἦσαν is to be referred to ὑπείπομεν rather than to ἀποδείκνυμεν. The allusion seems to be to what had been said in ch. 33, 3. τοὺς Κορινθίους—ὑμῖν ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν. In repeating what had been before said, the past tense ἦσαν, although not correct, seems easily to be accounted for. "We say, as we said before, that we "have both the same enemies." Thucydides has expressed it a little differently; "We say what we said be-"fore, namely, that we had both the "same enemies."

8. καὶ ναυτικῆς—φίλον ἔχειν] "And "as it is the alliance of a maritime and "not an inland power that is offered "you, it is not the same thing to de-"cline it. But it is for your interest, "above all things, if you can, to suffer "no one else to possess ships at all; "and if this cannot be, then whoever "is the strongest in ships, to have him "for your friend." The infinitive moods ἐᾷν and ἔχειν depend upon a verb understood, which is to be borrowed from the preceding clause: for οὐχ ὁμοία is the same thing in sense as οὐχ ὁμοίως ξυμφέρει; from whence the verb ξυμφέρει is to be tacitly repeated with what follows.

14. γνώτω—ἀδεέστερον ἐσόμενον] "Let "him know that his fear of breaking "the treaty by receiving us, will, if "actually he be strengthened with our "aid, be more formidable to his ene-"mies than any confidence which he "might feel in his observance of the

ATHENS. A. C. 433. Olymp. 86. 4.

and possessing so large a navy, ought to outweigh all other considerations.

" μὲν δεδιὸς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους
" μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν μὴ δεξα-
" μένου ἀσθενὲς ὂν πρὸς ἰσχύοντας τοὺς
" ἐχθροὺς ἀδεέστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερ-
" κύρας νῦν τὸ πλέον ἢ καὶ τῶν Ἀθηνῶν βουλευόμενος, καὶ 5
" οὐ τὰ κράτιστα αὐταῖς προνοῶν ὅταν ἐς τὸν μέλλοντα καὶ
" ὅσον οὐ παρόντα πόλεμον τὸ αὐτίκα περισκοπῶν ἐνδοιάζῃ
" χωρίον προσλαβεῖν ὃ μετὰ μεγίστων καιρῶν οἰκειοῦταί τε
2 " καὶ πολεμοῦται. τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς
" παράπλου κεῖται, ὥστε μήτε ἐκεῖθεν ναυτικὸν ἐᾶσαι Πελο- 10
" ποννησίοις ἐπελθεῖν τό τε ἐνθένδε πρὸς τἀκεῖ παραπέμψαι,
3 " καὶ ἐς τἆλλα ξυμφορώτατόν ἐστι. βραχυτάτῳ δ' ἂν κεφα-
" λαίῳ, τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, τῷδ' ἂν μὴ
" προέσθαι ἡμᾶς μάθοιτε, τρία μὲν ὄντα λόγου ἄξια τοῖς

1. αὑτοῦ F.G.H.N.P.V. Poppo. Goeller. Vulgo, et Bekk. αὐτοῦ. 2. φοβῆσαι f. φοβήσων F. 5. ἀθηναίων L.O. 6. αὐτοὺς B.F. 7. ὅσον οὔπω M. οὐπωρόντα (ον) F. παρόντα αὐτίκα πόλεμον a. ἐνδυάζῃ C. 8. τε post οἰκειοῦται addidi ex A.B.C.F.H.M.N.O.V.a.b.c.e.f.g.h.i. Habent etiam Bekk. Popp. et Goeller. 9. πολεμεῖται L.O.P.e. 10. ὥστε] om. C.G.L.O.P.a.d.i. ἐᾶσαι ναυτικὸν a. 11. τότε V. ἐντεῦθεν C.G.L.O.P.c.d.e.i. 12. ξυμφερώτατον B.E.F.H. 13. τόδ' A.C. 14. μάθητε V.

" treaty, if at the same time he be left " through his scrupulousness weak " while his adversaries are strong." The participles here are used as in English, instead of the infinitive mood, which in Greek and in several other languages is the form adopted to express the abstract action of the verb. Thus, τὸ δεδιὸς αὐτοῦ exactly corresponds with the English idiom, " his " being afraid." Comp. 142, 6. III. 43, 4. V. 7, 2. 9, 4.

9. πολεμοῦται] " Is made an enemy." Comp. c. 57, 1, 2.

τῆς τε γὰρ Ἰταλίας] Vide Xenophontis Ἑλληνικῶν lib. VI. 2, 9. pag. 585. Ed. Leuncl. et Diod. Siculum. lib. XII. p. 313. Ed. Steph. HUDS.

καλῶς παράπλου κεῖται] " It lies well " for the voyage along shore towards " Italy and Sicily." Comp. III. 92, 5. and Matth. Gr. Gr. §. 315. 316. Jelf, 528.

13. τοῖς τε ξύμπασι καὶ καθ' ἕκαστον] Verba τοῖς τε ξύμπασι κ. τ. λ. pro neutro habeo, et dativum per nostrum " für," (Anglice " for,") explico, " bre- " vissima summa omnia ac singula " complectens," atque hactenus pro genitivo positum puto. POPPO. Prolegomena ad Thucyd. p. 124.

14. τρία μὲν ὄντα—τούτων δ' εἰ περιόψεσθε κ. τ. λ.] The construction here is doubtful. In the Frankfort edition it is proposed to join ὄντα with λόγου ἄξια and to understand ἔστι, as if the sense were τρία μέν ἐστι ὄντα λόγου ἄξια—ναυτικά, " there are three navies " that are worthy of any account." But τρία must surely be the predicate, and then we should want τὰ ὄντα λόγου ἄξια ναυτικὰ, for the article, I think, could not be omitted. Others suppose the conjunction δὲ after τούτων to be placed in the apodosis of the sentence,

" Ἕλλησι ναυτικά, τὸ παρ' ὑμῖν καὶ τὸ ἡμέτερον καὶ τὸ
" Κορινθίων· τούτων δ' εἰ περιόψεσθε τὰ δύο ἐς ταὐτὸν
" ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλήψονται, Κερκυραίοις
" τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε, δεξάμενοι δὲ
5 " ἡμᾶς ἕξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ὑμετέραις
" ἀγωνίζεσθαι."

Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' 4
αὐτοὺς τοιάδε.

XXXVII. " 'ΑΝΑΓΚΑΙΟΝ Κερκυραίων τῶνδε οὐ μόνον
10 " περὶ τοῦ δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὡς
" καὶ ἡμεῖς τε ἀδικοῦμεν καὶ αὐτοὶ οὐκ εἰκότως
" πολεμοῦνται, μνησθέντας πρῶτον καὶ ἡμᾶς
" περὶ ἀμφοτέρων οὕτω καὶ ἐπὶ τὸν ἄλλον
" λόγον ἰέναι, ἵνα τὴν ἀφ' ἡμῶν τε ἀξίωσιν
15 " ἀσφαλέστερον προειδῆτε καὶ τὴν τῶνδε
" χρείαν μὴ ἀλογίστως ἀπώσησθε. φασὶ δὲ 2
" ξυμμαχίαν διὰ τὸ σῶφρον οὐδενός πω
" δέξασθαι· τὸ δ' ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευσαν,

SPEECH OF THE CORINTHIANS.

Chapp. 37—43.

They begin by stating that the general bad character of the Corcyræans deprives them of all claim on the assistance of any one.

1. τὸ Κορ.] τὸ τῶν Κορ. g.h.k. τῶν Κορ. A.B.E.F.H.V.a.d.e.f. 2. εἰ] ἓν εἰ G.I.L.M.O.b.c.i. ταυτὸν A.B.F.H.V.a.f.g. Poppo. Goell. Bekk. ταυτὸ g. C.G. et vulgo τὸ αὐτό. 3. προκαταλείψονται E. 5. ἡμετέραις A.B.E.F.H.L.M.N. O.V.a.b.h. corr. G. Haack. Poppo. Goell. ὑμετέραις Bekk. 9. ἀναγκαῖον ὦ ἀθηναῖοι f. τῶνδε] om. a. 11. τε] om. L. 13. παρ' c. 14. τήν τε ἀφ' ἡμῶν V. τε om. pr. G. 17. πω] που O.P. 18. οὐκ ἐπ' ἀρετῇ L.O. ἀρετῇ μᾶλλον ἐπετ. f.

as it often is; and then the construction would run thus, "as there are "three navies in Greece of any ac- "count, if then of these three you "allow two to be united together," &c. Göller supplies ἴστε from the preceding μάθοιτε, and so does Poppo.

5. ὑμετέραις] "Ye will be able to "contend against them with superior "numbers on your own side:" literally, "with your ships being more in num- "ber than theirs instead of less." I think therefore that Bekker has rightly retained the old reading ὑμετέραις.

10. ὡς καὶ ἡμεῖς τε] The καὶ is here transposed from its proper place before ὡς. See Poppo, Prolegom. I. p. 301. who quotes a parallel transposition from Pindar, Olymp. I. 51. λέγοντι δ' ἐν καὶ θαλάσσᾳ.

15. ἀσφαλέστερον προειδῆτε] "That "you may be more certainly acquainted "beforehand with the grounds of our "request." Thus Haack and Bredow: ἀσφαλέστερον is used as an adverb.

18. τὸ δ' ἐπὶ κακουργίᾳ ἐπετήδευσαν] See Matthiæ, Gr. Gr. §. 286. and the examples there quoted. See also Kühner, Gr. Gr. 481. (Jelf, 444.) a. That the article and demonstrative pronoun should be sometimes confounded can surprise no one who recollects that

"ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τἀδικήματα †οὐδὲ†
3 "μάρτυρα ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. καὶ ἡ
"πόλις αὐτῶν ἅμα, αὐτάρκη θέσιν κειμένη, παρέχει αὐτοὺς
"δικαστὰς ὧν βλάπτουσί τινα μᾶλλον ἢ κατὰ ξυνθήκας
"γίγνεσθαι, διὰ τὸ ἥκιστα ἐπὶ τοὺς πέλας ἐκπλέοντας 5
4 "μάλιστα τοὺς ἄλλους ἀνάγκῃ καταίροντας δέχεσθαι. κἀν
"τούτῳ τὸ εὐπρεπὲς ἄσπονδον οὐχ ἵνα μὴ ξυναδικήσωσιν
"ἑτέροις προβέβληνται, ἀλλ' ὅπως κατὰ μόνας ἀδικῶσι, καὶ
"ὅπως ἐν ᾧ μὲν ἂν κρατῶσι βιάζωνται, οὗ δ' ἂν λάθωσι
"πλέον ἔχωσιν, ἢν δέ πού τι προσλάβωσιν ἀναισχυντῶσι. 10
5 "καίτοι εἰ ἦσαν ἄνδρες ὥσπερ φασὶν ἀγαθοὶ, ὅσῳ ἀληπτό-
"τεροι ἦσαν τοῖς πέλας, τοσῷδε φανερωτέραν ἐξῆν αὐτοῖς

2. παρακαλοῦντα g. παρακαλοῦντος b. παρακαλοῦντας margo i. cum Tusano. 4. τινα A.B.C.F.G.H.N.V.a.c.h. Poppo. Goeller. Bekk. vulgo τινας. 6. μάλιστα δὲ τοὺς g.h. καὶ τοῦτο C.I.L.O.Q.c. 7. ἄσπονδοι G. ξυναδικήσωσιν A.B.E.F.H.L.V.a.c.f.g. Poppo. Goeller. Bekk. C. et ceteri ξυναδικῶσιν. 8. ἑτέρους a. 9. ἂν] om. E. κρατηθῶσι C.F.G.I.L.O.c. βιάζονται B.E.F.H. 10. ἔχουσιν B.E.F.H. προλάβωσιν C.G. ἀναισχυντοῦσιν B.C.E.F.H.h. 11. ὅσον a. 12. τοσοῦτον a.

they were originally the same: ὁ, ἡ, τὸ, are but fragments of οὗτος or αὐτὸς, as the French, Spanish, and Italian articles are of "ille," and the German "der," of "dieser." The present passage belongs also in some measure to the instances mentioned by Stallbaum, (ad Platon. Apolog. p. 23. a.) of a peculiar use of the words τὸ δὲ in the sense of "whereas on the contrary." Thus in the place of the apology just referred to, Socrates says, οἴονται γάρ με—εἶναι σοφόν—τὸ δὲ κινδυνεύει—τῷ ὄντι ὁ θεὸς σοφὸς εἶναι.

1. οὐδὲ μάρτυρα] "Lege οὔτε." DOBREE. This is, I think, a true correction, and greatly improves the sense of the passage. "They made this their "practice for villainy's sake, and be"cause they wished for no ally consi"dering how evil were their deeds, either "as a witness of them, or to have the "shame of asking his aid:" i. e. they wished neither to have any to witness their evil deeds, nor to have the shame of asking any to aid them in evil.

2. καὶ ἡ πόλις αὐτῶν—γίγνεσθαι] "And their city too, independent by "its very position, makes them judges "in their own cause when they injure "any one, rather than that judges "should be appointed by the agree"ment of both parties." παρέχει αὐτοὺς δικαστὰς μᾶλλον ἢ κατὰ ξυνθήκας γίγνεσθαι τοὺς δικαστάς.

8. καταμόνας] Lex. Seg. p. 101, 11. καταμόνας, ἀντὶ τοῦ ἰδίᾳ. Θουκυδίδης α'. Ξενοφῶν ἀπομνημονευμάτων γ'. (3, 7.) GOTTL.

10. ἢν δέ που—ἀναισχυντῶσι] "May "be spared their blushes, as there are "none to witness them." According to the proverb, "Pudor in oculis ha"bitat." Καὶ μέλλοντες ὁρᾶσθαι καὶ ἐν φανερῷ ἀναστρέφεσθαι τοῖς συνειδόσιν, αἰσχυντηλοὶ μᾶλλόν εἰσι. Aristot. Rhetor. II. 8, 4.

11. ἀληπτότεροι τοῖς πέλας] "Less "in the power of others." Comp. c. 82, 4. 143, 6.

"τὴν ἀρετὴν διδοῦσι καὶ δεχομένοις τὰ δίκαια δεικνύναι.

And also that they were in the wrong in this present quarrel;

"XXXVIII. ἀλλ' οὔτε πρὸς τοὺς ἄλλους "οὔτε ἐς ἡμᾶς τοιοίδε εἰσὶν, ἄποικοι δὲ ὄντες "ἀφεστᾶσί τε διὰ παντὸς καὶ νῦν πολεμοῦσι, λέγοντες ὡς 5 "οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθείησαν. 2 ἡμεῖς δὲ οὐδ' "αὐτοί φαμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι κατοικίσαι, "ἀλλ' ἐπὶ τῷ ἡγεμόνες τε εἶναι καὶ τὰ εἰκότα θαυμάζεσθαι. "3 αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς, καὶ μάλιστα ὑπὸ "ἀποίκων στεργόμεθα· καὶ δῆλον ὅτι εἰ τοῖς πλέοσιν ἀρέ-10 "σκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, "οὐδ' ἐπιστρατεύομεν ἐκπρεπῶς μὴ καὶ διαφερόντως τι ἀδι-"κούμενοι. 4 καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν "εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῖν δὲ αἰσχρὸν βιάσασθαι τὴν "τούτων μετριότητα· ὕβρει δὲ καὶ ἐξουσίᾳ πλούτου πολλὰ 15 "ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι καὶ Ἐπίδαμνον ἡμετέραν "οὖσαν κακουμένην μὲν οὐ προσεποιοῦντο, ἐλθόντων δὲ "ἡμῶν ἐπὶ τιμωρίᾳ ἑλόντες βίᾳ ἔχουσι. XXXIX. καὶ

nor should they dare to ask for aid to save them from punishment

"φασὶ δὴ δίκῃ πρότερον ἐθελῆσαι κρίνεσθαι, "ἥν γε οὐ τὸν προύχοντα καὶ ἐκ τοῦ ἀσφαλοῦς

1. δεχομένοις] λαμβάνουσι f. τὰ δίκαια] om. a. 2. πρὸς] om. d. 3. ἐς] πρὸς a.e. om. L.O. 5. ἐπὶ τὸ i. 6. κατοικῆσαι C.E. 9. ὅτι] om. a. τοῖς] om. d. πλείοσιν a.d. πλέουσιν V.c. 11. ἐπιστρατεύομεν A.B.C.E.F.H.I.V.c.e.f.g.h. Poppo. Goeller. Bekk. vulgo ἐπιστρατεύοιμεν. ἐκπρεπῶς A.B.C.E.F.G.H.N. P.Q.V.a.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo εὐπρεπῶς quod om. Schneiderus Lex. in v. διαφερόντως] ἐκπρεπῶς Schneid. 12. δ' αὖ ἦν a.c. 15. ἄλλα] post τε ponit a. 18. δὴ om. V. 19. ἢ E. προύχοντα Bekk.

11. οὐδ' ἐπιστρατεύομεν ἐκπρεπῶς—ἀδικούμενοι] The sense appears to be, "Nor do we attack them unbecomingly, "without having received from them "a signal injury." That is, "if you "call it unbecoming in us to attack "our own colonists, and especially "when they profess to be ready to "submit the merits of our quarrel to "any third party, yet we do not do "this without having received a signal "injury from them." Compare the famous line in Shakspeare's Julius Cæsar, which Ben Jonson ridiculed, and which has since been altered accordingly. It originally ran thus,

"Cæsar doth never wrong but with "just cause."

and the sense exactly agrees with that of the passage in Thucydides. "If "Cæsar does what may seem hard or "wrong to an individual, yet he does "it not without just cause, and there-"fore it is not really wrong."

19. ἥν γε οὐ τὸν προύχοντα—δοκεῖν δεῖ] The relative ἥν depends on the parti-

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in their adversity, when in their prosperity they had stood aloof from all alliances.

" προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ " τὸν ἐς ἴσον τά τε ἔργα ὁμοίως καὶ τοὺς " λόγους πρὶν διαγωνίζεσθαι καθιστάντα. 2 " οὗτοι δ' οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἡγή- " σαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς 5 " δίκης παρέσχοντο. 3 καὶ δεῦρο ἥκουσιν οὐ τἀκεῖ μόνον αὐτοὶ " ἁμαρτόντες, ἀλλὰ καὶ ὑμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν " ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας ἡμῖν δέχεσθαι σφᾶς· 4 " οὓς χρῆν, ὅτε ἀσφαλέστατοι ἦσαν, τότε προσιέναι, καὶ μὴ " ἐν ᾧ ἡμεῖς μὲν ἠδικήμεθα οὗτοι δὲ κινδυνεύουσι, μηδ' ἐν ᾧ 10 " ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες τῆς " ὠφελείας νῦν μεταδώσετε, καὶ τῶν ἁμαρτημάτων ἀπογενό- " μενοι τῆς ἀφ' ἡμῶν αἰτίας τὸ ἴσον ἕξετε, πάλαι δὲ κοινώ- " σαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀποβαίνοντα ἔχειν. 5 " [ἐγκλημάτων δὲ μόνων ἀμετόχους, οὕτω τῶν μετὰ τὰς 15

1. τι λέγειν E. τι] τὸ L.O.P. δεῖ] om. C. ante δοκεῖν ponunt Q.f. Post δεῖ quod vulgo legitur τηρεῖν, omittunt A.B.E.F.H.N.V.a.f.g. et pr. C. habet ex ultima illius δοκεῖν littera effectum recens C. Omitt. Haack. Poppo. Goeller. Bekk. 2. τε] om. C.G. recepi ex A.B.E.F.H.M.N.V.f.g.h. sic Bekk. Haack. Poppo. Goell. 3. διαγωνίσασθαι d. 6. προέσχοντο Valckenarius. 7. ἁμαρτάνοντες I. ἁμαρτῶντες C. ἡμᾶς c. 9. ἐχρῆν K.N.V. χρὴ d. 10. ἡμεῖς μὲν] μὲν ἡμεῖς d. 12. ὠφελίας A. Bekk. ceteri ὠφελείας. Sic ὠφελία II. 65, 7. A.B. III. 95, 4. A.E.F.H. VI. 93, 2. c.g. VII. 69, 3. D.g. ὠφελίας II. 61, 2. A.B. III. 82, 11. A.B.E.h. VI. 80, 1. A.E.F.H.K.c.h. VI. 92, 2. c. ὠφελίᾳ V. 38, 2. et V. 91, 2. K. VI. 17, 1. A.E.F.H.h. ὠφελίαν II. 7, 1. A. II. 43, 1. A.B. III. 13, 6. E. III. 43, 1. A.B.E.O.h. VI. 16, 1. E.F. VI. 73. A.B.E.F.H.K.c. VI. 80, 2. A.B.E.c.h. VI. 88, 8. B.E.F.H.K.c.h. VII. 5, 3. D.g. 12. ἄπο γενόμενοι H.L.M. 13. τῆς τε ἀφ' a. κοινωνήσαντας A.B.E. F.K.V.a.g. cum Tusano. 14. ὑποβαίνοντα G. Post ἔχειν quæ in G. et vulgo leguntur, ἐγκλημάτων δὲ μόνων (μόνον M.O.) ἀμετόχους (ἀμετόχως K.M.O.b.c. d.e.i.) οὕτω τῶν μετὰ τὰς πράξεις τούτων μὴ κοινωνεῖν, omisit cum A.B.E.F.H. N.V.a.f.g.h. et, qui ἐγκλημάτων servat, C. Bekker. Uncis incluserunt Poppo et Goeller. et Bekk. in ed. stereotypa.

ciple προκαλούμενον, as in II. 72, 3, 5. 73, 1. 74, 1, 2. ἃ προκαλεῖται. The sense is, " His words must be reckoned to go for " nothing, who being the stronger " party challenges negotiation with a " manifest advantage. Comp. III. 82, 13. and the note on that passage.

15. ἐγκλημάτων δὲ—κοινωνεῖν] These words, which are wanting in the text of most of the best MSS. have been omitted by Bekker, and inclosed in brackets by Poppo and Göller. Dr. Bloomfield defends them, except the single word μόνων, which he gives up as unintelligible. The clause is suspicious, and may have been extracted from some other writer, as a sentiment in agreement with that in the text, and

" πράξεις τούτων μὴ κοινωνεῖν.] XL. ὡς μὲν οὖν αὐτοί τε " μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα " καὶ οἵδε βίαιοι καὶ πλεονέκται εἰσί, δεδή- " λωται· ὡς δὲ οὐκ ἂν δικαίως αὐτοὺς δέ- " χοισθε, μαθεῖν χρή. εἰ γὰρ εἴρηται ἐν ταῖς 2 " σπονδαῖς ἐξεῖναι παρ' ὁποτέρους τις τῶν " ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ " ἑτέρων ἰοῦσιν ἡ ξυνθήκη ἐστίν, ἀλλ' ὅστις μὴ ἄλλου αὐτὸν " ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὅστις μὴ τοῖς δεξα- " μένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ' εἰρήνης ποιήσει· ὃ

They then urge that it would be a breach of the treaty with the Peloponnesians, were the Athenians to assist the Corcyræans.

1. τε om. V. 2. μετὰ τῶν προσηκόντων c. ἐγκλημάτων A.B.E.F.H.N.V. c.f.g. om. C. τοῦ δικαίου κεφαλαίων ἐς ὑμᾶς G.K.L.O.P.f.g.i. vulgo τῶν τοῦ δ. κ. ἐς (πρὸς I.P.a.e.) ὑμᾶς. 5. χρὴ μαθεῖν F.I.H.A.V. 6. τίς βούλεται τῶν ἀ. π. ἐ. C.G.I.K.L.O.P.Q.d.e. ipsum βούλεται om. a. 8. ἄλλου A.B. E.F.H.N.V.a. ἄλλους Q. ἄλλου vel ἄλλους, non enim liquet, C. G. et vulgo ἄλλων. αὐτὸν ἀποστ. A.B.f.g.h. Bekk. Goell. ἑαυτὸν ἀποστ. G. ἀποστ. ἑαυτὸν F.H.V.a.

first added as a marginal note. The change of person is awkward, and the repetition of the word ἐγκλημάτων in the next sentence, and then the substitution for it of other words, τοῦ δικαίου κεφαλαίων, seem to show that the clause ἐγκλημάτων δέ—μὴ κοινωνεῖν was not in the original text of Thucydides. Dr. Bloomfield has referred to a similar passage in Dion Cassius, which does not, however, prove that its author borrowed the sentiment from Thucydides. πᾶς γάρ τις, says Cæsar to his soldiers, in allusion to the mutiny of some of their number,—ἐς πάντας ἡμᾶς καὶ τὰ τοῖς ὀλίγοις πλημμελούμενα ἀναφέρει. Καὶ οὕτω τῶν πλεονεξιῶν οὐ συμμετέχοντες αὐτοῖς τῶν ἐγκλημάτων τὸ ἴσον φερόμεθα. XLI. 30. p. 282. Reimar.

The meaning of the word μόνων is utterly obscure, for how can it be sense to say, " sharing in all but their faults, " you ought not to share in the conse- " quences of their faults?" The word μόνων would seem therefore to be corrupt, and to confirm the notion that this clause was originally quoted from some other writer, and added in the margin. In its own place the clause related perhaps to a single person, and the words ran ἐγκλημάτων δὲ μόνον ἀμέτοχον, which being inapplicable to the Athenians as a people, the plural ἀμετόχους was first substituted for the singular, and μόνον, in defiance of the sense, altered to μόνων.

8. μὴ ἄλλου αὐτὸν ἀποστερῶν] Compare Antiphon, whose scholar Thucydides is said to have been; (de Cæde Herodis, 744. Reiske.) οὐκ ἀποστερῶν γε τῶν εἰς τὴν πόλιν ἑαυτὸν οὐδενός.

10. εἰ σωφρονοῦσι] It is clear that these words do not strictly suit with the context. " The clause in the treaty " was intended for those only who " would not cause the party receiving " them to become engaged in war." But the words εἰ σωφρονοῦσι belong rather to a sentence of this kind. " If " the party receiving them are wise, " they will not let these then involve " them in war." There is therefore a confusion in the expression, as Dr. Bloomfield has clearly seen; although some have not been aware of it; and the words εἰ σωφρονοῦσι have really nothing to do with the sentence as it is actually expressed, but rather with another sentence which it suggested as it were parenthetically to the writer's mind, but which he did not set down

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3 " νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε ἄν. οὐ γὰρ τοῖσδε
" μόνον ἐπίκουροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῖν ἀντὶ ἐνσπόν-
" δων πολέμιοι· ἀνάγκη γάρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύ-
4 " νεσθαι μὴ ἄνευ ὑμῶν τούτους. καίτοι δίκαιοί γ' ἐστὲ
" μάλιστα μὲν ἐκποδὼν στῆναι ἀμφοτέροις, εἰ δὲ μή, τοὐ- 5
" ναντίον ἐπὶ τούτους μεθ' ἡμῶν ἰέναι (Κορινθίοις μέν γε
" ἔνσπονδοί ἐστε, Κερκυραίοις δὲ οὐδὲ δι' ἀνακωχῆς πώποτ'
" ἐγένεσθε), καὶ τὸν νόμον μὴ καθιστάναι ὥστε τοὺς ἑτέρων
5 " ἀφισταμένους δέχεσθαι. οὐδὲ γὰρ ἡμεῖς Σαμίων ἀποστάν-
" των ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν ἄλλων Πελο- 10
" ποννησίων δίχα ἐψηφισμένων εἰ χρὴ αὐτοῖς ἀμύνειν, φα-
" νερῶς δὲ ἀντείπομεν τοὺς προσήκοντας ξυμμάχους αὐτόν
6 " τινα κολάζειν. εἰ γὰρ τοὺς κακόν τι δρῶντας δεχόμενοι
" τιμωρήσετε, φανεῖται καὶ ἃ τῶν ὑμετέρων οὐκ ἐλάσσω
" ἡμῖν πρόσεισι, καὶ τὸν νόμον ἐφ' ὑμῖν αὐτοῖς μᾶλλον ἢ 15
" ἐφ' ἡμῖν θήσετε.

" XLI. Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν ἱκανὰ
" κατὰ τοὺς Ἑλλήνων νόμους, παραίνεσιν δὲ καὶ ἀξίωσιν

1. μὴ] om. a. πάθητε A.E.F. 3. εἰ ἴτε] εἴητε P. εἴτε B. 4. γ'] om. C.G.K.L.O.P.d.e.g.i. 5. ἐκποδῶν A. ἀμφοτέρους E.F. 6. γε] γὰρ a. 7. οὐ δι' ἀνακωχῆς V. πω] om. K.d.i. 9. ἀποστ. ὑμῶν ψ. a. 10. ἄλλων δὲ πελ. d. 14. φανεῖτε I.G. 17. ἱκανὰ] om. Dionysius de Thucyd. p. 795. 18. τοὺς τῶν ἑλλ. N.V.

in words. If written at length it would run thus, "The benefit of the treaty "was intended for such only as should "not involve those who received them "in war, (as, if you are wise, you will "take care that these men do not "involve you.")

4. δίκαιοί γ' ἐστὲ—ἐκποδὼν στῆναι] Compare IV. 17, 5. and Herodot. I. 32, 15. οὗτος δίκαιός ἐστι φέρεσθαι τὸ οὔνομα τοῦτο.

7. δι' ἀνακωχῆς—ἐγένεσθε] "Were "never so much as in truce." Διὰ denotes the circumstances accompanying the action or situation spoken of; or more generally, whatever is interposed between the beginning and end of an action, be it the instrument, be it the state or condition which must be gone through before the thing can be done, or be it simply the circumstances accompanying it. Compare II. 11, 4, 7. ἐλθεῖν διὰ μάχης τινί. I. 17, 1. δι' ἀσφαλείας τὰς πόλεις ᾤκουν. 73, 2. δι' ὄχλου ἔσται. 138, 3. δι' ἐλαχίστης βουλῆς. II. 81, 4. διὰ φυλακῆς ἔχοντες. IV. 30, 2. διὰ προφυλακῆς ἀριστοποιεῖσθαι, and many similar passages.

11. δίχα ἐψηφισμένων, εἰ χρὴ αὐτοῖς ἀμύνειν] "Being divided in their votes "upon the question of assisting them "or no."

14. φανεῖται καὶ ἃ τῶν ὑμετέρων κ.τ.λ.] "There will be found an equal number "of your allies who will come over "to us."

And would be an ungrateful return for benefits formerly conferred on Athens by the Corinthians.

" χάριτος τοιάνδε, ἣν οὐκ ἐχθροὶ ὄντες ὥστε
" βλάπτειν, οὐδ᾽ αὖ φίλοι ὥστ᾽ ἐπιχρῆσθαι,
" ἀντιδοθῆναι ἡμῖν ἐν τῷ παρόντι φαμὲν
" χρῆναι. νεῶν γὰρ μακρῶν σπανίσαντές ποτε πρὸς τὸν 2
5 " Αἰγινητῶν ὑπὲρ τὰ Μηδικὰ πόλεμον παρὰ Κορινθίων
" εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς
" Σαμίους, τὸ δι᾽ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι,
" παρέσχεν ὑμῖν Αἰγινητῶν μὲν ἐπικράτησιν Σαμίων δὲ
" κόλασιν, καὶ ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα
10 " ἄνθρωποι ἐπ᾽ ἐχθροὺς τοὺς σφετέρους ἰόντες τῶν πάντων
" ἀπερίοπτοί εἰσι παρὰ τὸ νικᾷν. φίλον τε γὰρ ἡγοῦνται τὸν 3
" ὑπουργοῦντα, ἢν καὶ πρότερον ἐχθρὸς ᾖ, πολέμιόν τε τὸν
" ἀντιστάντα, ἢν καὶ τύχῃ φίλος ὤν, ἐπεὶ καὶ τὰ οἰκεῖα
" χεῖρον τίθενται φιλονεικίας ἕνεκα τῆς αὐτίκα. XLII. ὧν

15 Nor ought the Athenians to provide against the contingent danger of a war with

ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρεσβυτέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίσῃ δίκαια μὲν

4. πρὸ C. τὸν] τῶν A.C.e. 6. ἡ] om. P. 7. πελοποννησίοις F. 10. πάντων A.B.E.F.H.N.V.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἁπάντων. 11. περὶ i. 12. ᾖ] ἦν c.e. 13. τύχοι c. 14. τίθεται g. φιλονικίας E. 15. αὐτὰ παρὰ πρεσβ. G.L.O.P. 17. ἀμύνασθαι b. ἀμείβεσθαι L.O.P.Q.f. νομίσοι c.

2. οὐδ᾽ αὖ φίλοι ὥστ᾽ ἐπιχρῆσθαι] Ἐπιχρῆσθαι signifies, "To have mutual "and free intercourse with any one." Comp. Herodot. III. 99, 3. The sense therefore is, "Nor yet on such terms "of friendship, as to pretend to any "habitual interchange of kindnesses "with you."

5. παρὰ—ἐλάβετε] See Herodot. VI. 89, 2.

11. παρὰ τὸ νικᾷν] "For the sake of "conquering." Comp. I. 141, 9. and the notes there.

13. ἐπεὶ καὶ τὰ οἰκεῖα κ. τ. λ.] This is a further proof how entirely the thought of victory engrosses them. "For they "even mismanage their own affairs "out of their immediate interest in the "contest; how little then can it be ex-"pected that any former services con-"ferred by others can outweigh the "sense of their actual opposition."

17. ἀμύνεσθαι] Ἀμύνειν, *to ward or keep off*. Ἀμύνειν τινί, *to ward off for any one*, i. e. to defend or help him. Hence ἀμύνειν, with a dative case following, is always, *to aid or help*. Ἀμύνεσθαι, in the middle voice, is, *to ward off from oneself*, i. e. to defend oneself; and with an accusative following, it signifies *to repel or ward off any one's attacks*. From thence it slides into the sense of *revenging;* and again from revenging it comes generally to have the meaning of *requiting*, and is applied to returning good as well as evil. Compare I. 78, 4. IV. 63, 2.

ἀμύνεσθαι] Ἀμύνασθαι. Θουκυδίδης μὲν ἀντὶ τοῦ ἀμείβεσθαι. Suidas.

Peloponnesus by committing an immediate act of injustice.

“ τάδε λέγεσθαι, ξύμφορα δὲ, εἰ πολεμήσει,
2 “ ἄλλα εἶναι. τό τε γὰρ ξυμφέρον ἐν ᾧ ἄν τις
“ ἐλάχιστα ἁμαρτάνῃ μάλιστα ἕπεται, καὶ τὸ μέλλον τοῦ
“ πολέμου, ᾧ φοβοῦντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν,
“ ἐν ἀφανεῖ ἔτι κεῖται, καὶ οὐκ ἄξιον ἐπαρθέντας αὐτῷ 5
“ φανερὰν ἔχθραν ἤδη καὶ οὐ μέλλουσαν πρὸς Κορινθίους
“ κτήσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας
“ ὑποψίας σῶφρον ὑφελεῖν μᾶλλον· ἡ γὰρ τελευταία χάρις
“ καιρὸν ἔχουσα, κἂν ἐλάσσων ᾖ, δύναται μεῖζον ἔγκλημα
3 “ λῦσαι. μηδ' ὅτι ναυτικοῦ ξυμμαχίαν μεγάλην διδόασι, 10
“ τούτῳ ἐφέλκεσθε· τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχυρω-
“ τέρα δύναμις ἢ τῷ αὐτίκα φανερῷ ἐπαρθέντας διὰ κινδύνων
“ τὸ πλέον ἔχειν. XLIII. ἡμεῖς δὲ περιπεπτωκότες οἷς ἐν

Which would be in the end impolitic, as well as ungrateful.

“ τῇ Λακεδαίμονι αὐτοὶ προείπομεν, τοὺς σφε-
“ τέρους ξυμμάχους αὐτόν τινα κολάζειν, νῦν 15
“ παρ' ὑμῶν τὸ αὐτο ἀξιοῦμεν κομίζεσθαι, καὶ μὴ τῇ ἡμετέρᾳ
2 “ ψήφῳ ὠφεληθέντας τῇ ὑμετέρᾳ ἡμᾶς βλάψαι. τὸ δ' ἴσον
“ ἀνταπόδοτε, γνόντες τοῦτον ἐκεῖνον εἶναι τὸν καιρὸν ἐν ᾧ
3 “ ὅ τε ὑπουργῶν φίλος μάλιστα καὶ ὁ ἀντιστὰς ἐχθρός. καὶ
“ Κερκυραίους τούσδε μήτε ξυμμάχους δέχεσθε βίᾳ ἡμῶν, 20
4 “ μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι. καὶ τάδε ποιοῦντες τὰ
“ προσήκοντά τε δράσετε καὶ τὰ ἄριστα βουλεύσεσθε ὑμῖν
“ αὐτοῖς.” Τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον.

1. ταῦτα g. 3. ἁμαρτάνῃ A.C.F.H.I.K.N.V.e.i. B. hocne habeat an vulgatum ἁμαρτάνοι, non liquet. ἁμαρτάνῃ Haack. Poppo. Goeller. Bekk. 4. οἱ κερκ. K. 11. ἐφέλκεσθαι E.G. ἰσχυροτέρα G. ἰσχυρωτέρα V. 12. τὸ I. φανερῶς P.Q. 14. τῇ] om. L.O. 15. αὐτῶν F. τινα] om. pr. G. Bekk. τινα κολ.] κολ. τινα C.G.K.L.O.P.Q.d.e. 16. τὸ αὐτὸ παρ. ὑμ. c. μὴ] om. E.H. 18. τοῦτον εἶναι τὸν καιρὸν ἐκεῖνον f. τοῦτον ἐκεῖνον εἶναι καιρὸν h. 19. καὶ κερκ.] καὶ om. Q.e. 20. τε quod post κερκ. habent C.G. omisi cum A.B.E.e.f.g.h. Bekk. δὲ F.H.K.Q.V. τούτους g. δέχεσθε A.B.C.E.H.V. Haack. Poppo. Goell. Bekk. δέχοισθε e. δέχεσθαι F. G. et vulgo δέχησθε. 21. ἀμύνετε A.C.E.F. Haack. Poppo. Goeller. Bekk. ἀμύνοιτε e. B.G. et vulgo ἀμύνητε. 22. τε] om. V.g. δράσαιτε E. βουλεύεσθε B. ἐν ὑμῖν G.I. K.L.M.O.b. 23. δη G. fortasse corr.

8. ὑποψίας] Compare I. 103, 4, 5.

13. περιπεπτωκότες οἷς ἐν τῇ Λακ. προείπομεν] “Ourselves having now become fit subjects for the application “of that principle which we before “avowed at Lacedæmon.”

ATHENS. A. C. 432. Olymp. 87. 1.

XLIV. Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δὶς ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἧσσον τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὲν μὴ 5 ποιήσασθαι ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ᾽ ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαὶ), ἐπιμαχίαν δὲ ἐποιήσαντο τῇ ἀλλήλων βοηθεῖν, ἐάν τις ἐπὶ Κέρκυραν ἴῃ ἢ Ἀθήνας ἢ τοὺς 10 τούτων ξυμμάχους. 2 ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὣς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις ναυτικὸν ἔχουσαν τοσοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὖσιν, ἤν τι δέῃ, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν 15 ἔχουσιν ἐς πόλεμον καθιστῶνται. 3 ἅμα δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παράπλῳ κεῖσθαι.

After hearing these speeches, the Athenians finally resolve on concluding a defensive alliance with the Corcyræans.

XLV. Τοιαύτῃ μὲν γνώμῃ οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ 20 ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθούς· ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιός τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπι-

And send ten ships to assist them.

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1. δὲ om. pr. G. 3. ὑστέρᾳ f. 4. μετέγνωσαν μὲν κερκ. Q. κερκυραίους E. συμμαχίαν μὲν F. μὲν ξυμμαχίαν P. μὴ] om. e.g.h. 8. τῇ] τῷ G. 11. καὶ ὧς E. 12. τοῖς ante Κορ. C; omisi cum A.B.E.F.H.N.V.c.e.g.h. Bekk. 14. δέοι K. τοῖς ἄλλοις] Malit iterato articulo τοῖς ἄλλοις τοῖς Bekker. 21. κίμωνος A.C.E.F.H.K.L.N.O.V.f.g. Haack. Poppo. Goell. Bekk. B. et vulgo κίμμωνος. 22. ὁστρομβίχου V. στρομμίχου g.h. στρομβίλου c.

8. ἐπιμαχίαν δὲ ἐποιήσαντο] Bauer well observes, "ξυμμαχίαν esse *genus*, "et complecti omnia jura et auxilia "fœderum, qua defendendis sociis, qua "hostibus eorum bello petendis: ἐπιμαχίαν autem esse speciem vel formam, quasi ἐπιβοήθειαν, conditionem "opis ferendæ contra impugnantes, "non tamen ut hi sint hostes defendentium." Compare V. 48, 2. ἀρκεῖν τὴν ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί.

11. καὶ ὣς ἔσεσθαι αὐτοῖς] "They "thought that let them do what they "would they should have a war." Καὶ ὣς means, "Even if they did not violate the treaty." Compare VIII. 51, 2. note.

2 κλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, ἢ ἐς τῶν 3 ἐκείνων τι χωρίων· οὕτω δὲ κωλύειν κατὰ δύναμιν. προεῖπον 4 δὲ ταῦτα τοῦ μὴ λύειν ἕνεκα τὰς σπονδάς. αἱ μὲν δὴ νῆες ἀφικνοῦνται ἐς τὴν Κέρκυραν. 5

XLVI. Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπλεον ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν. 2 ἦσαν δὲ Ἠλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ ἑπτὰ καὶ εἴκοσι καὶ Ἀνακτορίων μία, αὐτῶν 10 δὲ Κορινθίων ἐνενήκοντα· στρατηγοὶ δὲ τούτων ἦσαν μὲν καὶ κατὰ πόλεις ἑκάστων, Κορινθίων δὲ Ξενο-3 κλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ προσέμιξαν τῇ κατὰ Κέρκυραν ἠπείρῳ ἀπὸ Λευκάδος πλέοντες, ὁρμί-4 ζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. ἔστι δὲ λιμήν, 15 καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσσης ἐν τῇ Ἐλαιάτιδι 5 τῆς Θεσπρωτίδος Ἐφύρη. ἔξεισι δὲ παρ' αὐτὴν Ἀχερουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτήν, ἀφ' οὗ καὶ τὴν ἐπωνυμίαν 6 ἔχει. ῥεῖ δὲ καὶ Θύαμις ποταμός, ὁρίζων τὴν Θεσπρωτίδα 20

Meantime the Corinthians and their allies sail against Corcyra with 150 ships, and fix their naval camp at Chimerium.

2. μελλουσιν A.B.E.h. 3. χωρίων A.B.C.E.H.f.g.h. Haack. Poppo. Goeller. Bekk. F. et vulgo χωρίον. 4. λύειν] κωλύειν L. 5. τὴν] om. K. 8. δὲ] μὲν d.i. δὲ] om. B. δὴ V. 10. ἀνακτόρων K.d. 11. ἐνενήκοντα A.B.C. F.H.f.g.h. Poppo. Goeller. Bekk. et infra VIII. 44, 2. A.B.F.H.d.e.g.i. vulgo ἐννενήκοντα. Sic ἐνακοσίων V. 12, 1. H.K; ἐνενηκοστῷ III. 68, 7. A.B.E.H.c.g. h.i; ἔνατον IV. 133, 3. A.F.H. (ἕνατον B.) et IV. 135. A.F.H.h. (cum aspero iterum B); ἐνάτῳ I. 117, 4. A.B.F.H.i; ἐναταῖοι II. 49, 7. A.C.F.H.K.L.O.b.c.i. 12. καὶ] om. h.i. 13. ἐπεὶ L.O.V. συνέμιξαν g. 16. ὑπὲρ] ἐπ' G.L.O.P.Q. αὐτῶν c. ἐλεάτιδι V.c.f. ἐλαιώτιδι d.i. ἐλειώτιδι K. 17. ἐφυρηι E. ἐξίησι C.G.L.O.P.b.e. 18. Articulum ante θάλασσαν omisi cum A.B.C.E.F.G.H.N.V. c.e.f.g.h. Bekk. Haack. Popp. Goell. 19. ἐς] om. d. τὴν αὐτὴν a.

2. ἐς τῶν ἐκείνων τι χωρίων] "Any "of the places belonging to them." The article belongs to χωρίων, for οἱ ἐκεῖνοι is of course not Greek.

16. ἐν τῇ Ἐλαιάτιδι] Aut pars agri Thesprotici Ἐλαιάτις vocabatur, [forsan, ut conjicit Palmerius, a portu Ἐλαίας, quem memorat Ptolemæus] cujus tamen rei nullum auctorem habeo: aut Ἐλειάτιδι scribendum, et significabit Ephyram in palustri loco sitam, ut distinguatur a cæteris, quæ eodem nomine vocabantur. F. Port.

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καὶ Κεστρίνην, ὧν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν οὖν Κορίνθιοι τῆς ἠπείρου ἐνταῦθα ὁρμίζονταί τε καὶ στρατόπεδον ἐποιήσαντο. XLVII. οἱ δὲ Κερκυραῖοι ὡς ᾔσθοντο αὐτοὺς προσπλέοντας, πληρώσαντες δέκα καὶ 5 ἑκατὸν ναῦς, ὧν ἦρχε Μεικιάδης καὶ Αἰσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων αἳ καλοῦνται Σύβοτα· καὶ αἱ Ἀττικαὶ δέκα παρῆσαν. 2 ἐπὶ δὲ τῇ Λευκίμμῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὁ πεζὸς ἦν, καὶ Ζακυνθίων χίλιοι ὁπλῖται βεβοηθηκότες. 3 ἦσαν 10 δὲ καὶ τοῖς Κορινθίοις ἐν τῇ ἠπείρῳ πολλοὶ τῶν βαρβάρων παραβεβοηθηκότες· οἱ γὰρ ταύτῃ ἠπειρῶται ἀεί ποτε αὐτοῖς φίλοι εἰσίν. XLVIII. ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λαβόντες τριῶν ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου νυκτὸς, 15 καὶ ἅμα ἕῳ πλέοντες καθορῶσι τὰς τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. 2 ὡς δὲ κατεῖδον ἀλλήλους, ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων

The Corcyræans and Athenians, with 110 ships, station themselves at one of the Sybota islands to oppose them.

Both sides prepare for action.

1. *ἡ ἄκρα*] om. G.L. 5. *μικιάδης* F.G.H. *μηκιάδης* c. 7. Articulum ante *ἀττικαὶ* om. c. 8. *λευκίμμῃ* B.F.V.c.f.g.h. Poppo. Goell. vulgo, et Bekk. *Λευκίμνῃ*. 9. *βεβοηκότες* b. 10. *ἐν τῇ ἠπείρῳ*] om. L.O.P. 11. *αὐτοῖς φίλοι* A.B.E.F.H.V.c.f.g.h. Poppo. Goeller. C. et vulgo *φίλοι αὐτοῖς*. 12. *δὲ*] *καὶ* P. 14. *ὡς*] om. N.V. *ναυμαχίαν* A.B.E.F.H.Q.V.c.f.g.h. Bekk. Haack. Poppo. Goeller. ceteri inter quos C. *ναυμαχίᾳ*. 15. *ἕῳ*] *ἔσω* F.O.P. *τῶν*] om. C.G.K.L.O.P.Q.d.e. 16. *μετεώρους* rec. g. *τε*] om. g. 17. *ἀντεπαρετάσσοντο* C. *ἀντιπαρετάσσοντο* Bekk.

1. *ὧν ἐντὸς κ. τ. λ.*] The sense seems to be that the point of Chimerium was between the Acheron and Thyamis rivers. The Thyamis, the boundary between Thesprotia and Cestrine, is thus noticed by Pausanias, I. 11. *Κεστρῖνος τὴν ὑπὲρ Θύαμιν ποταμὸν χώραν ἔσχε.* Pliny also speaks of a town called Cestria, and then of the Thyamis, a river of Thesprotia; as if it were the northern boundary of Thesprotia. Hist. Nat. IV. 1. The point of Chimerium seems to be distinguished by Thucydides from the port of Chimerium; which last is apparently the "Fresh Harbour," *γλυκὺς λιμὴν*, of Strabo. Scylax calls it *Elæa*, for *Ἐλεὸ*, which is the present reading, is evidently corrupt. His words are, *Ἐνταῦθα* (i. e. *ἐν τῇ Θεσπρωτίᾳ*, as Scylax writes the word,) *ἐστὶ λιμὴν, ᾧ ὄνομα Ἐλαία· εἰς τοῦτον τὸν λιμένα ποταμὸς ἐξίησιν Ἀχέρων, καὶ λίμνη Ἀχερουσία, ἐξ ἧς ὁ Ἀχέρων ῥεῖ ποταμός.*

9. *Ζακυνθίων χίλιοι ὁπλῖται*] We must suppose that the Corcyræans had formed an alliance with the Zacynthians about the same time that they sent their embassy to Athens: for up to that period they are described as having been in alliance with no Greek power. See ch. 31, 2. POPPO.

αἱ Ἀττικαὶ νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπεῖχον τρία τέλη ποιήσαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἑκάστου εἷς. 3 οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Κορινθίοις δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες, κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὡς ἕκαστοι· εὐώνυμον δὲ 5 κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσαις κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον.

They engage, and victory at last declares for the Corinthians.

XLIX. ξυμμίξαντες δὲ, ἐπειδὴ τὰ σημεῖα ἑκατέροις ἤρθη, ἐναυμάχουν, πολλοὺς μὲν ὁπλίτας ἔχοντες ἀμφότεροι ἐπὶ τῶν καταστρω- 10 μάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστὰς, τῷ παλαιῷ 2 τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. ἦν τε ἡ ναυμαχία καρτερὰ, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχίᾳ δὲ τὸ πλέον 3 προσφερὴς οὖσα. ἐπειδὴ γὰρ προσβάλλοιεν ἀλλήλοις, οὐ ῥᾳδίως ἀπελύοντο ὑπό τε πλήθους καὶ ὄχλου τῶν νεῶν, καὶ 15 μᾶλλόν τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὁπλίταις ἐς τὴν νίκην, οἳ καταστάντες ἐμάχοντο ἡσυχαζουσῶν τῶν νεῶν· διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ θυμῷ καὶ ῥώμῃ τὸ πλέον 4 ἐναυμάχουν ἢ ἐπιστήμῃ. πανταχῇ μὲν οὖν πολὺς θόρυβος καὶ ταραχώδης ἦν ἡ ναυμαχία, ἐν ᾗ αἱ Ἀττικαὶ νῆες παρα- 20 γιγνόμεναι τοῖς Κερκυραίοις εἴ πῃ πιέζοιντο, φόβον μὲν

3. κορίνθιοι d. 4. alterum αἱ om. C.G.K.L.O.P.d.e. 7. καὶ] κατὰ I.K.e.i. καὶ κατὰ d. 10. ἔχ. ἀμφ.] ἀμφ. ἔχ. c. 11. τε] om. K.L.O.P.V. 12. κατεσκευασμένοι L.O. κατασκευασμένοι P. 14. προσβάλοιεν c. "προσ-"βάλοιεν malim." Bekk. ἀλλήλους (οις) A. 15. ante πλήθους omisi articulum cum A.B.E.F.H.N.V.g.h. om. Bekk. Popp. Goell. καὶ] τε καὶ K. τῶν] om. Q. 18. δίεκπλοι F.G. δ'] τε K. καὶ] τε καὶ K. 19. ἢ] ἢ καὶ g. οὖν] om. C.E.G.K.L.O.P.c.d.e. 20. παραγενόμεναι P.d.e.i. cum Schol. Soph. Antig. 133.

8. ἐπειδὴ τὰ σημεῖα ἤρθη] Compare c. 63, 2. VII. 34, 4. VIII. 95, 4.

14. ἐπειδὴ προσβάλλοιεν] "When-"ever they happened to run on board "one another." For this use of the optative, see Matth. Gr. Gr. §. 521. Jelf, 843. *b*.

18. διέκπλοι δ' οὐκ ἦσαν] The *diecplus* was a breaking through the enemy's line, in order by a rapid turn of the vessel to strike the enemy's ship on the side or stern, where it was most defenceless, and so to sink it. See II. 83, 5. 89, 12. VII. 36, 3, 4. 70, 4.

παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων. μάλιστα δὲ τὸ 5 δεξιὸν κέρας τῶν Κορινθίων ἐπόνει· οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σπο-5 ράδας ἐς τὴν ἤπειρον, μέχρι τοῦ στρατοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς σκηνὰς ἐρήμους καὶ τὰ χρήματα διήρπασαν. ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ 6 ξύμμαχοι ἡσσῶντό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν· ᾗ δὲ αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς 10 Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ παρουσῶν. οἱ δ' Ἀθηναῖοι ὁρῶντες τοὺς Κερκυ- 7 ραίους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς καὶ ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ 15 ἔργου πᾶς εἴχετο ἤδη καὶ διεκέκριτο οὐδὲν ἔτι, ἀλλὰ ξυνέπεσεν ἐς τοῦτο ἀνάγκης ὥστε ἐπιχειρῆσαι ἀλλήλοις τοὺς Κορινθίους καὶ Ἀθηναίους. L. τῆς δὲ τροπῆς γενομένης οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἷλκον ἀναδούμενοι τῶν νεῶν ἃς καταδύσειαν, πρὸς δὲ τοὺς

The Corinthians, when preparing to follow up their victory, are

1. οὐκ εἶργον F. 2. ἀθηνῶν c. 4. ἐς τὴν ἤπειρον σποράδας G. ἐς τὴν σποράδας ἤπ. L.O. 5. μέχρι] καὶ μέχρι C.G. omisi καὶ cum A.B.E.F.H.V.g.h. om. Bekk. Poppo. Goell. 6. ἀπεκβάντες H. ἐκβάντες d. 7. οὖν] om. C.G. K.L.O.e. κορίνθιοι] om. d. 13. ἐπεὶ A.B.C.F.H.V.c.d.g.h. Poppo. Goell. Bekk. C. et vulgo ἐπειδή. 14. ἐγένετο A.B.F.H.c.d.g.h. Poppo. Goell. Bekk. C. et ceteri ἐγίγνετο. ἐγίνετο V.C. 15. ἤρχετο V. ξυνέπεσεν A.C.E.F.H.I. b.c.g.h. Haack. Poppo. Goell. Bekk. B. pr. G. et vulgo ξυνέπεσον. 19. καταδήσειαν I.

1. δεδιότες] For this nominative, compare Matth. Gr. Gr. §. 562. 1. not. Jelf, 708, 2.

7. οἱ Κορίνθιοι—ἡσσῶντό τε] i. e. οἵ τε Κορίνθιοι ἡσσῶντο καὶ οἱ Κερκυραῖοι ἐπεκράτουν. "Transpositum est τε sicut "sæpe." Poppo, note on the passage. Compare Elmsley, Eurip. Heraclid. 622.

16. ἐς τοῦτο ἀνάγκης] Compare II. 97, 5. ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. III. 57, 3. ἐς τοῦτο ξυμφορᾶς. IV. 12, 3. ἐπὶ πολὺ τῆς δόξης. 100, 2. ἐπὶ μέγα τοῦ ἄλλου ξύλου. VII. 86, 5. ἐς τοῦτο δυστυχίας.

18. ἀναδούμενοι] Vid. Kuhnium ad Pollucem I. 125. Æschylus Pers. 418. ὑπτιοῦτο δὲ ΣΚΑΦΗ ΝΕΩΝ. Wass.

19. καταδύσειαν] Καταδύειν ναῦν is synonymous with διαφθείρειν; compare c. 54, 4. II. 92, 6. VII. 34, 5. And the term ἀναδεῖσθαι is applied to ships which had been destroyed or spoiled, II. 92, 3. διαφθείραντες ἀνεδήσαντο. But καταδύειν ναῦν does not mean "to sink a "ship to the bottom," but to make her water-logged, so that she was useless, although she did not absolutely go down. The Greek triremes were so

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checked by a reinforcement of twenty fresh ships arriving from Athens to the enemy,

ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες μᾶλλον ἢ ζωγρεῖν, τούς τε αὑτῶν φίλους, οὐκ αἰσθόμενοι ὅτι ἥσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρᾳ, 2 ἀγνοοῦντες ἔκτεινον. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιξαν 5 ἀλλήλοις, οὐ ῥᾳδίως τὴν διάγνωσιν ἐποιοῦντο ὁποῖοι ἐκράτουν ἢ ἐκρατοῦντο· ναυμαχία γὰρ αὕτη Ἕλλησι πρὸς Ἕλληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ ἑαυτῆς γεγένηται. 3 ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν, πρὸς τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους 10 ἐτράποντο, καὶ τῶν πλείστων ἐκράτησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἷ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβοηθήκει· ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν ἔρημος. 4 τοῦτο δὲ ποιήσαντες αὖθις ἀθροισθέντες 5 ἐπέπλεον τοῖς Κερκυραίοις· οἱ δὲ ταῖς πλοΐμοις καὶ ὅσαι 15 ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντέπλεον, 6 δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ἀποβαίνειν. ἤδη δὲ

1. *φονεύσειν* C. 2. *μᾶλλον*] om. pr. G. *τε*] *δὲ* i. 3. *αἰσθόμενοι* A.B.E. F.N.d.g.h.i. Poppo. Goell. Bekk. *αἰσθανόμενοι* V. *ἐσθόμενοι* H. *ᾐσθημένοι* C.G. et ceteri. *ἥσσοντο* P. *ἥττοντο* d. *τῷ*] om. B. 4. *οὐσῶν νεῶν* P.Q. 5. *καὶ*] om. d. 6. *ἐκράτουν ἢ*] om. G.I.L.O.P.Q.e. 8. *ἑαυτῆς* A.B.F.H.K.N.V. b.c.d.e.g. Goell. ceteri, et Poppo *αὐτῆς*. 11. *κόμισαι* G.I.L.O.P.Q.e. 12. *οὗ* C.G.K.L.O.P.d.i. *ὁ*] om. d. *γῆς* c. 14. *ἐρῆμος* Bekk. 16. *ἀντέπλεον* A.B.E.F.H.N.P.V.c.h.i. Poppo. Goell. C. et ceteri *ἀντεπέπλεον*.

light and so shallow, that they would float in a manner under water, or rather with parts of the vessel still out of water, on which the crew used to take refuge. This appears from a passage in Herodotus, VIII. 90, 3, 4. where the crew of a ship that had been sunk as far as it would sink, were still able to throw their javelins from it with such effect, that they cleared the deck of the ship which had sunk them, and actually took her. And Göller refers to the account of the well known battle of Arginusæ in Xenophon, Hellen. I. 6, 36. where it is proposed by some of the Athenian commanders after the action, *πλεῖν ἐπὶ τὰς καταδεδυκυίας ναῦς, καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους*. Ἃς *καταδύσειαν* signifies, "which they might happen to have "sunk." Comp. II. 97, 3. *ἃ χρυσὸς καὶ ἄργυρος εἴη*: and II. 52, 5. *ἐπιβαλόντες ὃν φέροιεν*, "The body which they "happened to carry." Compare Matth. Gr. Gr. §. 514, 5. and Kühner, Gr. Gr. §. 797, 3, 4. Jelf, 831, 3.

15. *ὅσαι ἦσαν λοιπαὶ*] Probabilis est opinio Popponis, *τὰς λοιπὰς* intelligi decem illas naves, quæ ex 120 navibus Corcyræorum superabant; nam pugnam ingressi erant cum navibus 110. (vid. cap. 47, 1.) habebant autem universas 120. Vid. cap. 25, 5. GÖLLER.

ἦν ὀψὲ καὶ ἐπεπαιώνιστο αὐτοῖς ὡς ἐς ἐπίπλουν, καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο κατιδόντες εἴκοσι ναῦς Ἀθηναίων προσπλεούσας· ἃς ὕστερον τῶν δέκα βοηθοὺς ἐξέπεμψαν οἱ Ἀθηναῖοι, δείσαντες ὅπερ ἐγένετο, μὴ νικη-5θῶσιν οἱ Κερκυραῖοι καὶ αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὦσι. LI. ταύτας οὖν προϊδόντες οἱ Κορίνθιοι καὶ ὑποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας ἑώρων ἀλλὰ πλείους ὑπανεχώρουν. τοῖς δὲ 2 Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ 10 ἑωρῶντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρουομένους, πρίν τινες ἰδόντες εἶπον ὅτι νῆες ἐκεῖναι ἐπιπλέουσι. τότε δὲ καὶ αὐτοὶ ἀνεχώρουν· ξυνεσκόταζε γὰρ ἤδη, καὶ οἱ Κορίνθιοι ἀποτραπόμενοι τὴν διάλυσιν ἐποιήσαντο. οὕτω 3 μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελεύτα

and retire to their own station.

1. ἐπαιώνιστο H. pr. F. ἐπαιάνιστο corr. F. ἐπεπαιάνιστο f. ἐς] om. F. addidi ex A.B.C.G.Q.V.e.f.g.h. sic etiam Bekk. Haack. Poppo. Goell. ἐπίπλουν] ἐπὶ πλοῦν H. 3. προσπαλεούσας pr. E. 4. οἱ] om. f. κινηθῶσιν H. 7. ἀθηναίων P.Q. 8. ὑπανεχώρουν A.B.C.E.F.G.H.I.K.P.V.b.c.f.g. Haack. Poppo. Goell. Bekk. vulgo ἐπανεχώρουν. 12. δὲ] A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo δή. καὶ οἱ αὐτοὶ B.E.F. συνεσκόταζε c. 13. ἀποτρεπόμενοι A.F.H. N.V.c.g. Poppo. ἀποτραπ. Bekk.

1. ἐπεπαιώνιστο] Etsi Græci non παιῶνα, sed παιᾶνα ᾄδειν dicunt, tamen promiscue παιωνίζω et παιανίζω usurpant. Stanl. ad Æschyl. Sept. cont. Theb. v. 274. cui adsentior. Ita Æsch. l. d. Aristoph. Equit. 1315. et Pac. 554. Lucian. Zeux. p. 583. Thucydid. IV. 96, 1. et sæpe alibi. Vid. Ind. sed tamen apud eum omnibus locis scriptura variat. DUKER. V. Wessel. ad Diod. 13. 16. p. 554. GOTTL.

ὡς ἐς ἐπίπλουν] In these expressions the MSS. continually omit either the word ὡς or ἐς. Thus V. 17, 2. the common reading is ὡς ἐπιτειχισμὸν, where I have restored ὡς ἐς ἐπιτειχισμὸν; and VIII. 5, 1. in the words ὡς ἐς τὴν Εὔβοιαν, ὡς is omitted in some MSS. and ἐς in others.

2. πρύμναν ἐκρούοντο] The full expression is ἐπὶ πρύμναν κρούεσθαι, or ἀνακρούεσθαι, "to row sternwards, or "stern foremost." See Herodot. VIII. 84, 1, 4. The object of this way of retreating was to keep the head, the most defended and most effective part of the vessel, opposed to the enemy.

5. ὀλίγαι ἀμύνειν] Naves pauciores, quam ut vim propulsare possint. Hanc loquendi formam illustrat Wyttenb. ad Julian. Orat. p. 217. ed. Schäf. BEKKER. "Few to aid." Compare II. 61, 2. ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἃ ἔγνωτε; and Herodotus, VI. 109, 1. ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν.

11. νῆες ἐκεῖναι ἐπιπλέουσι] "There "are ships yonder coming towards "us."

14. ἐτελεύτα ἐς νύκτα] A condensed mode of speaking for ἐς νύκτα προελθοῦσα ἐτελεύτα. Comp. c. 71, 5. and III. 108, 4. ἡ μάχη ἐτελεύτα ἐς ὀψέ.

4 ἐς νύκτα. τοῖς Κερκυραίοις δὲ στρατοπεδευομένοις ἐπὶ τῇ Λευκίμμῃ αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὗται, ὧν ἦρχε Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ 5 στρατόπεδον οὐ πολλῷ ὕστερον ἢ ὤφθησαν. οἱ δὲ Κερκυραῖοι (ἦν γὰρ νὺξ) ἐφοβήθησαν μὴ πολέμιαι ὦσιν, ἔπειτα δὲ ἔγνωσαν καὶ ὡρμίσαντο.

LII. Τῇ δὲ ὑστεραίᾳ ἀναγόμεναι αἵ τε Ἀττικαὶ τριάκοντα νῆες καὶ τῶν Κερκυραίων ὅσαι πλόϊμοι ἦσαν ἐπέπλευσαν ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ 10 Κορίνθιοι ὥρμουν, βουλόμενοι εἰδέναι εἰ ναυμαχήσουσιν. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς καὶ παραταξάμενοι μετεώρους ἡσύχαζον, ναυμαχίας οὐ διανοούμενοι ἄρχειν ἑκόντες, ὁρῶντες προσγεγενημένας τε ναῦς ἐκ τῶν Ἀθηνῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα 15 ξυμβεβηκότα, αἰχμαλώτων τε περὶ φυλακῆς οὓς ἐν ταῖς ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὖσαν τῶν νεῶν ἐν χωρίῳ 3 ἐρήμῳ. τοῦ δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν ὅπῃ κομισθήσονται, δεδιότες μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι τὰς σπονδὰς διότι ἐς χεῖρας ἦλθον, οὐκ ἐῶσι σφᾶς ἀποπλεῖν. 20

The next day the Corcyræans and Athenians offer them battle in 2 their turn.

LIII. ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐμβιβάσαντας ἄνευ κηρυκείου προσπέμψαι τοῖς

But they are desirous rather of returning home, and try to gain

1. *κερκυραίοις δὲ* A.C.E.H.V.c.f.g.h. *δὲ κερκ.* B.F. et ceteri. *καταστρατοπεδευομένοις* P.g.h. 2. *λευκίμμῃ* B.F.c.f.g.h. Poppo. Goeller. Vulgo, et Bekk. *λευκίμνῃ.* alterum *αἱ* om. A.B.E.F.H.K.N.V.g.h. *ἀπὸ* A.B.E.F.H.N.V.f.g.h. Poppo. Goell. Bekk. C. et vulgo *ἐκ.* *τῶν*] om. f.g. 3. *ἀνδροκίδης* g. *λεογόρου* K.N.Q. 4. *ναυαγίῶν* F. *ναυαγιῶν* A.C. 5. *οὐ πολὺ* V. 6. *πολέμιοι* unus Parisinus. 8 *ἀναγαγόμεναι* C.G.I.c. *ἀναγκαζόμεναι* h. 10. *οἱ*] om. F. 13. *τῆς*] om.N.V. 14. *προγεγενημένας* K. 15. *ἀθηνῶν* A.B.E.F.H.c.f. Poppo. Goell. Bekk. C.G. et ceteri *ἀθηναίων.* *καὶ*] *τὰ* f. 16. *φυλακὴν* d.i. 18. *ὅποι* c. *ὅπου* i. 19. *οἱ*] om. K.b.e. 21. *ἐς*] *ὡς* i. *κελλήτιον* G.c.i. 22. *ἐσβιβάσαντας* E.F.H. *ἐμβιβάσαντες* B.g. *κηρυκείου* A.B.g.h. Bekk. Goeller. vulgo *κηρυκίου.* *προσπέμψαι* A.B.E.F.H.N.V.f.g.h. Poppo. Goell. Bekk. vulgo et C. *προπέμψαι.*

3. *Λεωγόρου*] Sic Andocides Orat. I. pag. 246. Est hic Andocides Rhetor, cujus supersunt Orationes quædam. Plut. Vit. X. De Leogora Schol. Aristoph. ad Nub. v. 109. et ex eo Suidas in *φασιανοί.* DUKER.

their object by sounding the intentions of the Athenians.

Ἀθηναίοις καὶ πεῖραν ποιήσασθαι. πέμψαντές 2 τε ἔλεγον τοιάδε "ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι, "πολέμου ἄρχοντες καὶ σπονδὰς λύοντες· ἡμῖν γὰρ πολε- "μίους τοὺς ἡμετέρους τιμωρουμένοις ἐμποδὼν ἵστασθε ὅπλα 5 "ἀνταιρόμενοι. εἰ δ' ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ 3 "Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῖν, καὶ τὰς "σπονδὰς λύετε, ἡμᾶς τούσδε λαβόντες πρῶτον χρήσασθε "ὡς πολεμίοις." οἱ μὲν δὴ τοιαῦτα εἶπον· τῶν δὲ Κερκυ- 4 ραίων τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν, ἀνεβόησεν εὐθὺς 10 λαβεῖν τε αὐτοὺς καὶ ἀποκτεῖναι, οἱ δε Ἀθηναῖοι τοιάδε ἀπεκρίναντο "οὔτε ἄρχομεν πολέμου, ὦ ἄνδρες Πελοπον- "νήσιοι, οὔτε τὰς σπονδὰς λύομεν, Κερκυραίοις δὲ τοῖσδε "ξυμμάχοις οὖσι βοηθοὶ ἤλθομεν. εἰ μὲν οὖν ἄλλοσέ ποι 5 "βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευ- 15 "σεῖσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοψόμεθα κατὰ "τὸ δυνατόν." LIV. τοιαῦτα τῶν Ἀθηναίων ἀποκρινα-

Meantime both parties erect a trophy, and claim the victory.

μένων οἱ μὲν Κορίνθιοι τόν τε πλοῦν τὸν ἐπ' οἴκου παρεσκευάζοντο καὶ τροπαῖον ἔστησαν ἐν τοῖς ἐν τῇ ἠπείρῳ Συβότοις· οἱ δὲ Κερκυ- 2 20 ραῖοι τά τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς

2. τοιαῦτα g. ὦ ἄνδρες ὦ ἀθ. K. 5. τε] om. e. 6. εἴπῃ C.F.G.I.K.d.e.i. 7. λαβόντες πρῶτον A.B.E.H.N.V.c.f.g.h. Poppo. Goell. Bekk. C.G. et vulgo πρώτους λαβόντες. 9. ἐπήκουσεν A.B.C.E.F.H.V.c.g.h. Poppo. Goell. Bekk. ἤκουσεν d. G. et ceteri ὑπήκουσεν. 10. τοιαῦτα N.V. 11. οὔτε γὰρ ἄρχομεν E. 13. βοηθεῖν e. πη e. 14. βουλεύεσθε L. 15. χωρίων A.B.E.H.c.h. Poppo. Goell. Bekk. C.F. et vulgo χωρίον. 16. ἀποκρινομένων c. 17. μὲν om. G. pr. man. τὸν ante ἐπ' om. e. 18. τρόπαιον V.

8. τῶν δὲ Κερκυραίων κ. τ. λ.] It is said that τὸ μὲν στρατόπεδον is not rightly opposed to οἱ δὲ Ἀθηναῖοι, and Dindorf therefore proposes to strike out the word Κερκυραίων, while Fritzoch reads, τῶν δὲ, Κερκυραίων μὲν τὸ στρατόπεδον, κ. τ. λ. Perhaps the present reading may be allowed, if we take τῶν Κερκυραίων as a general term for all on the Corcyræan side, including on the one hand the mass of the fleet, τὸ μὲν στρατόπεδον, which did really consist of Corcyræans, and also on the other hand the small Athenian squadron. So that the sense would be, "But on the "Corcyræan side, the fleet in general, "where they were within hearing, cried "out to kill them, but the Athenians "gave a different answer."

ἐξενεχθέντα ὑπό τε τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυκτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν 3 ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νενικηκότες. γνώμῃ δὲ 4 ἑκάτεροι τοιᾷδε τὴν νίκην προσεποιήσαντο. Κορίνθιοι μὲν κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτὸς ὥστε καὶ ναυάγια 5 πλεῖστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες περὶ ἑβδομήκοντα, ἔστησαν τροπαῖον· Κερκυραῖοι δὲ τριάκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυάγια καὶ νεκρούς, 10 καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρύμναν κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ 5 ταῦτα τροπαῖον ἔστησαν. οὕτω μὲν ἑκάτεροι νικᾶν ἠξίουν.

After which the Corinthians return home, with their prisoners; the better class of whom they treat kindly, hoping through their interest to win over Corcyra to the oligarchical and Peloponnesian cause.

LV. οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἴκου 15 Ἀνακτόριον, ὅ ἐστιν ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, εἷλον ἀπάτῃ (ἦν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ' οἴκου, καὶ τῶν Κερκυραίων ὀκτακο- 20 σίους μὲν οἳ ἦσαν δοῦλοι ἀπέδοντο, πεντήκοντα δὲ καὶ διακοσίους δήσαντες ἐφύλασσον καὶ ἐν θεραπείᾳ εἶχον

1. ἐξενεχθέντων C. τε] om. B.F.H.N.V.g.h. Poppo. καὶ τοῦ ἀνέμου K.g.h. 2. πανταχοῦ g. ἀνέστησαν A.B.H.N.V.c.g.h. 4. τοιᾷδε ἑκάτεροι C.G.K.L.O.P.d.e. ἑκάτερος τοιᾷδε B. προσεποιήσατο b. 5. ναυμαχία d. 8. ναῦς τριακ. c. 9. ἀθηναῖοι ἦλθον] ἦλθον οἱ ἀθηναῖοι c. ἦλθον ἀθηναῖοι f. ἀθηναῖοι e. 13. ἦλθον οἱ ἀθηναῖοι A.B.C.E.F.G.H.I.L.O.P.c.e.g.h. ἦλθον ἀθηναῖοι N.V. vulgo ἦλθον nude ponunt. Verba οἱ Ἀθηναῖοι uncis inclus. Poppo. et Goell. οὐκ ἀντεπέπλεον C.G. οὐ κατέπλεον A.B.F.N.V.g.h. οὐκ ἀντεπλεονέκτουν E. διὰ ταῦτα] om. b. 15. ἀναπλέοντες f. 21. μὲν] om. P. 22. ἐφύλασσον C.K.L.O.d.e.i. Poppo. Goeller. Bekk. vulgo ἐφύλαττον.

12. καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι] Comp. chap. 52, 2. which decides, I think, that the words οἱ Ἀθηναῖοι are rightly inserted, and that the Athenians are the real subject of the verb ἦλθον.

16. De Anactorio Palmer. Græc. Antiq. 3, 3. Duker.

22. δήσαντες κ. τ. λ.] See III. 70, 1.

πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσειαν· ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι ὄντες τῆς πόλεως. Ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται 2 τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων 5 ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ 3 πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

LVI. Μετὰ ταῦτα δ' εὐθὺς καὶ τάδε ξυνέβη γενέσθαι Ἀθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. τῶν 2 10 γὰρ Κορινθίων πρασσόντων ὅπως τιμωρήσονται αὐτοὺς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαιάτας, οἳ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, 15 ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν καὶ ὁμήρους δοῦναι, τούς τε ἐπιδημιουργοὺς ἐκπέμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι

SECOND AVOWED CAUSE of the WAR. AFFAIR OF POTIDÆA. (Chapp. 56—65. Potidæa, a Corinthian colony, and one of the allies of Athens, becoming suspected by the Athenians, is commanded to give certain securities for its fidelity.

2. δὲ αὐτῶν καὶ δυνάμει V. 3. ὄντες] om. d. 4. τῷ] om. c. 5. ἐγένετο πρώτη f. 6. τοῖς] om. f. ἀθηναίοις ἐς τοὺς Κορινθίους c. 8. ταῦτα δ'] δὲ ταῦτα Q. δὲ ταῦτα δ' d. 9. τοῖς ἀθηναίοις C. et pr. G. omisi articulum cum A.B.F.H.V.g.h. om. Bekk. Poppo. Goell. 10. τιμωρήσονται B.C.K.g.h. Bekk. τιμωρηθήσωνται c. ceteri τιμωρήσωνται. 13. παλήνης F.H. post hoc vocabulum omisi ὄντας cum A.B.E.F.H.N.V.g.h. om. Bekk. Poppo. Goell. κορ.] κορ. μὲν L.P. 15. παλήνην F. (qui similiter c. 64.) H.N.

3. οὕτω περιγίγνεται τῷ πολέμῳ] "Thus came out of the contest with "the Corinthians undestroyed;" literally, "thus overlived the war of the "Corinthians."

10. πρασσόντων] This word is used in a sort of technical sense to signify, "contriving, trying various means;" like our own words "practice and to "practise," which often occur in our "older writers in the sense of *intrigue, contrivance, scheming*.

13. ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης] The peninsula of Pallene, more anciently called Phlegra; it contained about seven towns, Aphytis, Neapolis, Ægа, Therambo, Scione, Mende, and Sane. See Herodot. VII. 123, 1, 2.

16. τοὺς ἐπιδημιουργοὺς] The term Δημιουργοὶ, or Δαμιουργοὶ, was a title applied to the chief magistrates of the Peloponnesians, expressive of their doing "the service of the people." See Livy, XXXII. 22. and Aristot. Politic. IV. 4, 16. ed. Oxon. and Thucyd. V. 47, 9. Asclepiades, as quoted by the Scholiast, considers the preposition ἐπὶ superfluous. Göller understands it to express an *additional* or *extra* magistrate, sent by the mother country to act as a colleague to the demiurgi appointed by the colonists themselves.

οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον, δείσαντες μὴ ἀποστῶσιν ὑπό τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τούς τε ἄλλους τοὺς ἐπὶ Θρᾴκης ξυναποστήσωσι ξυμμάχους. LVII. ταῦτα δὲ πρὸς τοὺς Ποτιδαιάτας οἱ Ἀθηναῖοι προπαρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρᾳ ναυμαχίαν· οἵ 5 τε γὰρ Κορίνθιοι φανερῶς ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου Μακεδόνων βασιλεὺς ἐπεπολέμωτο ξύμμαχος πρότερον καὶ 2 φίλος ὤν. ἐπολεμώθη δὲ ὅτι Φιλίππῳ τῷ ἑαυτοῦ ἀδελφῷ καὶ Δέρδᾳ κοινῇ πρὸς αὐτὸν 10 ἐναντιουμένοις οἱ Ἀθηναῖοι ξυμμαχίαν ἐποιή-3 σαντο. δεδιώς τε ἔπρασσεν ἔς τε τὴν Λακεδαίμονα πέμπων ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτιδαίας ἕνεκα ἀποστάσεως· προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ Θρᾴκης Χαλκιδεῦσι καὶ 15 Βοττιαίοις ξυναποστῆναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι ὅμορα ὄντα τὰ χωρία, ῥᾷον ἂν τὸν πόλεμον μετ' αὐτῶν

At the same time, Perdiccas, king of Macedonia, labours to organize a confederacy against Athens in his own neighbourhood, and tries to excite the Peloponnesian alliance to war.

2. *περδίκου* c. 3. Ante *ἐπὶ Θρᾴκης* omitt. *τοὺς* A.B.E.F.H.N.V.g.h. et Poppo. *ξυναποστήσουσι* A.B.E.F.H. *συμμάχους* F. 4. *περὶ* C.F.H.I. c.e.f.g.h. Poppo. 5. *παρεσκευάζοντο* c. 6. *ἤδη*] om. C. et pr. G. sumpsi ex A.B.E.F.H.N.V.f.g. habent Bekk. Poppo. Goeller. 7. *περδίκας* V.b.c.g. *τε ὁ τοῦ φιλέλληνος καλουμένου ὃς ἐν τοῖς μηδικοῖς ἤκμαζεν ἀλεξ.* I. 8. *πρότερος* B. 10. *δάρδαι* E. 12. *ἔπραττεν* f. 13. *αὐτοῖς καὶ πελοποννησίοις πρὸς ἀθηναίους* f. 14. *προσεποιοῖτο* E. 15. *δὲ καὶ λόγους* K. 16. *βοτιαίοις* B.g. *ποτιδαιάταις* e. *συναποστῆναι* g. *ἔχῃ* K. *ἔχει* G.P. 17. *τὰ*] om. A.B.E.F.H.V.g.h. uncis inclusit Poppo.

7. *Περδίκκας*] The line of the kings of Macedon, from their founder Perdiccas, may be seen in Herodotus, VIII. 139. They were reputed to be descended from Temenus, that one of the chiefs of the Heraclidæ who at the return of his family with the Dorians obtained possession of Argolis; and on the strength of this descent they were allowed to be Greeks; (Herod. V. 22.) but the Macedonian people were regarded as at best half barbarians. See Thucyd. IV. 124, 1. 126, 3.

15. *τοῖς ἐπὶ Θρᾴκης*] "The people "*Thrace-ward*," or living in the direction of Thrace; a general term applied to the Greek states which lined the northern coast of the Ægean from Thessaly to the Hellespont. The Chalcidian colonies in this quarter, amongst which were Olynthus, Torone, Sermyle, and Arne, were founded from Chalcis in Eubœa, owing it is said to a revolution in the government there, by which the nobles, called Hippobotæ, (Herodot. V. 77, 3.) enslaved the commons, and drove numbers of them to emigrate. See Strabo, X. 1, 8.

ποιεῖσθαι. ὧν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμενοι προ- 4 καταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυχον γὰρ τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους ὁπλίτας ἐπὶ τὴν γῆν αὐτοῦ, Ἀρχεστράτου τοῦ Λυκομήδους μετ' ἄλλων δέκα 5 στρατηγοῦντος), ἐπιστέλλουσι τοῖς ἄρχουσι τῶν νεῶν Ποτιδαιατῶν τε ὁμήρους λαβεῖν καὶ τὸ τεῖχος καθελεῖν, τῶν τε πλησίον πόλεων φυλακὴν ἔχειν, ὅπως μὴ ἀποστήσονται. LVIII. Ποτιδαιᾶται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδὲν, 10 ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ Κορινθίων, [ἔπρασσον] ὅπως ἑτοιμάσαιντο τιμωρίαν, ἢν δέῃ, ἐπειδὴ ἔκ τε Ἀθηναίων ἐκ πολλοῦ πράσσοντες οὐδὲν εὕροντο ἐπιτήδειον, ἀλλ' αἱ νῆες αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς

The Potidæans, having tried in vain to satisfy Athens without giving the securities required, revolt openly, with the Chalcidians and Bottiæans.

1. οἱ] om. L.O. 2. γὰρ om. V. 4. τοῦ] om. g. 5. ἐπιστέλλουσι] om. H. inter versus habet F. 6. τὸ] om. C. 7. ἀποστήσονται C.K.g. Poppo. Goell. Bekk. vulgo ἀποστήσωνται. 8. μὲν] om. C.e. πρὸς g. 11. Verbum ἔπρασσον melius abesse vidit Poppo. uncis inclusit Bekker. 12. τιμωρίαν om. E. pr. man. δέοι e. ἐπειδὴ δὲ ἐκ correct. G. ἀθηνῶν C. 13. εὕροντο C.G. ηὕροντο A.B.E.F.H.V.g.h. Bekker. εὗρον τὸ I. 14. νῆες αἱ] αἱ om. A.B.g.h.

4. μετ' ἄλλων δέκα] The number of *eleven* generals at Athens at this period is very unusual, nor can we conceive, it is said, how it can possibly be correct. The polemarch who at the time of the battle of Marathon was still chosen to act with the ten generals of the commonwealth, and who had an equal vote with them in the council, cannot be supposed to have had the same power now. Nor can we believe that the ten generals of the commonwealth would all be sent together when the army consisted only of a thousand men. Besides, five other generals are sent out shortly after with a second army: (ch. 61, 1.) and surely the government would not have employed sixteen generals at one time in the same expedition. Krüger therefore proposes to read μετ' ἄλλων δ', i. e. "with four "others." With regard to the number, however, it would appear that fifteen generals were employed at once in the Samian war: for the first fleet sent out was commanded by Pericles with nine colleagues; (Thucyd. I. 116, 1.) and afterwards a reinforcement arrives of forty ships, and subsequently two more reinforcements, one of which had three commanders, and the other two. It would seem, therefore, that besides the ten generals of the commonwealth properly so called, other commanders were sometimes employed, either with them, or in detached commands, like the proconsuls at Rome. Still the odd number of eleven, and the circumstance of so many commanders being sent with so small a force, cannot but appear suspicious. Mr. Thirlwall follows the text of Thucydides without any remark; possibly from not having had his attention drawn to the point, as was my own case when the first edition of this work was published; but possibly also from his not thinking the statement questionable; which certainly would be no light argument in its favour.

ὁμοίως ἔπλεον, καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἢν ἐπὶ Ποτίδαιαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ 2 Χαλκιδέων καὶ Βοττιαίων κοινῇ ξυνομόσαντες. καὶ Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάσσῃ πόλεις ἐκλιπόντας 5 καὶ καταβαλόντας ἀνοικίσασθαι ἐς Ὄλυνθον, μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε 3 νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ᾖ. καὶ οἱ μὲν ἀνῳκίζοντό τε καθαιροῦντες τὰς πόλεις καὶ ἐς πόλεμον 10 παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ Θρᾴκης, καὶ καταλαμβάνουσι τὴν Ποτίδαιαν καὶ τἆλλα ἀφεστηκότα. 2 νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρός τε Περδίκκαν πολεμεῖν τῇ παρούσῃ δυνάμει 15

The Athenian forces in the neighbourhood are at first too weak to act against the revolted states.

1. ὑπέσχετο A.B.C.E.F.H.N.h. Poppo. Goell. Bekk. G. et vulgo ὑπέσχοντο. 3. ἐμβαλεῖν d.i. προσβαλεῖν c. 4. περδίκας c. 5. τοὺς correctus K. 6. καταβάλλοντας K. καταλαβόντας A.B.E.F.i. ἀνοικήσασθαι E. ἐς] om. F. 7. ἰσχυρὰν ταύτην f. ἐκλιποῦσι A.B.C.F.G.K.N.V.b.c.f.g.i. Poppo. Goell. Bekk. ἐκλειποῦσι H. E. et vulgo ἐκλείπουσι. 8. ἑαυτοῦ] τε αὐτοῦ K. Post τῆς omisi τε cum A.B.E.F.G.H.K.L.O.P.V.d.g.h.i. om. Bekk. Haack. Poppo. Goell. βόλβην A.B.E.F.H.K.V. Poppo. Goell. Bekk. C. et vulgo βολβήν. 9. ἣν c. 11. τῶν Ἀθ.] om. K.i. 13. Post τὴν omisi τε cum A.B.E.F.H.V.g.h. om. Bekk. Poppo. Goell. 14. ἀδύνατοι e. ἀδύνατα εἶναι post πολεμεῖν ponit f. 15. τε] om. L.P.V.

1. τὰ τέλη τῶν Λακεδαιμονίων] The origin and various meanings of the words τέλλω and τελέω are attempted to be traced by Damm, Lexic. Homeric., and by Wachsmuth in his *Hellenische Alterthumskunde*, vol. I. Append. 14. The words are connected with our verb "to tell," and with the German *stellen*, *zahlen*, and *ziel*. Τέλλειν is "to put, or to settle;" thence τελεῖν is "to settle, complete, or perfect," and τέλος the "settlement or perfecting" of a thing; hence the expressions γάμοιο τέλος and θαντάοιο τέλος; both being the settlement or crown of life, though in a different sense. Hence τέλος, like ἀρχὴ, is applied to magistrates and powers, οἱ κύριοι; and thus I should translate the words τέλος ἁγνὸν in Æschylus, Ἑπτ. ἐπὶ Θήβ. v. 164. ed. Schütz, "Thou virgin Power!" i. e. Minerva. Then again τέλη, applied to the divisions of an army, signifies apparently the same as τάγματα, i. e. "the sets or orders" of an army, Lastly, τελεῖν signifies, "to settle an "account;" and thence generally, "to pay." (*Zahlen* in German, and the old sense of "tale" in English, and the modern word "toll.") Τὰ τέλη are "tolls;" ἀτέλης, "toll or tax "free." The meaning of the expres-

καὶ τὰ ξυναφεστῶτα χωρία τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβεβληκότων. LX. Καὶ ἐν τούτῳ οἱ Κορίνθιοι, 5 τῆς Ποτιδαίας ἀφεστηκυίας καὶ τῶν Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκεῖον τὸν κίνδυνον ἡγούμενοι πέμπουσιν ἑαυτῶν τε ἐθελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες, ἑξακοσίους καὶ χιλίους τοὺς πάντας 10 ὁπλίτας καὶ ψιλοὺς τετρακοσίους. 2 ἐστρατήγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐχ ἥκιστα οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο· ἦν γὰρ τοῖς Ποτιδαιάταις ἀεί ποτε ἐπιτήδειος. 3 καὶ ἀφικνοῦνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θρᾴκης ἢ Ποτί15δαια ἀπέστη. LXI. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσι· καὶ πέμπουσιν, ὡς ᾔσθοντο καὶ τοὺς μετὰ Ἀριστέως ἐπιπαρόντας, δισχιλίους ἑαυτῶν ὁπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἀφεστῶτα, καὶ 20 Καλλίαν τὸν Καλλιάδου πέμπτον αὐτὸν στρατηγὸν, οἳ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ᾑρηκότας καὶ Πύδναν

Which gives the Corinthians time to send succours to Potidæa.

But the Athenians being reinforced from home, conclude a hasty peace with Perdiccas, (which he breaks immediately afterwards) and advance against Potidæa.

1. ἀφεστῶτα I. 2. τὸ πρῶτον C.G.I.L.O.Q.f.g. 3. δέρδα H. et correctus F. 4. ἐσβεβληκότα C. ἐμβεβληκότων L. 6. μακεδονίας c. 7. τῶν χωρίων c.h. 11. τε] δὲ c. οὐχ ἥκιστα om. pr. G. 12. ξυνέποντο N.g. 13. ποτε] om. N.V. 14. ἡμέρᾳ] om. K. d. ἢ correctus F. Poppo. Goeller. Bekk. ῃ G. ceteri ᾗ. 20. δὲ τὸν G. αὐτῶν K.b.d.e. 21. πρῶτον] om. B.

sion τελεῖν ἐς ἀστοὺς (Soph. Œd. Tyran. 222. Compare Herodotus, II. 51, 2.) is apparently "to be a full or com"plete citizen;" "to arrive at a place "among citizens." Compare the expression, Thucyd. IV. 78, 5. ἐς Φάρσαλον ἐτέλεσε.

3. Δέρδου] Δέρδα secundo casu in Cass. ut Πυθαγόρα, Ἀρχύτα et alia, quæ etiam communiter per ου et α efferuntur. DUKER.

22. Θέρμην] Thessalonica, the name of this town at a later period, was given it by Cassander, the son of Antipater, who restored and enlarged it, in honour of his wife Thessalonica, the daughter of Philip. Strabo, Fragm. VII. Fragm. 10.

2 πολιορκοῦντας. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδναν ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὡς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ Ἀριστεὺς παρεληλυθὼς, ἀπανίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς Βέροιαν 5 κἀκεῖθεν ἐπιστρέψαντες, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἑλόντες, ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν, τρισχιλίοις μὲν ὁπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἱππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Παυσανίου· ἅμα δὲ νῆες παρέπλεον ἑβδομή- 10
3 κοντα. κατ' ὀλίγον δὲ προϊόντες τριταῖοι ἀφίκοντο ἐς Γίγωνον καὶ ἐστρατοπεδεύσαντο. LXII. Ποτιδαιᾶται δὲ καὶ οἱ μετὰ Ἀριστέως Πελοποννήσιοι προσδεχόμενοι τοὺς Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθου

The Potidæans and their allies give them battle before Potidæa,

1. καὶ προσκαθ. c. 2. δὲ post ἔπειτα om. C. 3. ὡς δὲ αὐτοὺς c. 4. ἡ Ποτίδαια] om. d.i. ἀπανίσταται E. 5. βέροιαν A.C.E.F.G.H.V. Haack. Poppo. Goell. Bekk. B. et vulgo βέρροιαν. 6. τὸ χωρίον L. 11. γίγυνον f. 13. Πελοπ.] om. f. 14. ἐστρατοπεδεύσαντο c. πρὸς Ὀλύνθου C. Poppo. Goeller. πρὸ Ὀλύνθου G.H.I.K.L.O.P.Q.d. et corr. F. Vulgo Haack. Bekker. πρὸς Ὀλύνθῳ. πρὸ Ὀλύνθου legit Valla. πρὸ ὀλύνθῳ V.

2. ξυμμαχίαν ἀναγκαίαν] i. e. "which "they only made because they could "not help it." Comp. II. 70, 1. βρώσεως πέρι ἀναγκαίας, "Food which none "but a starving man would have eaten."

6. κἀκεῖθεν ἐπιστρέψαντες, κ. τ. λ.] The Athenians raised the siege of Pydna, and concluded a hasty peace with Perdiccas, in order to hasten to lay siege to Potidæa. But this peace was soon broken, and Perdiccas again joined the enemies of Athens; for what reason, is not stated, but possibly on account of the perfidious attempt to get possession of Berœa, which Thucydides here mentions. The natural route from Pydna to Potidæa lay along the coast, and Berœa was quite out of the way, at some distance to the westward, near the fort of the Bermian mountains. But the hope of surprising Berœa induced the Athenians to deviate from their direct line of march; then, after the failure of this treacherous attempt, they returned again to the sea-coast, and continued to follow it till they arrived at Gigonus. Thus the words καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἑλόντες are a sort of parenthesis, and are intended to tell us that the Athenians, before they returned to the coast, had made a fruitless attempt upon Berœa, which had been the object that first induced them to deviate from their direct road from Pydna.

14. πρὸς Ὀλύνθου] I have adopted this reading with Poppo and Göller from the Laurentian MS. (C.), for, as Poppo well observes, "the allies were "neither encamped *in front of* Olyn- "thus, πρὸ Ὀλύνθου, nor yet *close to* "Olynthus, πρὸς Ὀλύνθῳ, but under "the walls of Potidæa, on the side of "the town that looked *towards* Olyn- "thus; that is, πρὸς Ὀλύνθου." Compare III. 21, 2. πρὸς Πλαταιῶν. IV. 31, 1. πρὸς τοῦ λιμένος. IV. 130, 1. τὸ πρὸς Σκιώνης.

and are defeated and driven into the town.

ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς πόλεως
ἐπεποίηντο. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς 2
οἱ ξύμμαχοι ᾕρηντο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν·
ἀπέστη γὰρ εὐθὺς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς
5 Ποτιδαιάταις, Ἰόλαον ἀνθ' αὑτοῦ καταστήσας ἄρχοντα. ἦν 3
δὲ ἡ γνώμη τοῦ Ἀριστέως τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον
ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἢν ἐπίωσι,
Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ
Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν, καὶ ὅταν
10 Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νώτου βοηθοῦντας ἐν
μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ τῶν 4
Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακε-
δόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀπο-
πέμπουσιν, ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν, αὐτοὶ δ'
15 ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτίδαιαν.
καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ εἶδον τοὺς ἐναντίους 5
παρασκευαζομένους ὡς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοί,
καὶ οὐ πολὺ ὕστερον ξυνέμισγον. καὶ αὐτὸ μὲν τὸ τοῦ 6
Ἀριστέως κέρας, καὶ ὅσοι περὶ ἐκεῖνον ἦσαν Κορινθίων τε
20 καὶ τῶν ἄλλων λογάδες, ἔτρεψαν τὸ καθ' ἑαυτοὺς καὶ

2. μὲν] μὲν οὖν G. δὲ c.f. Ante τοῦ omisi οὖν cum A.B.C.E.F.H.V.c.g.h. om. Bekk. Poppo. Goell. Post τοῦ omisi δὴ cum A.B.E.F.H.L.V.c.g.h.i. pro quo δὲ habet C, μὲν c.f. om. Bekk. Poppo. Goell. 3. ᾕρηνται G. 4. συνε-μάχει f. τοῖς] om. g. 5. ποτιδεάταις V. 6. μεθ'] θ' i. 7. ἔχοντι A.B.C.E.F.H.V.f.g.h. Poppo. Goeller. Bekk. ἔχοντες c. G. et vulgo ἔχοντα. 8. παρὰ] om. i. 9. περδίκου V. 10. νώτου I. νῶτα V. βοηθοῦντες F. 11. αὐτῶν Poppo. αὖ] om. d.i. 12. μακεδόνων correct. F.H.f. 13. ὄλυνθον K.c.f. 18. ὕστερον] ὕστερον καὶ K. συνέμισγον B.V. ξυνέσμιγον c.i. συνέσμιγον d.h. 19. ἐκείνου Q. ἦσαν] om. d. τε] om. f. 20. ἔτρεψαν G.H.K. Poppo. Goeller. Bekk. vulgo ἐτρέψαντο. τὸ] om. A.B.C.F.N.V.c.

1. ἀγορὰν ἔξω τῆς πόλεως] The object of having a market outside the town was to deprive the men of all excuse for straggling into the town to get provisions, and so being off their posts in case of a sudden attack. Compare VI. 69. 100. and VIII. 95, 4.

7. ἔχοντι] Constructio ad sensum facta: nam verborum τοῦ Ἀριστέως γνώμη ἦν idem sensus, ac si dixisset τῷ Ἀριστεῖ ἔδοξε. GÖLL.

ἐπεξῆλθον διώκοντες ἐπὶ πολύ· τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτιδαιατῶν καὶ τῶν Πελοποννησίων ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν. LXIII. ἐπαναχωρῶν δὲ ὁ Ἀριστεὺς ἀπὸ τῆς διώξεως, ὡς ὁρᾷ τὸ ἄλλο στράτευμα ἡσσημένον, ἠπόρησε μὲν 5 ὁποτέρωσε διακινδυνεύσῃ χωρήσας, ἢ ἐπὶ τῆς Ὀλύνθου ἢ ἐς τὴν Ποτίδαιαν, ἔδοξε δ' οὖν ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον δρόμῳ βιάσασθαι ἐς τὴν Ποτίδαιαν· καὶ παρῆλθε παρὰ τὴν χηλὴν διὰ τῆς θαλάσσης βαλλόμενός τε καὶ 10 χαλεπῶς, ὀλίγους μέν τινας ἀποβαλὼν, τοὺς δὲ πλείους 2 σώσας. οἱ δ' ἀπὸ τῆς Ὀλύνθου τοῖς Ποτιδαιάταις βοηθοὶ (ἀπέχει δὲ ἑξήκοντα μάλιστα σταδίους καὶ ἔστι καταφανὲς) ὡς ἡ μάχη ἐγίγνετο καὶ τὰ σημεῖα ἤρθη, βραχὺ μέν τι προῆλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρε- 15

Aristeus, the leader of the Corinthian auxiliaries, escapes from the action into Potidæa with difficulty. Amount of the loss on both sides.

1. ἄλλων i. τῶν τε ποτιδ. A.B.E.F.c.f.g. Poppo. Goeller. Bekk. τῶν ποτιδ. H.N.V.g. C.G. et vulgo ποτιδαιατῶν. 2. τῶν πελοπ. A.B.E.F.H.N.V.c.f.g.h. Poppo. Goeller. Bekk. C.G. et vulgo πελοπ. ἡττᾶτο d. 3. κατέφευγεν f. 4. ἀριστεὺς τῆς ποτιδαίας ἀπὸ A.F.g. ὁρᾷ A.B.C.E.F.H.V.g.h. Poppo. Goell. G. et vulgo ἑώρα. 5. ἡττημένον d.i. 6. διακινδυνεύσῃ A.C. Bekker. Goell. διακινδυνεύσαι B.h. F. et vulgo διακινδυνεύσει. 7. τὴν] om. K. ἔδοξε—Ποτίδαιαν] om. G. οὖν K.d.i. ceteri γοῦν. Correxit Poppo (Observ. crit. in Thucyd. p. 222.) δ' οὖν Goeller. Bekk. 8. συναγαγόντι V.e. αὐτοῦ C. ἐς] G. om. A.B.C.E.F.P.e.g.h. 9. χωρίου P. 12. ποτιδαιάτοις F. 13. ἀπεῖχε A.B.E.F.H.N.V.g.h. μάλιστα ἑξήκοντα V. ἔστη E. 14. ἐγίγνετο A.B.E.F.H.c.f.g. Poppo. Goeller. Bekk. C. et vulgo ἐγένετο. τι] τοι b.i. om. d. 15. ἀντεπαρετάξαντο C.E.F.V.

8. ὡς ἐς ἐλάχιστον χωρίον] "Into "as small a space as possible;" i. e. in order to cut their way more easily through the enemy, by being in a denser mass. Ὡς ἐς ἐλάχιστον is a transposition for ἐς ὡς ἐλάχιστον. Compare III. 46, 1. ὅτι ἐν βραχυτάτῳ. This is Göller's observation.

10. τὴν χηλὴν] The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of breakwater of large stones, which at last left the line of the wall, and was continued as a mole to narrow the entrance of the harbour. The walls of Potidæa reached down to the sea on both sides of the isthmus, and as the gates on the outer front of the town towards Olynthus could not be opened, lest the Athenians should force their way in with the fugitives, Aristeus was obliged to get along under the sea-wall upon this breakwater, in order to be admitted at one of the gates on the inner front towards Pallene. In doing this he was exposed to the missiles of the Athenians, whose ships were blockading the town, and thus sustained some loss.

τάξαντο ὡς κωλύσοντες· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγίγνετο καὶ τὰ σημεῖα κατεσπάσθη, πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθηναίους· ἱππῆς δ' οὐδετέροις παρεγένοντο. μετὰ δὲ τὴν μάχην 3
5 τροπαῖον ἔστησαν οἱ Ἀθηναῖοι, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Ποτιδαιάταις· ἀπέθανον δὲ Ποτιδαιατῶν μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός. LXIV. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ
10 Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν. τὸ δ' ἐς 2 τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἔν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες μὴ σφίσιν οἱ Ποτιδαιᾶται καὶ οἱ ξύμμαχοι γιγνο-

Potidæa is blockaded first on the side of the main land, and afterwards, when fresh troops arrive from Athens, on the side of Pallene also.

1. ἐπειδὴ A.B.E.F.H.L.N.V.c.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἐπεί. 5. οἱ] om. N. et pr. G. 11. ἀτείχιστος g. 14. γενομένοις G.L.O.P.Q.V.

6. ἀπέθανον δὲ—Ἀθηναίων κ. τ. λ.] The Inscription in honour of the Athenians who were killed in this battle is now in the British Museum. It was found in the plain of the Academy near Athens, and brought to England by lord Elgin. The four first lines are so effaced that nothing can be made out of them except by mere conjecture; and the several endings of the remaining eight are also broken off, and have been restored conjecturally by Thiersch and Böckh, who have successively edited the inscription; the first in a separate work, published at Munich in 1816; the latter in his Collection of Greek Inscriptions, No. 1. p. 300. from whence I have copied it. The words added from conjecture are inclosed in brackets.

Αἰθὴρ μὲμ ψυχὰς ὑπεδέξατο, σώ[ματα δὲ χθὼν]
Τῶνδε· Ποτειδαίας δ' ἀμφὶ πύλας ἔ[πεσον]
Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ [δὲ φυγόντες]
Τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο [βίου]
Ἄνδρας μὲμ πόλις ἥδε ποθεῖ καὶ δ[ῆμος Ἐρεχθέως]
Πρόσθε Ποτειδαίας οἳ θάνον ἐμπρ[ομάχοις,]
Παῖδες Ἀθηναίων· ψυχὰς δ' ἀντίρρο[πα θέντες]
Ἠ[λλ]άξαντ' ἀρετὴν καὶ πατ[ρίδ'] εὐκλ[έϊσαν.]

9. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος] The wall on the side of the isthmus, i. e. the outer wall looking towards Olynthus; as τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall on the side of Pallene, or the inner wall, which had been before called τὸ ἐς τὴν Παλλήνην, i. e. looking towards Pallene. Thus the two opposite prepositions appear to be used indiscriminately to express the same idea; but they do not express the same part of it: τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall which presented itself to the eye or the mind from Pallene, or from the side of Pallene; τὸ ἐς τὴν Παλλήνην is the wall looking from the city towards Pallene. Ἐκ corresponds with our word "of," and denotes "of, or belonging to." Thus in Herodot. III. 126, 2. τὸν ἐκ Δα-

3 μένοις δίχα ἐπιθῶνται. καὶ πυνθανόμενοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, χρόνῳ ὕστερον πέμπουσιν ἑξακοσίους καὶ χιλίους ὁπλίτας ἑαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίου στρατηγόν· ὃς ἀφικόμενος ἐς τὴν Παλλήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος προσήγαγε τῇ Ποτιδαίᾳ 5 τὸν στρατὸν κατὰ βραχὺ προϊὼν καὶ κείρων ἅμα τὴν γῆν· ὡς δὲ οὐδεὶς ἐπεξῄει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλ-
4 λήνης τεῖχος. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτίδαια ἀμφοτέρωθεν ἐπολιορκεῖτο, καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορμούσαις. LXV. Ἀριστεὺς δὲ ἀποτειχισθείσης αὐτῆς, καὶ 10 ἐλπίδα οὐδεμίαν ἔχων σωτηρίας ἢν μή τι ἀπὸ Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται, ξυνεβούλευε μὲν πλὴν πεντακοσίων ἄνεμον τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντισχῇ, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι· ὡς δ' οὐκ 15 ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως τὰ ἔξωθεν ἕξει ὡς ἄριστα, ἔκπλουν ποιεῖται λαθὼν τὴν
2 φυλακὴν τῶν Ἀθηναίων. καὶ παραμένων ἐν Χαλκιδεῦσι τά τε ἄλλα ξυνεπολέμει καὶ Σερμυλίων λοχήσας πρὸς τῇ πόλει

Aristeus escapes from the town, and tries to keep alive the war in the neighbourhood.

1. ἐπιθῶνται C.F.K. Bekk. Goell. vulgo ἐπίθωνται. 7. τὴν μάχην G.K.L.O. P.Q.e.i. 10. καὶ] om. c. 12. παράλογον Bekk. γίγνεται C. γίγνοιτο c. 13. ξυνεβούλευσε N.V. 14. post ὅπως deletas litteras duas vel tres F. ὁ σῖτος] post ἀντισχῇ ponit f. 15. ἀντισχῇ C.E. Bekk. Goeller. ἀντίσχοι Tusanus. vulgo ἀντίσχῃ. 17. ἕξῃ d.i. 19. ξυνεπολέμει A.B.E.F.H.N.V.c.f.g.h. Poppo. Goeller. Bekk. C.G. et vulgo ἐπολέμει. σερμυλίων C.E.G. ἑρμυλίων

σκυλείου ὕπαρχον, "The governor from, "or belonging to, Dascylium;" IV. 145, 2. τῶν ἐκ τῆς Ἀργοῦς ἐπιβατέων, "The soldiers of, or belonging to, the "Argo." And the Latin writers use "ab" in a similar sense: "Ab corni- "bus elephantos statuit," Livy, XXI. 55. i. e. to oppose the enemy *from* the wings.

2. ἀτείχιστον οὖσαν] "Without any "works raised upon it." That Potidæa completely occupied the isthmus from sea to sea, so as to cut off all communication by land between an enemy attacking it on the side of Pallene and one encamped on the outside of the isthmus, is plain not only from the narration of Thucydides, but from the account in Herodotus, VIII. 129. that the Persians, when besieging the place on the side towards Olynthus, endeavoured to get across into the peninsula of Pallene by passing over the usual bed of the sea, which an extraordinary efflux of the water had left for some hours dry.

16. τὰ ἐπὶ τούτοις] "What was the "next best thing to be done." Τὸ λεγόμενον, τὸν δεύτερον πλοῦν. Aristot. Ethic. II. 9, 4. Comp. Thucyd. VII. 73, 3. αὐτὸς ἐπὶ τούτοις τάδε μηχανᾶται.

πολλοὺς διέφθειρεν, ἔς τε τὴν Πελοπόννησον ἔπρασσεν ὅπῃ ὠφέλειά τις γενήσεται. 3 μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτείχισιν Φορμίων μὲν ἔχων τοὺς ἑξακοσίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδῄου, καὶ ἔστιν ἃ καὶ πολίσματα 5 εἷλε.

The Corinthians, thus doubly incensed against Athens,

LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν αὗται προεγεγένηντο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις ὅτι τὴν Ποτίδαιαν ἑαυτῶν οὖσαν ἀποικίαν καὶ ἄνδρας Κορινθίων τε καὶ Πελοποννησίων ἐν 10 αὐτῇ ὄντας ἐπολιόρκουν, τοῖς δ' Ἀθηναίοις ἐς τοὺς Πελοποννησίους ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρου ὑποτελῆ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς ἐμάχοντο μετὰ Ποτιδαιατῶν. 2 οὐ μέντοι ὅ γε πόλεμός πω ξυνερρώγει, ἀλλ' ἔτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ 15 ταῦτα οἱ Κορίνθιοι ἔπραξαν. LXVII. πολιορκουμένης δὲ τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες· παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαίμονα τοὺς ξυμμάχους, καὶ κατεβόων ἐλθόντες τῶν Ἀθη-20 ναίων ὅτι σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννησον. 2 Αἰγινῆταί τε φα-

induce the Lacedæmonians to call a general congress of their allies at Sparta, where, after several states had complained of the ambition of Athens, the Corinthians begin to urge the Lacedæmonians to declare war immediately.

A.B.F.H.g. Bekk. At vide V. 18, 8. et inscription. apud Boeckhium, corp. inscriptionn. Græcar. tom. I. Fascicul. 2. p. 302. ubi ἐν Σερμυλίᾳ scriptum est. 1. ὅπῃ] ὅπως Tusanus. 2. ὠφελία Bekk. 3. μὲν] om. e. 4. καὶ Βοττικὴν] om. d. 7. προεγεγένηντο E. προγεγένηντο c. προσγεγένηντο i. Bekk. Goell. 9. τε] μὲν C.e. om. c. 10. δ'] om. d. ἐς] αἰτία ἐς K. 14. πω] γε d. ξυνερρώγη (ει) e. ἀνακοχὴ g. 17. ἐόντων V. 20. εἶεν om. E. 21. τε A.B. C.E.F.H.L.O.V.c.e.g.h. Poppo. Goell. Bekk. vulgo δέ.

1. ἔς τε τὴν Πελοπόννησον ἔπρασσεν] A condensed expression for ἐς τὴν Πελοπ. πέμψας ἔπρασσεν. See note on c. 51, 3. ἐτελεύτα ἐς νύκτα.

4. Βοττικὴν] Bottice, or Bottica, denotes the new country of the Bottiæans, to the east of Potidæa and the gulf of Therma, where they had settled after they had been driven out of their old country by the Macedonians. (See Thucyd. II. 99, 3.) But Bottiæa denotes their old country, situated much more to the westward, between the rivers Axius and Lydias, of which Herodotus speaks, VII. 123, 4. 127, 1. In the Thracian invasion Sitalces overran Bottica, but never penetrated as far as Bottiæa. See II. 99. 100, 5. 101, 1, 5.

νερῶς μὲν οὐ πρεσβευόμενοι, δεδιότες τοὺς Ἀθηναίους, κρύφα δὲ οὐχ ἥκιστα μετ' αὐτῶν ἐνῆγον τὸν πόλεμον, 3 λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι προσπαρακαλέσαντες τῶν ξυμμάχων καὶ εἴ τίς τι ἄλλο ἔφη ἠδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον 5 4 σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευον. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἴργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ 5 καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδάς. παρελθόντες δὲ 10 τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἐάσαντες πρῶτον παροξῦναι τοὺς Λακεδαιμονίους, ἐπεῖπον τοιάδε.

LXVIII. "ΤΟ ΠΙΣΤΟΝ ὑμᾶς, ὦ Λακεδαιμόνιοι, τῆς "καθ' ὑμᾶς αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους ἐς "τοὺς ἄλλους, ἤν τι λέγωμεν, καθίστησι· καὶ 15 "ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθίᾳ δὲ

SPEECH OF THE CORINTHIANS. Chapp. 68—71.

3. τὰς] om. N.V. 4. προσκαλέσαντες g. τε post ξυμμάχων omisi cum B.E.F.H.V.f.g.h. Poppone, Haack. et Goellero. Vulgo, et Bekker. ξυμμάχων τε. 5. ἔφη ἄλλο f. ἄλλος ἔφη Tusanus. ὑπὸ τῶν ἀθ' d.i. 7. ἄλλα τε C.G.I.K.c.d.e. ἄλλοτε B.F. παρόντες L.P. 9. εἴργεσθε E. τῶν] om. K. 11. τελευταῖον L.O.P.Q. οἱ κορ. c.d.g.h.i. 13. ὑμῶν G.

3. κατὰ τὰς σπονδάς] This must mean, I think, the last treaty concluded between Athens and the Peloponnesians, i.e. the thirty years' peace, which determined the actual relations of the contracting powers. Thus when Sthenelaidas persuades the Spartans to vote "that the treaty had been violated," τὰς σπονδὰς λελύσθαι, he means the thirty years' peace, and no other, as is evident from the context. See chap. 87. It does not indeed appear in what manner this treaty had provided for the independence of Ægina, nor is it at all necessary to suppose that the Æginetans interpreted it justly; but it seems quite clear that they did appeal to it, and urged that according to its spirit or its letter they ought to be independent. What was the reply of the Athenians on this particular point, Thucydides has not informed us.

5. ξύλλογον τὸν εἰωθότα] "Their "ordinary assembly," consisting of all Spartan citizens who had attained to the age of thirty years. Whether it was called τὸν εἰωθότα to distinguish it from what Xenophon calls τὴν μικρὰν ἐκκλησίαν, Hellen. III. 3, 8. or from some other more aristocratical assembly which might be convened on extraordinary occasions, we have no means of deciding.

9. εἴργεσθαι] De hoc Periclis decreto vid. Aristoph. B. 1337. A. 531. et Tzetzen Chil. XI. 955. versum 961. ex MS. ita suppleas, τὴν Ἀσπασίας οὖσαν γὰρ Μεγαρικὴν ἑταίραν, et legendum συνευνέτιν. WASS.

They complain of the systematic ambition of the Athenians,

" πλέονι πρὸς τὰ ἔξω πράγματα χρῆσθε.
" πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλ- 2
" λομεν ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν
" ἑκάστοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων
5 " μᾶλλον ὑπενοεῖτε ὡς ἕνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων
" λέγουσι· καὶ δι' αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῷ
" ἔργῳ ἐσμὲν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς
" προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλή-
" ματα ἔχομεν ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν
10 " ἀμελούμενοι. καὶ εἰ μὲν ἀφανεῖς που ὄντες ἠδίκουν τὴν 3
" Ἑλλάδα, διδασκαλίας ἂν ὡς οὐκ εἰδόσι προσέδει· νῦν δὲ
" τί δεῖ μακρηγορεῖν, ὧν τοὺς μὲν δεδουλωμένους ὁρᾶτε, τοῖς
" δ' ἐπιβουλεύοντας αὐτοὺς, καὶ οὐχ ἥκιστα τοῖς ἡμετέροις
" ξυμμάχοις, καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴ ποτε
15 " πολεμήσονται; οὐ γὰρ ἂν Κέρκυράν τε ὑπολαβόντες βίᾳ 4

1. πλέονι A.B.C.F.H.K.N.O.P.Q.V.c.d.e.f.g.h.i. Poppo. Goeller. Bekk. vulgo πλείονι. 2. μέλλομεν e. 3. ἀπὸ K. om. cum ipso ἀθηναίων g. 5. ὑπονοεῖτε b. ἕνεκεν A.B.C.F.H.V.f.g. 7. παρεκελεύσατε P. 8. προσήκει] προσ E. ἡμᾶς] om. L. post καὶ deletas duas F. 9. ἀθηναίων μὲν A. 11. ὡς] om. K.P. 12. τοὺς δ' O.c.h. 13. αὐτοῖς F. ὑμετέροις f. 14. προπαρασκευασμένους F.V. post ποτε omisi ἄρα cum A.B.C.E.F.G.N.V.c.e.f.g.h. om. Bekk. Goeller. uncis inclusit Poppo. 15. τε] om. K.d.

4. τῶν λεγόντων ὑπενοεῖτε] Poppo makes the genitive λεγόντων to depend upon the latter part of the sentence; the words ὡς λέγουσι signifying exactly the same as if it were written τὸ λέγειν. "You suspected the speakers' speak-"ing from private interest." And he quotes a passage in Xenophon, Cyropæd. V. 2, 18. ἐπενόησε δὲ αὐτῶν ὡς ἐπηρώτων ἀλλήλους, where ὡς ἐπηρώτων is exactly the same as τὸ ἐπερωτῆσαι. "He noticed their asking one another." It should be remembered that the Greek language uses the genitive case to express that connection of the subject spoken of with the verb which in English is more commonly expressed by the preposition "in." "Ye rather "suspected this thing of or belonging "to the speakers," or, as we should say, "in the speakers," namely, that "they spoke from private interest." This explanation will suit a great proportion of those instances where a genitive case in Greek follows verbs of hearing, understanding, thinking, noticing, &c. As for instance in Xenoph. Memor. III. 6, 17. (to take one of the examples given by Kühner, Gr. Gr. §. 528. Jelf, 485.) ἐνθυμοῦ τῶν εἰδότων ὅ τι λέγουσι. "Consider this thing of "or belonging to men who have know-"ledge, namely, what they say." In English, "Consider in men who have "knowledge what they say." And the position of the genitive, when as in the present passage it precedes the verb, is merely intended to put the subject in a prominent place, where the hearer or reader may at once perceive what is going to be spoken about. Compare III. 105, 2. note. and VIII. 96, 3. note.

15. οὐ γὰρ ἂν κ. τ. λ.] "They would "not *else* have detached Corcyra from "us," i. e. they would not, if they were not proceeding on a systematic design against the liberty of Greece.

ὑπολαβόντες] Thom. Mag. in ὑπάγω

" ἡμῶν εἶχον καὶ Ποτίδαιαν ἐπολιόρκουν, ὧν τὸ μὲν ἐπι-
" καιρότατον χωρίον πρὸς τὰ ἐπὶ Θρᾴκης ἀποχρῆσθαι,
" ἡ δὲ ναυτικὸν ἂν μέγιστον παρέσχε Πελοποννησίοις.
" LXIX. καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἐάσαντες
" αὐτοὺς τὴν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι καὶ ὕστερον 5
" τὰ μακρὰ στῆσαι τείχη, ἐς τόδε τε ἀεὶ ἀπο-
" στεροῦντες οὐ μόνον τοὺς ὑπ' ἐκείνων δεδου-
" λωμένους ἐλευθερίας, ἀλλὰ καὶ τοὺς ὑμετέ-
" ρους ἤδη ξυμμάχους· οὐ γὰρ ὁ δουλωσά-
" μενος, ἀλλ' ὁ δυνάμενος μὲν παῦσαι περι- 10
" ορῶν δὲ ἀληθέστερον αὐτὸ δρᾷ, εἴπερ καὶ τὴν ἀξίωσιν τῆς
2 " ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. μόλις δὲ νῦν
3 " τε ξυνήλθομεν, καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ
4 " εἰ ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ' ὅτι ἀμυνούμεθα. οἱ
" γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη καὶ 15

and of the supine neglect of the Lacedæmonians, who now, as on other occasions, had been too sluggish to check the evil before it was become serious.

2. ἀποχρῆσθαι A.B.C.E.F.G.H.K.L.N.O.b.c.d.e.g.h.i. Haack. Poppo. Goell. Bekk. χρῆσθαι f. ἀποχρῆσθε V. vulgo ἐπιχρῆσθαι. 3. τοῖς πελ. B.C.G.L.N. O.Q.V.e.g.h. 6. τείχη στῆσαι C.c.e.f. ἀποροῦντες e. 7. ἐκείνωι A. 8. ἡμετέρους C.G. 12. φαίνεται A.B.E.F.h. 14. ἔτι σκοπεῖν] ἐπισκοπεῖν F. ὅτι] ὅ τι Bekk.

h. l. adferens τε omittit. In Cass. est interpretatio δεξάμενοι. Eodem modo ὑπολαβόντες exponit Scholiastes vulgatus VIII. 105, 3. et I. 121, 3. ὑπολαβεῖν, δέξασθαι. Stephanus putat præpositione ὑπὸ hic indicari Athenienses Corcyram clam et per insidias partibus suis adjunxisse, non aperto Marte occupasse: nam et eamdem vim habere in hoc verbo VI. 58, 2. τοῖς ἐπικούροις φράσας τὰ ὅπλα ὑπολαβεῖν. Habet omnino significationem occultæ et clandestinæ molitionis. I. 143, 1. Εἴ τε—μισθῷ μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν· id est, ut Scholiastes, ὑποκλέπτειν. DUKER.

2. ἀποχρῆσθαι] "To make use *of*," according to Göller; like ἀποζῆν, "to "live *upon*." But I do not know whether it does not rather signify, ὥστε ἀποχρῆσθαι, i. e. τοῖς ἐπὶ Θρᾴκης; "so "as to give you the *full benefit* of your "dominion in the neighbourhood of "Thrace." Ἀποχρῆσθαι is "to use "out, to use thoroughly." Comp. VI. 17, 1. VII. 42, 3.

11. εἴπερ καὶ τὴν ἀξίωσιν κ. τ. λ.] "Εἴ-"περ δοκεῖ σοι dicimus ei de quo non "certo scimus quid ei placeat, aut de "quo id nescire simulamus. Εἴγε δοκεῖ "σοι dicimus ei de quo scimus quid ei "placeat." Hermann ad Viger. not. 310. The sense then is, "If he makes "a pretension to the merit of being "the deliverer of Greece, we cannot "say whether he does make it, but *if* "he does, then, &c." Comp. VIII. 92, 10. εἴπερ καὶ ἐκείνοις δοκεῖ καθαιρεῖν, καὶ ἑαυτῷ ξυνδοκεῖν. For the sentiment, compare the words of Brasidas, IV. 86, 3. οἷς τε τοὺς Ἀθηναίους ἐγκλήμασι καταπολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα ἐχθίονα ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι.

12. μόλις δὲ νῦν τε ξυνήλθομεν] Poppo and Stephanus read νῦν γε. But τε refers to the following, καὶ οὐδὲ νῦν. "It has *both* been a difficult matter to "bring us together, *and* even now that "we are met we do not see what we "ought to vote about."

"οὐ μέλλοντες ἐπέρχονται. καὶ ἐπιστάμεθα οἵᾳ ὁδῷ οἱ 5
"Ἀθηναῖοι καὶ ὅτι κατ' ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας.
"καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν ἧσσον 6
"θαρσοῦσι, γνόντες δὲ εἰδότας περιορᾷν ἰσχυρῶς ἐγκεί-
5 "σονται. ἡσυχάζετε γὰρ μόνοι Ἑλλήνων, ὦ Λακεδαιμόνιοι, 7
"οὐ τῇ δυνάμει τινὰ ἀλλὰ τῇ μελλήσει ἀμυνόμενοι, καὶ
"μόνοι οὐκ ἀρχομένην τὴν αὔξησιν τῶν ἐχθρῶν διπλασιου-
"μένην δὲ καταλύοντες. καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν 8
"ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τόν τε γὰρ Μῆδον αὐτοὶ 9
10 "ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον
"ἐλθόντα ἢ τὰ παρ' ὑμῶν ἀξίως προαπαντῆσαι, καὶ νῦν
"τοὺς Ἀθηναίους οὐχ ἑκὰς ὥσπερ ἐκεῖνον ἀλλ' ἐγγὺς ὄντας
"περιορᾶτε, καὶ ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε
"μᾶλλον ἐπιόντας, καὶ ἐς τύχας πρὸς πολλῷ δυνατωτέρους
15 "ἀγωνιζόμενοι καταστῆναι· ἐπιστάμενοι καὶ τὸν βάρβαρον
"αὐτὸν περὶ αὐτῷ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς
"τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἤδη τοῖς ἁμαρτήμασιν αὐτῶν
"μᾶλλον ἢ τῇ ἀφ' ὑμῶν τιμωρίᾳ περιγεγενημένους, ἐπεὶ αἵ

1. μελλοντας e.g. οἱ] om. F. 3. ἡμῶν G. 4. θαρσοῦσι E. Bekk. in Ed. min. A.B.C.F.G. et vulgo θαρροῦσι. Vid. Kühner, Gr. Gr. §. 38. Jelf, 22. 2. b. 5. ἡσυχ. μὲν γὰρ F.H.N.V. Haack. Poppo. 6. μελήσει F. 7. μόνον G. ἀρχομένην] litteras ἀρχ corr. F. quasi fuerit εἰργομένην. Bekk. αὔξησιν] δύναμιν C.G.I.K.L.O.P.Q.c.d.e.i. 8. δὲ καταλύοντες] καταλύετε I. λέγεσθε C.c.d. ὧν] ἂν E. et γρ. A. 10. ἴσμεν etiam post γῆς G. πρότερον post ἐλθόντα V. 11. ἢ τὰ] εἶτα A.I. προσαπαντῆσαι c. καὶ τοὺς νῦν L.P.Q. 15. καταστῆσαι h. 16. αὐτῷ] αὐτὸν K.

6. τῇ μελλήσει] "By threatening "demonstrations." Μέλλησις implies the holding the stick constantly lifted up, but never striking.

14. ἐς τύχας, πρὸς πολλῷ δυνατ. κ.τ.λ.] "To expose yourselves to hazard by "waiting till your enemy's power is "far greater than it ever was before." He alludes to what had been said just above, οὐκ ἀρχομένην τὴν αὔξησιν τῶν ἐχθρῶν, διπλασιουμένην δὲ καταλύοντες.

16. αὐτὸν περὶ αὐτῷ σφαλέντα] "Being "wrecked upon himself," i. e. being himself as it were the rock on which his fortune split. "Perishing by his "own folly." So VI. 33, 5. ἤν τε— σφαλῶσι,—κἂν περὶ σφίσιν αὐτοῖς τὰ πλείω πταίωσιν. And Herodotus, IX. 101, 4. μὴ περὶ Μαρδονίῳ πταίσῃ ἡ Ἑλλάς. "Lest Greece should stumble "as it were over Mardonius," i. e. "Lest he should be an impediment "which she could not remove or sur-"mount, but which would overset and "ruin her." Compare also Dionysius Halic. Rom. Antiquit. VII. 4. ὁ μὲν πεζὸς αὐτῶν στρατὸς περὶ ἑαυτῷ σφαλεὶς —ἔφυγεν.

" γε ὑμέτεραι ἐλπίδες ἤδη τινάς που καὶ ἀπαρασκεύους διὰ
10 " τὸ πιστεῦσαι ἔφθειραν. καὶ μηδεὶς ὑμῶν ἐπ' ἔχθρᾳ τὸ
" πλέον ἢ αἰτίᾳ νομίσῃ τάδε λέγεσθαι· αἰτία μὲν γὰρ φίλων
" ἀνδρῶν ἐστὶν ἁμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικη-
" σάντων. LXX. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι 5
" νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν,
" ἄλλως τε καὶ μεγάλων τῶν διαφερόντων
" καθεστώτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν
" γε δοκεῖτε, οὐδ' ἐκλογίσασθαι πώποτε πρὸς
" οἵους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν 10
2 " καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται. οἱ
" μέν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ
" ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε
" σώζειν καὶ ἐπιγνῶναι μηδὲν καὶ ἔργῳ οὐδὲ τἀναγκαῖα
3 " ἐξικέσθαι. αὖθις δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ 15
" παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες·
" τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι, τῆς τε
" γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέ-
4 " ποτε οἴεσθαι ἀπολυθήσεσθαι. καὶ μὴν καὶ ἄοκνοι πρὸς
" ὑμᾶς μελλητὰς καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἴονται 20
" γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἄν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν
5 " καὶ τὰ ἑτοῖμα ἂν βλάψαι. κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ

But this supineness was especially ill-timed when it was opposed to the restless activity of Athens; and to illustrate this point, the contrast between the two national characters is exhibited in detail.

1. γε] τε A.E.F.H.V.c.f.g. ὑπέρτεραι pr. E. 2. τὸ πλεῖον g. 3. γενέσθαι pr. K. 5. ἄξιοι νομίζομεν A.B.E.F.H.V.c.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo νομίζομεν ἄξιοι. 8. καθεστώτων] om. C.e. 9. γε] om. d.e.g. ἐκλογήσασθαι V. 13. ἔργων c. et omisso ἂν d. τε] om. L.P.Q.c. 16. ἐπὶ A.B.F.H.K.N.V.d.g.h.i. Haack. Poppo. Goell. Bekk. C.E. et vulgo ἐν. 19. οἴεσθε E. 20. post ὑμᾶς deletas tres quattuorve G. Bekk. καὶ ante ἄοκνοι om. L.O. P.d. 21. ἀπελθεῖν d. cum Tusano. 22. ἑτοιμ corr. F. τε] δὲ K. om. g.

2. μηδεὶς ὑμῶν ἐπ' ἔχθρᾳ τὸ πλέον κ.τ.λ.] Compare Isocrates Panegyric. p. 67. (§. 149. ed. Bekker.) χρὴ δὲ κατηγορεῖν μὲν ἡγεῖσθαι τοὺς ἐπὶ βλάβῃ τοιαῦτα λέγοντας, νουθετεῖν δὲ τοὺς ἐπ' ὠφελείᾳ λοιδοροῦντας.

17. τοῖς βεβαίοις τῆς γνώμης] "Those "counsels and plans on which men "may surely calculate." Such as can hardly by possibility have a disastrous issue. Comp. IV. 55, 3. where he again says of the Lacedæmonians, τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι, they could not rely upon their own judgment.

22. κρατοῦντές τε τῶν ἐχθρῶν κ.τ.λ.] An epigram, descriptive of the unbroken

"πλεῖστον ἐξέρχονται, καὶ νικώμενοι ἐπ' ἐλάχιστον ἀνα-
"πίπτουσιν. ἔτι δὲ τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ 6
"τῆς πόλεως χρῶνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσ-
"σειν τι ὑπὲρ αὐτῆς. καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλ- 7
5 "θωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται, ἃ δ' ἂν ἐπελθόντες
"κτήσωνται, ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες.
"ἢν δ' ἄρα καί του πείρᾳ σφαλῶσιν, ἀντελπίσαντες ἄλλα 8
"ἐπλήρωσαν τὴν χρείαν· μόνοι γὰρ ἔχουσί τε ὁμοίως καὶ
"ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὸ ταχεῖαν τὴν ἐπιχεί-
10 "ρησιν ποιεῖσθαι ὧν ἂν γνῶσι. καὶ ταῦτα μετὰ πόνων 9
"πάντα καὶ κινδύνων δι' ὅλου τοῦ αἰῶνος μοχθοῦσι, καὶ

1. ἐπεξέρχονται L.O.P. 3. γνώμῃ δὲ A.B.E.F.H.V.c.f.g.h. Poppo. Haack. Goeller. Bekk. vulgo δὲ γνώμῃ. οἰκειοτάτῃ—ἀδυνάτων c. 73, 4.] om. e. 4. ἐξέλθωσιν A.B.F.g.h. vulgo ἐπεξέλθωσιν. Cf. III. 108, 2. ἐξέλθωσιν Poppo. Goell. Bekk. 5. οἰκεῖα A.B.E.F.K.V.d.g.h.i. Poppo. Goeller. Bekk. vulgo οἰκείων. 7. καίτου A.B.g.h. του καὶ C.G.H.K.L.O.b.c.f.i. τοῦ καὶ E.F.V. vulgo που καὶ. του καὶ Poppo. Haack. καί του Goeller. Bekk. ἄλλα] ἅμα O. 8. ὁμοίως καὶ A.B.C.F.H.K.L.M.N.O.V.b.c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo καὶ ὁμοίως. 9. ποιεῖσθαι τὴν ἐπιχείρησιν c. 10. πόνου K.

self-confidence which the French, like the Athenians, have ever retained amidst the greatest disasters, is almost a paraphrase of the language of the Corinthians. It was written after the defeats and disgraces of the seven years' war, and may be found in the Appendix to one of the volumes of General Mathieu Dumas' "Campagnes."

Le coq Français est le coq de la gloire,
Par les revers il n'est point abattu;
Il chante fort, quand il gagne la victoire,
Plus fort encore, quand il est bien battu.
Chanter toujours est sa grande vertu.
* * * *

—celui qui ne perd jamais courage
Est le maître de l'avenir.

1. ἀναπίπτουσιν] "Thrown back, dispirited." It expresses properly the movement of a rower, who throws himself backwards to give force to his stroke; Xenoph. Œconom. 8, 8. or of a man falling backwards from a chariot, as Sophocles, Electra 729. It is a strange mistake of Athenæus, (Deipnosophist. I. 42. ed. Schweigh.) to suppose that the first meaning of this word expresses mental discouragement. In all languages the terms expressive of the movements and feelings of the mind are necessarily metaphors, borrowed from the movements and feelings of the body.

2. τοῖς μὲν σώμασιν, κ. τ. λ.] "They "spend their lives for their country, as "though they were no way concerned "in them: their counsels they cherish "as the nearest and dearest thing in "the world, that they may employ "them in her service." Compare Lysias, Funeral Orat. p. 87. ed. Reiske. ἐνόμιζον, τὰς μὲν ψυχὰς ἀλλοτρίας διὰ τὸν θάνατον κεκτῆσθαι, τὴν δ' ἐκ τῶν κινδύνων μνήμην ἰδίαν καταλείψειν: and Isocrates, Panegyric. p. 58. ὀλίγοι πρὸς πολλὰς μυριάδας, ὥσπερ ἐν ἀλλοτρίαις ψυχαῖς, μέλλοντες κινδυνεύειν.

6. τυχεῖν πράξαντες] "They had been "fortunate, or succeeded, in effecting "their objects."

11. αἰῶνος] Ex Homero Od. σ'. 202. ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν ΑΙΩΝΑ φθινύθω. Wass.

" ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι
" καὶ μήτε ἑορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πρᾶξαι,
" ξυμφοράν τε οὐχ ἧσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν
10 " ἐπίπονον. ὥστε εἴ τις αὐτοὺς ξυνελὼν φαίη πεφυκέναι ἐπὶ
" τῷ μήτε αὐτοὺς ἔχειν ἡσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους 5
" ἐᾶν, ὀρθῶς ἂν εἴποι. LXXI. ταύτης μέντοι τοιαύτης
" ἀντικαθεστηκυίας πόλεως, ὦ Λακεδαιμόνιοι,
" διαμέλλετε, καὶ οἴεσθε τὴν ἡσυχίαν οὐ τού-
" τοις τῶν ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν, οἳ
" ἂν τῇ μὲν παρασκευῇ δίκαια πράσσωσι, τῇ 10
" δὲ γνώμῃ, ἢν ἀδικῶνται, δῆλοι ὦσι μὴ ἐπι-
" τρέψοντες, ἀλλ' ἐπὶ τῷ μὴ λυπεῖν τε ἄλλους
" καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον
2 " νέμετε. μόλις δ' ἂν πόλει ὁμοίᾳ παροικοῦντες ἐτυγχάνετε
" τούτου· νῦν δ', ὅπερ καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιότροπα 15
3 " ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτούς ἐστιν. ἀνάγκη δ'
" ὥσπερ τέχνης ἀεὶ τὰ ἐπιγιγνόμενα κρατεῖν· καὶ ἡσυχα-

The Corinthians conclude by solemnly urging the Lacedæmonians to exert themselves; and intimate that otherwise they may be driven to look out for other allies, and to abandon their connection with Sparta.

2. ἑορτὴν ἢ ἄλλο K.i. 7. καθεστηκυίας d. 8. οὐ] μὴ L. om. d. 12. Post τε omisi τοὺς cum A.B.E.F.H.N.V.f.g.h. om. Bekk. Goell. Uncis inclusit Poppo.

8. *καὶ οἴεσθε—νέμετε*] "You think "not that they enjoy the longest peace, "who, while they avoid all injury to "others, are yet known to be resolved "to bear no injury to themselves. But "your justice consists in neither harm-"ing others nor allowing yourselves to "be harmed by defending yourselves." That is to say, they did not understand that to be ready for war is often the surest means of preserving peace; whilst to submit to injury from a dread of the evils of resistance, is the way to bring on war at last, after fruitless and costly sacrifices have been made to avert it. Compare ch. 124, 1. towards the end. VI. 16, 4. *τὰ ἴσα νέμων*. See also Isocrates on the Peace, p. 186. It is not certain however what is the precise meaning of the expression *τὸ ἴσον νέμετε ἐπὶ τῷ μὴ λυπεῖν ἄλλους*. *νέμειν τὸ ἴσον* in itself I suppose is "to deal "justly," "to deal to every man that "which is fair and equal." Is the meaning then as follows, "Other men "deal justly with their neighbours, but "still they purpose to defend them-"selves if others do not deal justly "with them: you on the other hand "deal justly, not with any such pur-"pose as this, but rather on the prin-"ciple or with the purpose of neither "doing harm, nor yet of suffering "harm yourselves by attempting to "defend yourselves." Thus far I think Mr. Donaldson is right in his interpretation of this passage, when he says that *ἐπὶ* implies a principle or "condi-"tion of action." He is wrong I think also in translating *τὸ ἴσον νέμετε*, "you "lead a life of easy indifference." See "New Cratylus," p. 548.

"ζούσῃ μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ
"δὲ ἀναγκαζομένοις ἰέναι πολλῆς καὶ τῆς ἐπιτεχνήσεως δεῖ.
"διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ 4
"πλέον ὑμῶν κεκαίνωται. μέχρι μὲν οὖν τοῦδε ὡρίσθω 5
5 "ὑμῶν ἡ βραδυτής· νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτιδαιάταις,
"ὥσπερ ὑπεδέξασθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς
"τὴν Ἀττικὴν, ἵνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῖς
"ἐχθίστοις προῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμίᾳ πρὸς
"ἑτέραν τινὰ ξυμμαχίαν τρέψητε. δρῷμεν δ' ἂν ἄδικον οὐδὲν 6
10 "οὔτε πρὸς θεῶν τῶν ὁρκίων οὔτε πρὸς ἀνθρώπων τῶν
"αἰσθανομένων· λύουσι γὰρ σπονδὰς οὐχ οἱ δι' ἐρημίαν
"ἄλλοις προσιόντες, ἀλλ' οἱ μὴ βοηθοῦντες οἷς ἂν ξυνο-
"μόσωσι. βουλομένων δὲ ὑμῶν προθύμων εἶναι μενοῦμεν· 7
"οὔτε γὰρ ὅσια ἂν ποιοῖμεν μεταβαλλόμενοι, οὔτε ξυνη-
15 "θεστέρους ἂν ἄλλους εὕροιμεν. πρὸς τάδε βουλεύεσθε εὖ,
"καὶ τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ
"οἱ πατέρες ὑμῖν παρέδοσαν."

LXXII. Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. τῶν δὲ Ἀθη- 2

2. ἀναγκαζομένη O. ἀναγκαζομένης c. τῆς] om. A.B.E.F.H.V.c.g.h.i. 3. ὑπὸ K. 4. κεκαίνωνται g. κεκένωται C. ἐπικεκαίνωται i. οὖν] om. L.i. 5. καὶ τοῖς ποτιδ. F.H.N.V. 6. ἐσβάλλοντες O. et pr. G. 9. τρέψετε E. μηδὲν i. 14. ὅσια corr. F. 16. ἢι F. 17. παρέδωκαν V.

4. μέχρι μὲν οὖν τοῦδε ὡρίσθω] i. e. μέχρι τοῦδε προελθοῦσα ἐνθαῦτα ὡρίσθω. See note on ch. 51, 3.

10. πρὸς ἀνθρώπων τῶν αἰσθανομένων] i. e. τῶν αἴσθησιν ἐχόντων, as Reiske and others have observed. Compare V. 26. αἰσθανόμενος τῇ ἡλικίᾳ. "Who are "capable of feeling and observing."

14. ὅσια] This word, like *sacer*, in Latin, has two apparently opposite significations: τὸ ὅσιον καὶ τὸ δίκαιον, "What is pious towards heaven and "what is just towards men:" and again, ὅσια καὶ ἱερα, "Things profane and "things sacred." The first is the original sense of the word; and its second signification arises from this, that those things which may piously be touched or used are those which are not sacred; i. e. which are profane. Thus in Sophocles, Œdip. Colon. 188. ἄγε νυν σύ με παῖ, ἵν' ἂν εὐσεβίας Ἐπιβαίνοντες, τὸ μὲν εἴπωμεν, κ. τ. λ. i. e. ἄγε σύ με ἐς ὅσιον, ἔνθα ὅσιόν ἐστιν ἐπιβαίνειν, or ἐς βεβηλόν. In the same way ἐπιτήδειος, which is generally used in a good sense, occurs in Xenophon, Anabas. II. 3, 11. in the very opposite one, in the expression ἔπαιεν ἂν τὸν ἐπιτήδειον, i. e. whoever was *fit to be beaten*, that is, who was unfit for any good purpose.

18. τῶν δὲ Ἀθηναίων κ. τ. λ.] Passages where the construction is similarly involved are to be found in Thucyd. I. 115, 5. τῶν δὲ Σαμίων (ἦσαν γάρ τινες οἳ οὐχ ὑπέμενον)—ξυνθέμενοι—διέβησαν.

ναίων ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι περὶ ἄλλων παροῦσα, καὶ ὡς ᾔσθοντο τῶν λόγων, ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἐγκλημάτων πέρι μηδὲν ἀπολογησομένους ὧν αἱ πόλεις ἐνεκάλουν, δηλῶσαι 5 δὲ περὶ τοῦ παντὸς ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη, ἀλλ' ἐν πλείονι σκεπτέον. 3 καὶ ἅμα τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύναμιν, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε πρεσβυτέροις ὧν ᾔδεσαν καὶ τοῖς νεωτέροις ἐξήγησιν ὧν 10 ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἂν αὐτοὺς ἐκ τῶν λόγων πρὸς τὸ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. 4 προσελθόντες οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ

An Athenian embassy happening to be at Sparta, the members of it come forward to remove the unfavourable impression which may have been created in the minds of the Lacedæmonians, and to state the merits, and justify the conduct, of their country.

3. αὐτοὺς d. παριτέα h. 6. ταχέον V. 7. πλείονι A.B.C.E.F.H.V.c.f.g.h. Poppo. Goell. Bekk. vulgo πλέονι. 9. δύναμιν εἴη K. ποιήσεσθαι A.B.E.F. G.H.c.f.g. 11. ἂν recepi ex A.B.E.F.G.H.N.V.g. habent Bekk. Haack. Poppo. Goell. 12. τρέπεσθαι I.L.O.P.

VII. 48, 2. καὶ ἦν γάρ τι—βουλόμενον τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι, ἐπεκηρυκεύετο ἐς αὐτόν. VIII. 30, 1. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις, προσαφιγμέναι γὰρ ἦσαν—ἄλλαι νῆες—καὶ τὰς ἀπὸ Χίου—ξυναγαγόντες, ἐβούλοντο. Herodot. IV. 149, 1. ὁ δὲ παῖς οὐ γὰρ ἔφη οἱ συμπλεύσεσθαι, τοιγαρῶν ἔφη αὐτὸν καταλείψειν ὄϊν ἐν λύκοισι. And in the same chapter, τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ γὰρ ὑπέμειναν τὰ τέκνα, ἱδρύσαντο—ἱρόν. IV. 200, 1. τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. IX. 109, 2. τῇ δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι,—εἶπε τῷ Ξέρξῃ. The explanation of all these passages is, that the Greeks always put the subject of a proposition as near the beginning of the sentence as possible, when there is a transition from one subject to another. The new subject being thus placed first, the reason of the predicate immediately follows, before the predicate itself; and the subject is made to depend grammatically on this reason, rather than on the predicate. In English it would be put in the nominative case, and the γὰρ would be expressed by *as*, or by the participle agreeing with the nominative; but in Greek it is put in whatever case the sentence containing the explanation or reason of the predicate may require. In the present passage, however, there is a confusion owing to the introduction of the conjunction καὶ in the words καὶ ὡς ᾔσθοντο τῶν λόγων. The more simple grammar would be, τῶν δὲ Ἀθηναίων τοῖς πρέσβεσι παρατυχοῦσι τότε παρὰ τοῖς Λακεδαιμονίοις καὶ τῶν λόγων αἰσθομένοις, ἔδοξε παριτητέα εἶναι. In English it would run thus, "But the Athenians "happening at that time to have an "embassy at Lacedæmon, and hearing "what was said, resolved to address "themselves to the Lacedæmonian "government," &c.

3. παριτητέα—ἀπολογησομένους] The accusative follows the verbal adjective, because παριτητέα is equivalent in sense to παριέναι δεῖν. Compare VIII. 65, 3. and Matthiæ, Gr. Gr. §. 447. 4. Jelf, 613. 5. obs. 5.

ἐς τὸ πλῆθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύοι. οἱ δ' 5 ἐκέλευόν τε ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιάδε.

SPEECH OF THE ATHENIANS. (73—78.) They urge the claim of Athens on the gratitude and respect of Lacedæmon, from its great services in the Persian invasion. 73, 74.

LXXIII. "Ἡ ΜΕΝ πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλο-
5 " γίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ
" πόλις ἔπεμψεν· αἰσθόμενοι δὲ καταβοὴν οὐκ
" ὀλίγην οὖσαν ἡμῶν παρήλθομεν, οὐ τοῖς
" ἐγκλήμασι τῶν πόλεων ἀντεροῦντες (οὐ γὰρ
" παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων
10 " οἱ λόγοι ἂν γίγνοιντο) ἀλλ' ὅπως μὴ ῥᾳδίως
" περὶ μεγάλων πραγμάτων τοῖς ξυμμάχοις
" πειθόμενοι χεῖρον βουλεύσησθε, καὶ ἅμα
" βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος
" δηλῶσαι ὡς οὔτε ἀπεικότως ἔχομεν ἃ κεκτήμεθα, ἥ τε
15 " πόλις ἡμῶν ἀξία λόγου ἐστί. καὶ τὰ μὲν πάνυ παλαιὰ τί 2
" δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψις τῶν
" ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε, εἰ
" καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη
" λέγειν· καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφελείᾳ ἐκινδυνεύετο, ἧς
20 " τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ παντὸς,

1. εἴτι correctus A. ἀποκωλύει F.H.K.V.c.d.i. Poppo. ἀποκωλύῃ A.B.E. f.g.h. ceteri et Bekk. Goeller. ἀποκωλύοι. 2. ἐπικέλευον b. ἐπιέναι A.B.E.F. H.K.M.N.V.b.d.h.i. Haack. Poppo. Goell. Bekk. περιιέναι Q. C.G. et vulgo παριέναι. 4. πρεσβευσία Dionys. p. 794. πρεσβεία nescio quis Paris. 5. ἡμετέροις B.C.F. 6. αἰσθανόμενοι C.G. 9. οὔτε τούτων] om. pr. G. 15. ἐστὶ λόγου V. 16. ὧν αἱ ἀκοαὶ Q. μᾶλλον] om. P. ὄψις B.C.E.F.H.I.K.N.V. c.d.f.g.h.i. Poppo. Goeller. Haack. vulgo, et Bekk. ὄψεις. 17. αὐτοὶ A.B.E.F. H.K.O.g. Haack. Poppo. Goell. Bekk. C. et ceteri αὐτοῖς. 19. ὠφελίᾳ Bekk. ἐκινδυνεύετε C.I. οἷς F. 20. κατέσχετε d.i. τοῦ] μὴ O.P.

2. ἐπιέναι] Confer I. 90, 6. ἐπέρχεται ἐπὶ τὸ κοινόν. 91, 4. ἐπελθὼν τοῖς Λακεδαιμονίοις. 119, 2. τελευταῖοι ἐπελθόντες ἔλεγον. BEKK.

17. εἰ καὶ δι' ὄχλου—προβαλλομένοις] "Although it be rather irksome to us "to be for ever bringing this subject "forwards." Thus Haack, and, I think, rightly; and Bekker and Poppo and Göller in his last edition have retained the same stopping. Others place a comma after ἔσται, and interpret the passage thus: "We must continually "bring these topics forward, even if "they prove rather irksome to you." This is Bredow's translation.

19. ἧς τοῦ μὲν ἔργου κ. τ. λ.] Göller interprets thus, "Of the actual doing "ye had your share, but we must have "our share also of the glory." But

3 " εἴ τι ὠφελεῖ, στερισκώμεθα. ῥηθήσεται δὲ οὐ παραιτήσεως
" μᾶλλον ἕνεκα ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἵαν ὑμῖν
4 " πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστήσεται. φαμὲν
" γὰρ Μαραθῶνί τε μόνοι προκινδυνεῦσαι τῷ βαρβάρῳ, καὶ
" ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύ- 5
" νεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι
" ξυνναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπι-
" πλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων
5 " πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοηθεῖν. τεκμήριον δὲ
" μέγιστον αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσὶν ὡς 10
" οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως κατὰ τάχος τῷ
" πλέονι τοῦ στρατοῦ ἀνεχώρησεν. LXXIV. τοιούτου
" μέντοι ξυμβάντος τούτου, καὶ σαφῶς δηλωθέντος ὅτι ἐν
" ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ
" ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμόν τε νεῶν 15
" πλεῖστον καὶ ἄνδρα στρατηγὸν ξυνετώτατον καὶ προθυ-
" μίαν ἀοκνοτάτην· ναῦς μέν γε ἐς τὰς τετρακοσίας ὀλίγῳ

1. *στερισκώμεθα* A.B.H.I.O.V.g. Haack. Poppo. Goeller. Bekk. C.E.F. et vulgo *στερισκόμεθα.* *παραινέσεως* O. 3. *μὴ*] *οὐκ* d. *βεβουλευμένοις* c. *βουλομένοις* d. 5. *τὸ*] om. N.V. *ἀμύνασθαι* g. 8. *τήν τε πελ.* B.F.g.h. *ἂν*] om. C. addidi ex A.B.E.F.H.I.K.L.N.O.V.c.d.f.g.h.i. receperunt Haack. Poppo. Goeller. Bekk. 12. *πλείονι* g.h. 13. *ξυμβάντος τούτου* A.B.E.F.H. V.c.g.h. Poppo. Goeller. Bekk. C.G. et vulgo *τούτου ξυμβάντος.* 17. *μέν τοιγε τριακοσίας* I.L.O.

although this would be true, yet I think that it would not be to the speaker's actual purpose; which is rather to represent the Athenians as having done the work themselves, and therefore as being entitled to the gratitude of Greece, than to allow any share of it to others. And therefore I would rather interpret the words, "Of the solid fruit of that "common benefit ye had your share, "but let us too have our share of the "credit of it."

4. *προκινδυνεῦσαι*] Hinc decantatum illud mutuatus est jusjurandum Demosthenes: *Οὐκ ἔστιν ὅπως ἡμάρτετε· οὐ ΜΑ τοὺς ἐν Μαραθῶνι* ΠΡΟΚΙΝΔΥΝΕΥΣΑΝΤΑΣ, &c. WASS.

προκινδυνεῦσαι τῷ βαρβάρῳ] Dativo *βαρβάρῳ* significatur, *adversus barbarum:* quia in verbo inest sensus pugnandi. GÖLL. Compare notes on IV. 56.

7. *μὴ κατὰ πόλεις, κ. τ. λ.*] See Herodot. VII. 139, 3.

10. *ὡς οὐκέτι ὁμοίας οὔσης*] "Considering his power to be no longer "what it had been before." Compare II. 80, 1. *ὁ περίπλους οὐκέτι ἔσοιτο—ὅμοιος*, "Would be no longer what it "had been before."

17. *ναῦς ἐς τὰς τετρακοσίας*] Numerum posuit rotundum navium Græcarum, ut et Demosth. de Cor. c. 70. *τριακοσίων οὐσῶν τῶν πασῶν τριήρεων, τὰς διακοσίας ἡ πόλις* (Atheniensium) *παρέσχετο.* Sic reliqui oratores; v. c. Isocr. Paneg.

" ἐλάσσους τῶν δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὃς
" αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σαφέ-
" στατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα
" ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. προθυμίαν 2
5 " δὲ καὶ πολὺ τολμηροτάτην ἐδείξαμεν, οἵ γε, ἐπειδὴ ἡμῖν
" κατὰ γῆν οὐδεὶς ἐβοήθει, τῶν ἄλλων ἤδη μέχρι ἡμῶν
" δουλευόντων ἠξιώσαμεν ἐκλιπόντες τὴν πόλιν καὶ τὰ

1. ἐλάττους g.h. τῶν δύο G. Ante δύο articulum ignorant B.C.E.F.H.I. N.V.c.e.f.h. et A. qui litteras ους δυ in litura habet plurium capace. omisit etiam Bekker. 2. σαφῶς F.H. 3. αὐτοὶ A.E.F. (omisso mox ὑμεῖς.) H.K.V.d.g.h.i. Poppo. Goeller. vulgo αὐτόν. atque ita Haack. et Bekker. διὰ τοῦτο δὴ μάλιστα ἐτιμήσατε A.E.F.H.V.d.e.g.h.i. Haack. Poppo. Goell. τοῦτο δὴ μάλιστα ὑμεῖς ἐτιμήσατε B. τοῦτο δὲ μάλ. ἐτ. ἄν. N. τοῦτο ὑμεῖς δὴ μάλιστα Bekker. C. et vulgo τοῦτο ὑμεῖς ἐτ. μάλ. δὴ ἄνδρα. 4. ὡς] εἰς L.

c. 31. *κεκτημένοι τριήρεις διπλασίας μέν, ἢ σύμπαντες οἱ ἄλλοι.* Lys. Epit. p. 105. Reisk. Ita secundum Diod. Sic. L. XV. 58. Athenienses ducentas naves dederunt. Accuratius si numerum navium ineamus, classis fuit 378 navium (Herod. VIII. c. 48, 3.) Athenienses secundum Herodotum (VIII. 44, 1.) miserunt 180 naves. cf. Plut. in Them. c. 14. p. 467. Egregie egerunt de hac re Valcken. ad Herod. L. VIII. p. 619. et 640. et Morus ad Isocr. Pan. p. 71. GÖTTL. It should be recollected, that this is not the statement of Thucydides, but of the Athenian orator, who is made very characteristically to indulge in gross exaggerations, exactly as we find to be the practice of those orators whose real speeches are still extant. Similar misrepresentations occur in the speech of Alcibiades, in which he urges the policy of the expedition against Syracuse; but it is absurd, after the express declaration of Thucydides in his preface, to confound the speeches with the history, and to imagine them to contain not what the speakers were likely to have said, but what the truth required them to say.

Since this note was written, Didot the French editor of Thucydides has endeavoured to remove the difficulty by interpreting *τῶν δύο μοιρῶν* "the half," instead of "two thirds;" and strange to say, Göller in his last edition has adopted this, as I think, most undoubted error. But it may be observed that in the proportion of the Athenian ships to the whole fleet Demosthenes agrees with the orator in Thucydides. *τριακοσίων οὐσῶν τῶν πασῶν τριήρεων τὰς διακοσίας ἡ πόλις παρέσχετο,* where Didot again wishes to alter *τριακοσίων* into *τετρακοσίων.* It would seem that it was a favourite boast of the Athenians, though not a true one, that two thirds of the fleet which fought at Salamis were furnished by Athens. If then they took the real number of the whole fleet (as the speaker in Thucydides has done nearly, for it was 378 and he calls it 400,) then the false proportion could only be maintained by overrating the number of the Athenian ships. If on the contrary they gave nearly the real number of the Athenian ships, as Demosthenes did, then it was necessary to diminish the amount of the whole combined fleet; and accordingly he states it to have been only 300.

2. *αἰτιώτατος ναυμαχῆσαι*] Αἴτιος cum infinit. sine articulo *τοῦ* solennis structura. Conf. I. 25. 33. 75. 133. Xenophont. Hellenic. VII. 5, 17. *αἴτιοι ἐγένοντο σωθῆναι*; et VII. 4, 19. (where Schneider has rashly inserted the article.) GÖLL.

4. *ἐτιμήσατε*] Vid. Plut. in Them. c. 17. p. 472. BEKKER. See also Herodot. VIII. 124.

“ οἰκεῖα διαφθείραντες μηδ᾽ ὣς τὸ τῶν περιλοίπων ξυμμάχων
“ κοινὸν προλιπεῖν, μηδὲ σκεδασθέντες ἀχρεῖοι αὐτοῖς γενέ-
“ σθαι, ἀλλ᾽ ἐσβάντες ἐς τὰς ναῦς κινδυνεῦσαι καὶ μὴ
3 “ ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήσατε. ὥστε φαμὲν οὐχ
4 “ ἧσσον αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τούτου. ὑμεῖς μὲν 5
“ γὰρ ἀπό τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν
“ νέμεσθαι, ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ
“ πλέον, ἐβοηθήσατε (ὅτε γοῦν ἦμεν ἔτι σῶοι, οὐ παρεγέ-
“ νεσθε)· ἡμεῖς δὲ ἀπό τε τῆς οὐκ οὔσης ἔτι ὁρμώμενοι καὶ
“ ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες ξυνεσώ- 10
5 “ σαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς. εἰ δὲ προσεχω-
“ ρήσαμεν πρότερον τῷ Μήδῳ, δείσαντες ὥσπερ καὶ ἄλλοι
“ περὶ τῇ χώρᾳ, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς
“ ναῦς ὡς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας
“ ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ καθ᾽ ἡσυχίαν ἂν αὐτῷ προε- 15
“ χώρησε τὰ πράγματα ᾗ ἐβούλετο. LXXV. ἆρ᾽ ἄξιοί

1. ὧς E. om. pr. G. P.Q.d.e.i. 2. γενέσθαι αὐτοῖς g.h. 6. τὸ] om. A.B.g.h.i. 12. πρότερον] Μήδῳ] μήπω C. 13. ἢ] καὶ K.d.i. 14. ἔδει ἔτι C.G.K.L.O. 15. προσεχώρησε B.g. 16. ᾗ] ὡς c. ᾧ d. ἄρα ἄξιοι V.

10. *ξυνεσώσαμεν—τὸ μέρος*] “We bore “ our full share in the deliverance both “ of ourselves and of you.” Compare Demosthen. de Falsa Legat. p. 367. Reiske. and Lysias advers. Philom. p. 872. *μετέχειν τὸ μέρος τῶν δεινῶν.*

16. *ἆρ᾽ ἄξιοί ἐσμεν κ. τ. λ.*] The word *ἆρα*, although accented and pronounced differently, is no other originally than the illative conjunction *ἄρα*. Bauer compares the word to the Latin “ec- “ quid ;” as in Livy. IV. 3. “ Ecquid “ sentitis in quanto contemptu vivatis ?” where “ ecquid sentitis” means, “ Do “ you not feel ?” He might have compared also the expression “ en unquam” which occurs in the same chapter, and again in X. 8. where the sense in both cases according to our way of expressing it would be “ en nunquam :” “ en “ unquam fando audistis ?” “ What, “ did you never hear tell, how the first “ patricians” &c. ? Thus *ἆρ᾽ ἄξιοί ἐσμεν* means in English, “ Do we not then “ deserve ?” or according to the original signification of the word, “ We deserve “ then, I think,” where the question is conveyed by the tone and manner as completely as if it were put in the direct interrogative form. Yet according to the more usual Greek idiom, this sense would be expressed as in English, *ἆρ᾽ οὐκ ἄξιοί ἐσμεν*; whereas *ἆρα μὴ ἄξιοί ἐσμεν* would signify, “ Do we deserve ?” It seems then that Thucydides has made the words *ἆρ᾽ ἄξιοί ἐσμεν—μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι* signify the same thing as if he had written *ἆρα μὴ ἄξιοί ἐσμεν—οὕτως ἄγαν—διακεῖσθαι*, the negative *μὴ* being merely transposed from the beginning to the latter part of the sentence. For the sense of *ἆρα μὴ* as different from that of *ἆρ᾽ οὐκ*, see Kühner, Gr. Gr. §. 834. and the passages there quoted. Jelf, 873. 3.

Then with respect to the charge of ambition brought against them, their dominion was at first fairly gained, and afterwards it was a matter of self-preservation to maintain it.

" ἐσμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας ἕνεκα
" τῆς τότε καὶ γνώμης ξυνέσεως ἀρχῆς γε ἧς
" ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπι-
" φθόνως διακεῖσθαι; καὶ γὰρ αὐτὴν τήνδε
5 " ἐλάβομεν οὐ βιασάμενοι, ἀλλ' ὑμῶν μὲν οὐκ
" ἐθελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα
" τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ
" αὐτῶν δεηθέντων ἡγεμόνας καταστῆναι· ἐξ αὐτοῦ δὲ τοῦ
" ἔργου κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς
10 " τόδε, μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον
" καὶ ὠφελείας. καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι τοῖς πολ- 2
" λοῖς ἀπηχθημένους, καί τινων καὶ ἤδη ἀποστάντων κατε-
" στραμμένων, ὑμῶν τε ἡμῖν οὐκέτι ὁμοίως φίλων ἀλλ'
" ὑπόπτων καὶ διαφόρων ὄντων, ἀνέντας κινδυνεύειν· καὶ γὰρ
15 " ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο. πᾶσι δὲ ἀνεπί- 3
" φθονον τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύνων εὖ
" τίθεσθαι. LXXVI. ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν

They ought not therefore to be blamed, but rather praised for having abused their power so little.

" τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῖν ὠφέ-
" λιμον καταστησάμενοι ἐξηγεῖσθε· καὶ εἰ
20 " τότε ὑπομείναντες διὰ παντὸς ἀπήχθησθε
" ἐν τῇ ἡγεμονίᾳ ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ
" ἂν ἧσσον ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ
" ἀναγκασθέντας ἂν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν.

1. καὶ] τῆς c.d. 2. καὶ γνώμης καὶ ξ. N.V.c. γε L.O.Q. Haack. Poppo. Goeller. Bekk. vulgo ἀρχῆς τε. ἧς] om. P. 3. ὄντως Q. διακεῖσθαι ἐπιφθόνως V. 7. τῶν βαρβάρων K. 10. δὲ om. C.G.K.L.O.P.i. 11. ὠφελίας Bekk. 12. καὶ ante ἤδη om. f. ἤδη] δὴ d. 13. τε καὶ ἡμῖν O. ὑμῖν E. οὐκέτι] τε C. φίλων ὄντων ἀλλὰ K. 17. τίθεσθαι] πείθεσθαι B.F. 18. ὑμῶν C.O.P.e. 19. ἐξηγῆσθε K. 20. ἀπήχθησθε A.B.E.F.H.V.g. Haack. Poppo. Goeller. Bekk. vulgo ἀπήχθεσθε.

2. "Dele ξυνέσεως." DOBREE. Poppo seems inclined to strike out γνώμης, but as we find γνώμης ἁμάρτημα II. 65, 12. I do not see why we may not also allow γνώμης ξυνέσεως; "our intelli-"gence or good sense in counsel."

6. παραμεῖναι] Compare III. 10, 2. παραμεινάντων πρὸς τὰ ὑπόλοιπα τῶν ἔργων. See Herod. IX. 114, 2.

15. πᾶσι δὲ ἀνεπίφθονον] Compare Thucyd. VI. 83, 2.

17. ὑμεῖς γοῦν κ. τ. λ.] The same sentiment, and almost in the same words, had been given before in chap. 19, 1. and recurs again in chap. 144, 2. of this book.

2 "οὕτως οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν οὐδ' ἀπὸ "τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχήν τε διδομένην ἐδεξάμεθα, "καὶ ταύτην μὴ ἀνεῖμεν ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς "καὶ δέους καὶ ὠφελείας, οὐδ' αὖ πρῶτοι τοῦ τοιούτου "ὑπάρξαντες, ἀλλ' ἀεὶ καθεστῶτος τὸν ἥσσω ὑπὸ τοῦ 5 "δυνατωτέρου κατείργεσθαι, ἄξιοί τε ἅμα νομίζοντες εἶναι, "καὶ ὑμῖν δοκοῦντες μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι "τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδείς πω παρατυχὸν "ἰσχύϊ τι κτήσασθαι προθεὶς τοῦ μὴ πλέον ἔχειν ἀπετρά-3 "πετο. ἐπαινεῖσθαί τε ἄξιοι οἵτινες χρησάμενοι τῇ ἀνθρω- 10 "πείᾳ φύσει ὥστε ἑτέρων ἄρχειν, δικαιότεροι ἢ κατὰ τὴν 4 "ὑπάρχουσαν δύναμιν γεγένηνται. ἄλλους γ' ἂν οὖν οἰόμεθα "τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν· "ἡμῖν δὲ καὶ ἐκ τοῦ ἐπιεικοῦς ἀδοξία τὸ πλέον ἢ ἔπαινος οὐκ "εἰκότως περιέστη. LXXVII. καὶ ἐλασσούμενοι γὰρ ἐν 15 "ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους "δίκαις, καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις

And their actual unpopularity is the natural accompaniment of

2. ἀνθρωπίνου K. διδομένην A.B.C.F.H.L.N.O.P.b.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. δεδομένην V. vulgo διαδιδομένην. 3. ἄνιμεν A.B.F.H.V.b.c.f.g.h. ἀνίεμεν margo G. 4. ὠφελίας Bekk. τοῦ] om. N.V. 5. καθεστῶτας E. ἥσσω ἀεὶ ὑπὸ c.f. 6. ἅμα] om. d.i. post νομίζοντες ponunt L.P. 8. χρῆσθαι C. παρατυχὼν C. 12. γεγένηνται A.B.E.F.H.L.N.O.P.Q.V.g.h. Haack. Poppo. Goeller. Bekk. vulgo γένωνται. 13. μάλιστα] μᾶλλον K. om. c.f. ὅτι μάλιστα G. 14. καὶ] om. c. τὸ πλεῖον C.G.I.L.O.Q.

1. ἀπὸ τοῦ ἀνθρωπείου τρόπου] "Remote from the common practice of "mankind." And so Aristotle, Ethic. Nicom. IX. 8, 1. ἐγκαλοῦσι δὴ αὐτῷ, οἷον ὅτι οὐθὲν ἀφ' αὑτοῦ πράττει, "He does "nothing without reference to self." Compare Matthiæ, Gr. Gr. 573. Jelf, 620. *a.* 1. *a.*

8. ὃν οὐδείς πω—ἀπετράπετο] Compare V. 89.

11. δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν δύναμιν] "Less careless of justice than "our actual power enabled us to be." Compare Matthiæ, Gr. Gr. §. 449. Jelf, 783. *i.*

15. περιέστη] "Has resulted;" "has "come round in the course of events." The word generally denotes a new and unexpected result, as in chap. 32. 120. VI. 24, 2. but sometimes simply "what "has happened or befallen," as in VII. 70, 6.

ἐλασσούμενοι] "Not standing upon "our right;" i. e. condescending to let our disputes with them be fairly tried, instead of deciding them by our sovereign power. Compare Thucyd. IV. 64, 1. ἀξιῶ —ὅσον εἰκὸς ἡσσᾶσθαι; and Demosthen. contra Dionysodor. p. 1287. ed. Reiske. ἡμεῖς μὲν ταῦτα συνεχωροῦμεν, οὐκ ἀγνοοῦντες τὸ ἐκ τῆς ξυγγραφῆς δίκαιον, ἀλλ' ἡγούμενοι δεῖν ἐλαττοῦσθαί τι καὶ συγχωρεῖν, ὥστε μὴ δοκεῖν φιλόδικοι εἶναι.

17. παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις νόμοις] Comp. Isocrat. Panegyr. p. 62. τοῖς αὐτοῖς νόμοις ἁπάσας τὰς πόλεις διῳκοῦμεν, συμμαχικῶς ἀλλ' οὐ δεσποτικῶς βουλευόμενοι περὶ αὐτῶν.

sovereign authority, and would be experienced in an equal or greater degree by the Lacedæmonians, if they should hereafter transfer the empire now held by Athens to themselves.

" νόμοις ποιήσαντες τὰς κρίσεις, φιλοδικεῖν
" δοκοῦμεν. καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ 2
" ἄλλοθί που ἀρχὴν ἔχουσι καὶ ἧσσον ἡμῶν
" πρὸς τοὺς ὑπηκόους μετρίοις οὖσι διότι τοῦτο
5 " οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν ἐξῇ,
" δικάζεσθαι οὐδὲν προσδέονται. οἱ δὲ εἰθι- 3
" σμένοι πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὁμιλεῖν, ἤν τι παρὰ τὸ μὴ
" οἴεσθαι χρῆναι ἢ γνώμῃ ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν καὶ
" ὁπωσοῦν ἐλασσωθῶσιν, οὐ τοῦ πλέονος μὴ στερισκόμενοι
10 " χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν ἢ
" εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερῶς ἐπλεονε-
" κτοῦμεν. ἐκείνως δὲ οὐδ' ἂν αὐτοὶ ἀντέλεγον ὡς οὐ χρεὼν 4
" τὸν ἥσσω τῷ κρατοῦντι ὑποχωρεῖν. ἀδικούμενοί τε, ὡς 5
" ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι· τὸ
15 " μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ
" κρείσσονος καταναγκάζεσθαι. ὑπὸ γοῦν τοῦ Μήδου δεινό- 6

2. *τοῖς καὶ*] *τοῖς δὲ* c.f. *καὶ* om. E. 3. *ἀρχὴν ἔχουσι* A.B.E.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. *τὴν ἀρχὴν ἔχουσι* F. C.G. et vulgo *ἔχουσιν ἀρχήν*. 4. *τοῦτο*] om. P. 5. *οὐκ ὀνειδίζεται*] *οὐ προφέρεται* Coraes ad II. 48. 6. *ἠθισμένοι* E. 9. *ὅπως οὖν* V. *τοῦ*] *τὸ* E. *πλέονος* A.B.C.E.F.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. ceteri *πλείονος*. 11. *εἰ*] om. C.F.c.g. *ἀπὸ τῆς πρώτης* L. *πλεονεκτοῦμεν* F.H. 12. *οὐ*] om. g. 13. *τῶν ἥσσω* E. 14. *οἱ*] om. L.O.P. 15. *πλεονεκτῆσθαι* V. 16. *κρείσσονος* A.B.E.f.g h. Haack. Poppo. Goell. Bekk. vulgo *κρείττονος*. *ὑπὸ—ἠνείχοντο*] om. P.

8. *καὶ ὁπωσοῦν*] "Expectaverit ali-"quis," says Poppo, "*ἢ ὁπωσοῦν* ob *ἢ* "*γνώμῃ ἢ δυνάμει*. Alia res esset, si "*καὶ ὁτιοῦν* scriptum esset, quod ad *ἤν* "*τι* pertineret." Possibly *ὁπωσοῦν* has very nearly the same meaning as *ὁτιοῦν*, "If they be at all injured even in ever "so slight a way;" which is the same as saying, "even in ever so slight a "point." And so the German translator, Bredow, renders it, "So bald sie "irgend *im geringsten* abbruch erlei-"den."

9. *οὐ τοῦ πλέονος μὴ στερισκόμενοι κ. τ. λ.*] The admirers of Clarendon may be surprised to find him repeat this complaint of the Athenian orator, as if it were just and reasonable. He complains "that every man" (namely in the early years of Charles the First's reign) "was more troubled and per-"plexed at that they called the viola-"tion of one law, than delighted or "pleased with the observance of the "rest of the charter." Vol. I. p. 119. Oxford ed. 8vo. 1807.

13. *ἀδικούμενοί τε—καταναγκάζεσθαι*] Compare Aristotle, Rhetor. I. 11, 9. *οὐδεὶς γὰρ ὀργίζεται τοῖς πολὺ ὑπὲρ αὐτὸν τῇ δυνάμει*. And also Xenophon, Hellenic. III. 5, 15. *ἡ Λακεδαιμονίων πλεονεξία πολὺ εὐκαταλυτωτέρα ἐστὶ τῆς ὑμετέρας ἀρχῆς· ὑμεῖς μὲν γὰρ ἔχοντες ναυτικὸν, οὐχ ἑκόντων ἤρχετε· οὗτοι δὲ, ὀλίγοι ὄντες, πολλαπλασίων ὄντων, καὶ οὐδὲν χεῖρον ὡπλισμένων πλεονεκτοῦσι.*

“τερα τούτων πάσχοντες ἠνείχοντο, ἡ δὲ ἡμετέρα ἀρχὴ
“χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ ἀεὶ βαρὺ τοῖς
7 “ὑπηκόοις. ὑμεῖς γ' ἂν οὖν εἰ καθελόντες ἡμᾶς ἄρξαιτε,
“τάχα ἂν τὴν εὔνοιαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε
“μεταβάλοιτε, εἴπερ οἷα καὶ τότε πρὸς τὸν Μῆδον δι' ὀλίγου 5
8 “ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. ἄμικτα
“γὰρ τά τε καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ
“προσέτι εἷς ἕκαστος ἐξιὼν οὔτε τούτοις χρῆται οὔθ' οἷς ἡ
“ἄλλη Ἑλλὰς νομίζει. LXXVIII. βουλεύεσθε οὖν βραδέως
“ὡς οὐ περὶ βραχέων, καὶ μὴ ἀλλοτρίαις 10
“γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον
“πόνον προσθῆσθε, τοῦ δὲ πολέμου τὸν παρά-
“λογον, ὅσος ἐστὶ, πρὶν ἐν αὐτῷ γενέσθαι
“προδιάγνωτε· μηκυνόμενος γὰρ φιλεῖ ἐς
“τύχας τὰ πολλὰ περιίστασθαι, ὧν ἴσον τε 15
“ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται.
2 “ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό-
“τερον ἔχονται, ἃ χρῆν ὕστερον δρᾷν, κακοπαθοῦντες δὲ ἤδη
3 “τῶν λόγων ἅπτονται. ἡμεῖς δὲ ἐν οὐδεμιᾷ πω τοιαύτῃ
“ἁμαρτίᾳ ὄντες οὔτ' αὐτοὶ οὔθ' ὑμᾶς ὁρῶντες λέγομεν ὑμῖν, 20
“ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ

The Lacedæmonians therefore should not be goaded on by their allies to a precipitate declaration of war, but should try to obtain satisfaction by negotiation for their alleged grievances.

2. *εἶναι δοκεῖ* B.g.h. 3. *ἂν*] om. Tusanus. *οὖν*] om. c. *ἄρξετε* C.G. I.K.L.N.O.P.Q.V.d.e.f. *ἄρξοιτε* E. 5. *μεταβάλητε* K.O.P.d. 6. *ὑπεδείξατε* A.B.C.E.F.N.V.e.g.h. Poppo. Goeller. Bekk. vulgo *ἀπεδείξατε*. 8. *εἰσιὼν* g. 12. *πόνον*] *τὸν πόνον* P.Q. *πρόθησθε* B.h. *τὸ παράλογον ὅσον* Stobæus. 14. *προγνῶτε* L.O.P.Q. *πρόγνωτε* pr. G. *προέγνωτε* I.e. *ἐς τύχας φιλεῖ* F.H.V. 16. *ὁποτέρων* g.h. 17. *ἐς τοὺς πολέμους*] *τοῖς πολέμοις* L. 18. *καὶ κακοπαθ.* c. 19. *ἁμαρτίᾳ τοιαύτῃ* V. 20. *ὑμᾶς*] *ὑμεῖς* K.e.i. 21. *ἡ εὐβουλία ἀμφοτέροις* G. *ἀμφοτέροις* om. i.

4. *τὸ ἡμέτερον δέος*] “The fear of “which we are the object.” So in chap. 69, 9. *αἱ ὑμέτεραι ἐλπίδες*, “Hopes “of receiving aid from you.” Add also III. 63, 2.

6. *ὁμοῖα γνώσεσθε*] i. e. *ὁμοίαις γνώμαις χρήσεσθε*, “If your system be such “as that of which you shewed symp-“toms before.” *Ὑπεδείξατε* for *ἀπεδείξατε* has been rightly restored by Bekker, Poppo, and Göller. The Lacedæmonians had not *fully manifested*, *ἀπέδειξαν*, their tyrannical spirit during the command of Pausanias, but had *shewn symptoms of it*, which is exactly *ὑπέδειξαν*.

14. *ἐς τύχας περιίστασθαι*] “To bring “in the end to hazard;” to end by “bringing to hazard.” See the note on *περιέστη*, chap. 76, 4.

" λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκῃ
" λύεσθαι κατὰ τὴν ξυνθήκην. ἢ θεοὺς τοὺς ὁρκίους μάρ- 4
" τυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας
" ταύτῃ ᾗ ἂν ὑφηγῆσθε."

5 LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν 2 τε ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς τοὺς Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν, μεταστησάμενοι πάντας ἐβουλεύοντο κατὰ σφᾶς αὐτοὺς περὶ τῶν παρόντων. καὶ τῶν 3 μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἱ γνῶμαι ἔφερον, ἀδικεῖν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων, ἔλεξε τοιάδε.

After these speeches the Lacedæmonians debate the question amongst themselves; 10 and their king Archidamus speaks in favour of delaying the war. (80—85.)

15 LXXX. "ΚΑΙ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός
" εἰμι, ὦ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ
" ὁρῶ, ὥστε μήτε ἀπειρίᾳ ἐπιθυμῆσαί τινα τοῦ
" ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε
" ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. εὕροιτε δ' 2
20 " ἂν τόνδε περὶ οὗ νῦν βουλεύεσθε οὐκ ἂν
" ἐλάχιστον γενόμενον, εἰ σωφρόνως τις αὐτὸν

He urges the different nature as well as the magnitude of the Athenian power, and that the Peloponnesians could not effectually grapple with it.

2. τὴν] om. L.O.Q. ᾗ] εἰ δὲ μὴ A.B.E.F.H.N.V.c.f.g.h. Poppo. nobiscum Goeller. Bekk. 3. ἀμύνασθαι G. om. pr. G.K. πολέμου ἄρχοντας] om. h. 4. ὑφηγεῖσθε Q.V. 5. ταῦτα d. δὲ A.B.C.E.F.H.g.h. Poppo. Goeller. Bekk. G. et vulgo μέν. 6. τε addidi ex A.B.C.E.F.H.N.V.f.g.h. τε Poppo. Haack. Goeller. Bekk. 7. ἃ] om. pr. G. 9. περὶ τῶν παρόντων κατὰ σφᾶς αὐτοὺς f. 10. μὲν] om. Q. πλειόνων A.B.E.F.H.V.c.f.g.h. Poppo. Goell. Bekk. C.G. et ceteri πλεόνων. 12. δὲ ὁ ἀρχίδαμος L.O. 16. ἐν αὐτῇ τῇ Q. ἐν τῇ, omisso pronomine, C. 18. ἂν] om. O. οἱ] om. B.K. 20. τόνδε A.B.F.H.N.V.g.h. Haack Poppo. Goell. Bekk. τὸν πόλεμον L.P. τόνδε τὸν πόλεμον C.G.K.O.Q. vulgo τὸν πόλεμον τόνδε.

4. ὑφηγῆσθε] "Idem est ac προηγῆσθε." Göll. They both express the same idea, but not exactly the same part of it: προηγεῖσθαι expresses the precedence, ὑφηγεῖσθαι the nearness of the leader. The former shews that the leader is followed, the latter that he is followed closely.

12. Ἀρχίδαμος] Sc. Archidamus II. Leotychidæ successor, et ejus e Zeuxidamo filio nepos, nam Zeuxidamus diem ante patrem obiit. Ejus res gestas, et sub ipso concitatum bellum Pelop. (a quo primum ejus decennium Ἀρχιδάμιος πόλεμος denominatum, teste Harpocr.) breviter refert Pausan. III. 7. Vide Meursium de Regno Laced. c. 17. Huds.

16. τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὁρῶ] i. e. ὁρῶ ἐμπείρους.

3 " ἐκλογίζοιτο. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ
" ἀστυγείτονας παρόμοιος ἡμῶν ἡ ἀλκὴ, καὶ διὰ ταχέων οἷόν
" τε ἐφ' ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἳ γῆν τε ἑκὰς
" ἔχουσι καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς
" ἄλλοις ἅπασιν ἄριστα ἐξήρτυνται, πλούτῳ τε ἰδίῳ καὶ 5
" δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ ὄχλῳ ὅσος
" οὐκ ἐν ἄλλῳ ἐνί γε χωρίῳ Ἑλληνικῷ ἐστίν, ἔτι δὲ καὶ
" ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρὴ
" πρὸς τούτους ῥᾳδίως πόλεμον ἄρασθαι καὶ τίνι πιστεύ-
" σαντας ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσίν; 10
" ἀλλ' ἥσσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρα-
4 " σκευασόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ
" πολλῷ ἔτι πλέον τούτου ἐλλείπομεν καὶ οὔτε ἐν κοινῷ
" ἔχομεν οὔτε ἑτοίμως ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ'
" ἄν τις θαρσοίη ὅτι τοῖς ὅπλοις αὐτῶν καὶ τῷ 15
" πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δῃοῦν
" ἐπιφοιτῶντες. τοῖς δὲ ἄλλη γῆ ἐστὶ πολλὴ
" ἧς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται
3 " ἐπάξονται. εἰ δ' αὖ τοὺς ξυμμάχους ἀφιστάναι πειρασό-
" μεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν τὸ πλέον οὖσι 20
4 " νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἢ
" ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ' ὧν
5 " τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. κἂν τούτῳ
" οὐδὲ καταλύεσθαι ἔτι καλὸν, ἄλλως τε καὶ εἰ δόξομεν

For the naval superiority of Athens will render nugatory all 2 their attempts to weaken her.

1. τοὺς] om. C.G.K.L.O.P.d.e.i. καὶ τοὺς ἀστυγείτονας B.C.E.F.G.K.V. b.c.f.g.h.i. 5. ἅπασιν] om. d. ἄριστα] om. Q.d. ἐξήρτηνται c.d.f.g.h. πλούτῳ δὲ V. 7. χωρίῳ] χρόνῳ H. χωρίῳ ἐνί γε V. 8. πολλοὺς] πολλοῦ γρ. G. om. g. φόρους I. 11. ἐσμέν] om. P. ἀντιπαρασκευαζόμεθα pr. K. ἀντιπαρασκευασθήσομεθα b.d. et correctus K. 13. πλέον ἔτι C.K.L.O.P.Q.d.e.i. 15. θαρροίη K.L.O.P.Q.i. 17. ἐπιφοιτῶντας i. γῆ ἄλλη i. ἐστὶ] ἔτι I. 23. πλέον E. 24. διαλύεσθαι L.O.P.

2. παρόμοιος ἡμῶν ἡ ἀλκὴ] "Is of the "same description;" i. e. it is military rather than naval. Compare Aristotle, Rhetor. I. 4, 4. ἀναγκαῖον εἰδέναι τὰς δυνάμεις [τῶν ὁμόρων πόλεων] πότερον ὅμοιαι ἢ ἀνόμοιαι· ἔστι γὰρ καὶ ταύτῃ πλεονεκτεῖν ἢ ἐλαττοῦσθαι.

18. καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξονται] See Thucyd. VII. 28, 1.

"ἄρξαι μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνῃ γε τῇ 6
"ἐλπίδι ἐπαιρώμεθα ὡς ταχὺ παυθήσεται ὁ πόλεμος ἢν τὴν
"γῆν αὐτῶν τάμωμεν. δέδοικα δὲ μᾶλλον μὴ καὶ τοῖς 7
"παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονή-
5 "ματι μήτε τῇ γῇ δουλεῦσαι μήτε ὥσπερ ἀπείρους κατα-
"πλαγῆναι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως
"αὐτοὺς κελεύω τούς τε ξυμμάχους ἡμῶν ἐᾶν
"βλάπτειν καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν,
"ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ
10 "αἰτιᾶσθαι μήτε πόλεμον ἄγαν δηλοῦντας
"μήθ' ὡς ἐπιτρέψομεν, κἂν τούτῳ καὶ τὰ
"ἡμέτερα αὐτῶν ἐξαρτύεσθαι ξυμμάχων τε προσαγωγῇ καὶ
"Ἑλλήνων καὶ βαρβάρων, εἴ ποθέν τινα ἢ ναυτικοῦ ἢ χρη-
"μάτων δύναμιν προσληψόμεθα (ἀνεπίφθονον δὲ, ὅσοι
15 "ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα, μὴ
"Ἕλληνας μόνον ἀλλὰ καὶ βαρβάρους προσλαβόντας δια-
"σωθῆναι·) καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα. καὶ ἢν μὲν 2
"ἐσακούσωσί τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα· ἢν
"δὲ μὴ, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἄμεινον ἤδη, ἢν
20 "δοκῇ, πεφραγμένοι ἴμεν ἐπ' αὐτούς. καὶ ἴσως ὁρῶντες 3
"ἡμῶν ἤδη τήν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοῖα
"ὑποσημαίνοντας μᾶλλον ἂν εἴκοιεν, καὶ γῆν ἔτι ἄτμητον
"ἔχοντες καὶ περὶ παρόντων ἀγαθῶν καὶ οὔπω ἐφθαρμένων

Negotiation therefore should first be tried, and in the mean time they should endeavour to increase their own resources, and to procure foreign assistance.

1. τῇ ἐλπίδι om. pr. G. 2. ἐπαιρόμεθα E. παυσθήσεται C. ἢν] εἰ d.i. 4. αὐτῶν ὑπολ. B.C.g.i. ὑπολ. αὐτὸν F.H.V. ἀπολίπωμεν G.L.O.P. ἀπολεί-πωμεν K.Q.i. 5. τῇ om. L.O. 11. ἐπιτρέψωμεν B. 12. αὐτῶν] om. g. 17. ἅμα om. pr. G. ἐκποριζόμεθα A.B.E.F.V.g. ἢν] εἰ c. μὲν] om. C. 18. ἐσα-κούσωσι A.B.C.c. Haack. Poppo. Goell. Bekk. ἐσακούωσι E.F.H.V.g. ἐπακούωσι G.I.K.O.P.Q.e. vulgo ἐπακούσωσι. ἡμῶν] om. d.i. 19. ἐλθόντων L.O.P. καὶ post ἐτῶν recepi ex A.B.E.f.g. sic Bekk. Goell. om. C.F.G. Poppo. ἢν] ἂν g. 22. ἐπισημαίνοντας f.

11. *μήθ' ὡς ἐπιτρέψομεν*] Göller understands this to mean, "nor to let them "see that we do not mean to notice "their conduct." But I believe that the sense is rather, "neither to threaten "war too plainly, and yet to let them "see that we shall not allow them to "go on as they are going on." *μήθ' ὡς ἐπιτρέψομεν* seems to be equivalent in sense to *καὶ ὡς οὐκ ἐπιτρέψομεν*.

4 " βουλευόμενοι. μὴ γὰρ ἄλλο τι νομίσητε τὴν γῆν αὐτῶν ἢ
" ὅμηρον ἔχειν, καὶ οὐχ ἧσσον ὅσῳ ἄμεινον ἐξείργασται· ἧς
" φείδεσθαι χρὴ ὡς ἐπὶ πλεῖστον, καὶ μὴ ἐς ἀπόνοιαν κατα-
5 " στήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. εἰ γὰρ ἀπαράσκευοι
" τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες τεμοῦμεν 5
" αὐτήν, ὁρᾶτε ὅπως μὴ αἴσχιον καὶ ἀπορώτερον τῇ Πελο-
6 " πονιήσῳ πράξομεν. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ
" ἰδιωτῶν οἷόν τε καταλῦσαι· πόλεμον δὲ ξύμπαντας ἀρα-
" μένους ἕνεκα τῶν ἰδίων, ὃν οὐχ ὑπάρχει εἰδέναι καθ' ὅτι
" χωρήσει, οὐ ῥᾴδιον εὐπρεπῶς θέσθαι. LXXXIII. καὶ 10

2. ἧσσω B.h. ὅσον K.c.d.e.f. ἐξειργασθαι C. 3. χρὴ] δεῖ f. ἐπὶ τὸ πλεῖστον L. καταστήσαντες E. 5. ἐγκλήμασιν] om. d. 6. μὴ] om. B.h. 7. πράξομεν C. et Lex Seg. p. 162, 10. et Bekker. Vulgo πράξωμεν. καὶ] om. K.N.d.e. 8. ξύμπαντας ἡμᾶς ἀραμένους K.d.i. αἰραμένους pr. E. αἰρομένους corr. E. 9. ὅ τι Bekk.

2. ὅμηρον] Agnoscit et explicat Suidas in ὅμηρον. ἐνέχυρον, τὸ εἰς εἰρήνην διδόμενον ἐπὶ συνθήκαις. Confer Harpocr. et Hesych. v. ὁμηρεῖν. Etymol. p. 335. 20. Wass.

7. πράξομεν] Dawes' well known canon, that ὅπως μὴ cannot be joined with the subjunctive of the first aorist, except in the passive voice, is as an arbitrary rule unreasonable. But as being founded on the observation of a man of much reading and good memory, it is likely to contain some truth, although mixed, it may be, with some exaggeration. It appears that the later usage of the Greek language was in favour of the subjunctive mood, and thus the copyists have many times given a form that has no existence, such as λήσωσι, δώσωσι, &c., in order to keep their favourite mood. See Schäfer, Apparat. Critic. in Demosth. vol. I. p. 251. But many times the best MSS. all agree in giving the subjunctive aorist, and where the rule rests on no principle, but is merely founded on a supposed induction of particular cases, clear instances of a contrary construction must not be made to yield to the rule, but it rather must be qualified or abandoned in deference to their authority. The MSS. of Thucydides are however entitled to little weight in questions of this sort, and the authority of a single one in favour of the future indicative is stronger than the agreement of all the rest in support of the subjunctive, in cases where the future is most agreeable to the practice of the language and the sense of the passage. Now ὁρᾶτε ὅπως is, "Videte "qua ratione," and in this sense the indicative future is the form which generally follows, and which seems most reasonable. It may be observed that as far as authority goes, two of the greatest names amongst the scholars of Germany, Bekker and Schäfer, are generally favourable to the use of the future indicative; although Bekker has in one or two places retained the aorist subjunctive; as in III. 57, 1. ὁρᾶτε ὅπως μὴ οὐκ ἀποδέξωνται. Where there seems no possibility of arriving at certainty, I am much inclined to defer to Bekker's tact, and to follow him without question: for the alleged differences of meaning between the future and aorist are so fine, that common language cannot be expected also to distinguish between them; nor can we say with confidence, which of the two the context most requires, even if we could be sure that the author was aware of the distinction and meant to observe it.

10. οὐ ῥᾴδιον εὐπρεπῶς θέσθαι] Vide nos ad Sallustii Jug. Cap. LXXXV. Wass.

SPARTA. A. C. 432. Olymp. 87. 1.

And they should be above dreading the imputation of cowardice; or heeding the reproaches levelled at their national character; to which, whatever were its faults, they were indebted for their long enjoyment of an independence crowned with glory;

"ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ "ἐπελθεῖν δοκείτω εἶναι. εἰσὶ γὰρ καὶ ἐκείνοις 2 "οὐκ ἐλάσσους χρήματα φέροντες ξύμμαχοι, "καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον 5 "ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεῖ, "ἄλλως τε καὶ ἠπειρώταις πρὸς θαλασσίους. "πορισώμεθα οὖν πρῶτον αὐτὴν, καὶ μὴ τοῖς 3 "τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα, "οἵπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέον ἐπ' ἀμφότερα τῆς 10 "αἰτίας ἕξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν.

LXXXIV. "καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα "ἡμῶν, μὴ αἰσχύνεσθε. σπεύδοντές τε γὰρ σχολαίτερον ἂν 2 "παύσαισθε διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν· καὶ ἅμα ἐλευ- "θέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα, καὶ 3 15 "δύναται μάλιστα σωφροσύνη ἔμφρων τοῦτ' εἶναι. μόνοι 4 "γὰρ δι' αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς "ἧσσον ἑτέρων εἴκομεν· τῶν τε ξὺν ἐπαίνῳ ἐξοτρυνόντων "ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖν οὐκ ἐπαιρόμεθα "ἡδονῇ, καὶ ἤν τις ἄρα ξὺν κατηγορίᾳ παροξύνῃ, οὐδὲν 20 "μᾶλλον ἀχθεσθέντες ἀνεπείσθημεν. πολεμικοί τε καὶ εὔ- 5 "βουλοι διὰ τὸ εὔκοσμον γιγνόμεθα, τὸ μὲν ὅτι αἰδὼς

2. δοκεῖ τῷ F. 6. θαλασίους F. 7. πρώτην F.H. 12. σπεύδοντες—παύσαισθε om. V. 13. παύσησθε A.B.E.F.H.K.N.c.d.f.g.h.i. 14. ἐνδοξοτάτην Tusanus. πόλιν καὶ εὐδοξοτάτην G. 15. μάλιστα καὶ σωφρ. K. 17. ἐξοτρυνόντων B.C.E.F.H.N.V.c.d.f.g. Poppo. Goell. Bekk. A.G. et vulgo ἐποτρυνόντων. 18. τὸ] om. C. 19. σὺν c. Post οὐδὲν omisi δὴ cum A.B.E.F.H.N.V.c.f.g.h. pro eo δὲ habet C. om. Bekk. Poppo. Goell. 20. ἂν ἐπείσθημεν G.L.M.g.

9. οἵπερ δὲ—ἕξομεν] "As we shall "have the main share of the responsi- "bility, whether the issue be prosperous "or the contrary; so we may fairly "take time to consider beforehand "which it is likely to be." Compare II. 11, 10. μεγίστην δόξαν οἰσόμενοι—ἐπ' ἀμφότερα ἐκ τῶν ἀποβαινόντων.

20. πολεμικοί τε—εὐψυχία] "Our "habits of order and obedience make "us both warlike and wise: warlike, "because in such an orderly temper "the main ingredient is a sense of "shame; and with a sense of shame "is most closely connected a manly "spirit." Compare II. 43, 1, 6. and V. 9, 5. εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι καὶ τοῖς ἄρχουσι πείθεσθαι. And for the expression πλεῖστον μετέχει, compare III. 83, 1. τὸ εὔηθες, οὗ τὸ γενναῖον πλεῖστον μετέχει, i. e. "which is almost wholly made up "of noble and generous feelings."

" σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία,
" εὔβουλοι δὲ, ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παι-
" δευόμενοι καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ ὥστε
" αὐτῶν ἀνηκουστεῖν, καὶ μὴ τὰ ἀχρεῖα ξυνετοὶ ἄγαν ὄντες,
" τὰς τῶν πολεμίων παρασκευὰς λόγῳ καλῶς μεμφόμενοι 5
" ἀνομοίως ἔργῳ ἐπεξιέναι, νομίζειν δὲ τάς τε διανοίας τῶν
" πέλας παραπλησίους εἶναι καὶ τὰς προσπιπτούσας τύχας
6 " οὐ λόγῳ διαιρετάς. ἀεὶ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς
" ἐναντίους ἔργῳ παρασκευαζόμεθα· καὶ οὐκ ἐξ ἐκείνων ὡς
" ἁμαρτησομένων ἔχειν δεῖ τὰς ἐλπίδας, ἀλλ' ὡς ἡμῶν 10
7 " αὐτῶν ἀσφαλῶς προνοουμένων. πολύ τε διαφέρειν οὐ δεῖ
" νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν

1. πλέον K. 2. ἀμαθέστερον A.B.E.F.H.I.K.N.V.g. Poppo. Goell. Haack. Bekk. Gottleb. G. et ceteri ἀμαθέστεροι. 3. σωφρονέστεροι L.Q. ἢ] καὶ G. 6. τε] om. C. τῶν πέλας διανοίας c.f. 9. τῷ ἔργῳ K. παρασκευαζώμεθα A.B.E.F.H.I.K.N.V.g. corr. G. Haack. Poppo. Goell. ὡς ἂν ἁμαρτησ. H. 11. τε] τι i. 12. δὲ] τε d.

2. ἀμαθέστερον] See III. 87, 3, 4.

6. νομίζειν δὲ—διαιρετάς] The sense of this whole passage is as follows: "We are trained, in opposition to what "the Corinthians say of us, to think "that the views and plans of others are "very much like the accidents of war, "which no ingenuity of eloquence can "beforehand exactly determine. There- "fore we neither calculate on the "blunders of our enemies, nor on the "favours of fortune; but our reliance "is on our courage and on our own "wisdom. Nor, again, should we think "with the Corinthians, that the cha- "racter of the Athenians so differs "from ours, as to make us unfit "antagonists to them. One man is "practically much the same as another; "or if there be any difference, it is that "he who has been taught what is most "needful, and has never troubled him- "self with superfluous accomplish- "ments, is the best and most valuable." 'Εν τοῖς ἀναγκαιοτάτοις is opposed to τὰ ἀχρεῖα ξυνετοὶ ἄγαν ὄντες. Διαιρετὰς signifies, "to be made out, defined, or "described." Compare Herodot. VII. 47, 1. βιοτῆς πέρι, ἐούσης τοιαύτης οἵηνπερ σὺ διαιρέεαι εἶναι. I have corrected a part of the interpretation given above from Göller's note in his second edition. He is right I think in understanding παραπλησίους εἶναι καὶ τὰς τύχας to mean, "like to the chances of war." "The plans of our neighbours, and "the chances which befall in war, are "alike; i.e. they can neither be dis- "tinctly made out in words before- "hand."

9. παρασκευαζόμεθα] The recurrence of ἔχειν δεῖ and οὐ δεῖ νομίζειν in the following sentences has given a false plausibility to the reading παρασκευαζώμεθα. But the word ἀεὶ at the beginning of the sentence is decisive, I think, in favour of the indicative mood; and Archidamus had been stating what the Spartans were, not what he wished them to be, as if they were not such already. The following clauses ἔχειν δεῖ, οὐ δεῖ νομίζειν, are Archidamus' justification of what he had already stated the Spartan character to be as a matter of fact.

“ τοῖς ἀναγκαιοτάτοις παιδεύεται. LXXXV. ταύτας οὖν
“ ἃς οἱ πατέρες τε ἡμῖν παρέδοσαν μελέτας
“ καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι ἔχομεν,
“ μὴ παρῶμεν, μηδ' ἐπειχθέντες ἐν βραχεῖ
“ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων καὶ
“ χρημάτων καὶ πόλεων καὶ δόξης βουλεύσωμεν, ἀλλὰ καθ'
“ ἡσυχίαν. ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων διὰ ἰσχύν. καὶ
“ πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας,
“ πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως
“ τε καὶ ἑτοίμων ὄντων αὐτῶν δίκας δοῦναι· ἐπὶ δὲ τὸν
“ διδόντα οὐ πρότερον νόμιμον ὡς ἐπ' ἀδικοῦντα ἰέναι.
“ παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα γὰρ καὶ
“ κράτιστα βουλεύσεσθε καὶ τοῖς ἐναντίοις φοβερώτατα.”

which it would be madness now to hazard, by going to war before they were thoroughly prepared.

Καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενελαΐδας τελευταῖος, εἷς τῶν ἐφόρων τότε ὤν, ἔλεξεν ἐν τοῖς Λακεδαιμονίοις ὧδε.

LXXXVI. “ ΤΟΥΣ μὲν λόγους τοὺς πολλοὺς τῶν
“ Ἀθηναίων οὐ γιγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς
“ οὐδαμοῦ ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς
“ ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόν-
“ νησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο
“ ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλα-
“ σίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν
“ κακοὶ γεγένηνται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε
“ καὶ νῦν ἐσμέν, καὶ τοὺς ξυμμάχους, ἢν σωφρονῶμεν, οὐ
“ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν· οἱ

Sthenelaidas, one of the ephori, replies by briefly dwelling on the injuries sustained by the allies of Lacedæmon, which it concerned her honour to revenge by an instant declaration of war.

1. ταύτας] τάς τε d.i. ταύτας τε e. 2. ἃς] ἂν d.i. ἡμῶν i. 6. ante καθ' litteras duas vel tres deletas F. 8. τοὺς] om. i. τῆς] om. K.L.O.P.d.e.g.h.i. 10. δὲ—ἐπ'] om. B.E.F.H.g.h. δὲ—ἰέναι] om. P. 12. γὰρ κράτιστα B.E.F.H.V.c.f.g. 13. βουλεύεσθε O. φοβερώτερα c. 14. ταῦτα e. στενελαΐδας K. 15. ἐν] om. C.G. recepi ex A.B.E.F.H.V.f. habent Bekk. Haack. Poppo. Goeller. 18. ἑαυτοὺς πολλὰ c.g. 19. οὐκ] om. O. 23. ἀντ'] om. e. 24. καὶ τότε ὅμοιοι h. καὶ ὅμοιοι τότε g. δὲ ὁμοῖοι τότε V. 25. ἢν] εἰ K.e. σωφρονοῦμεν E.K. 26. οἱ δ' F.K.V. Haack. Poppo. Goell. Bekk. οὐδ' C.I. vulgo οἵδ'.

3 " δ' οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρή-
" ματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι
" ἀγαθοὶ, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν, οὐδὲ δίκαις
" καὶ λόγοις διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους,
4 " ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὡς ἡμᾶς 5
" πρέπει βουλεύεσθαι ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ
" τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βου-
5 " λεύεσθαι. ψηφίζεσθε οὖν, ὦ Λακεδαιμόνιοι, ἀξίως τῆς
" Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἐᾶτε
" μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν, 10
" ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικοῦντας."

LXXXVII. Τοιαῦτα δὲ λέξας ἐπεψήφιζεν αὐτὸς ἔφορος
2 ὢν ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δὲ (κρίνουσι
γὰρ βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν
τὴν βοὴν ὁποτέρα μείζων, ἀλλὰ βουλόμενος 15
αὐτοὺς φανερῶς ἀποδεικνυμένους τὴν γνώμην
ἐς τὸ πολεμεῖν μᾶλλον ὁρμῆσαι ἔλεξεν " ὅτῳ
" μὲν ὑμῶν, ὦ Λακεδαιμόνιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ
" καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω ἐς ἐκεῖνο τὸ χωρίον"
δείξας τι χωρίον αὐτοῖς, " ὅτῳ δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ 20
3 " θάτερα." ἀναστάντες δὲ διέστησαν, καὶ πολλῷ πλείους
4 ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. προσκαλέσαντές

The question is then put to the vote, and the majority of the assembly decide to go to war immediately.

2. πολλὰ] om. C.I.K.L.O.P.Q.e. 3. οὐδὲ] οὐ K. 6. προσήκει f. βουλεύσασθαι V. ἀδικουμένοις F. 8. ψηφίζεσθαι E. 11. πρὸς A.B.E.F.H.V.N. g.h. Goell. Bekk. et uncis inclusum Poppo. κατὰ d.i. C.G. et vulgo ἐπί. 12. ταῦτα d. δὲ] om. C.G. addidi ex A.B.E.F.H.L.N.O.P.V.Q.h. δὴ c. δὲ habent Bekk. Haack. Poppo. Goeller. 14. διαγινώσκειν V. 15. ποτέρα C.G.I.K.e.i. 18. ὑμῶν] om. c.f. λελύσθαι δοκοῦσιν f.g.h. 20. τι] τὸ i. δὲ μὴ] μὴ δὲ h. et pr. F.

4. διακριτέα—βλαπτομένους] Διακριτέα having the same meaning as διακρίνειν δεῖ, the accusative case follows as if there were really an infinitive mood. So VIII. 65, 3. ὡς οὔτε μισθοφορητέον εἴη ἄλλους. i. e. ὡς οὔτε δεοῖ ἄλλους μισθοφορεῖν. Compare Matth. Gr. Gr. §. 447. 4. Jelf, 613. obs. 5.

15. βουλόμενος—ὁρμῆσαι] Because as those who clamoured for war were on the popular side of the question, individuals might be afraid to incur the odium of openly opposing the popular wish. With regard to the great council of the Spartans, and in what respects the Spartan government was an oligarchy, see the Essay at the end of the volume.

τε τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἢν δοκῇ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ᾽ 5 5 οἴκου διαπραξάμενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον ἐφ᾽ ἅπερ ἦλθον χρηματίσαντες. ἡ δὲ διαγνώμη 6 αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντουτίδων σπονδῶν προκεχωρηκυιῶν, αἳ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

10 LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι καὶ πολεμητέα εἶναι οὐ τοσοῦτον τῶν ξυμμάχων πεισθέντες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους μὴ ἐπὶ μεῖζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος 15 ὑποχείρια ἤδη ὄντα. LXXXIX. οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ηὐξήθησαν. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς 2 Εὐρώπης νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς

Their real motive being a dread of the overweening power of Athens.

Thucydides therefore interrupts his narrative to give a sketch of the origin and progress of the Athenian dominion, from the Per-

1. δοκοῖεν ἀδικεῖν] δοκοῖ G. δοκεῖν e. οἱ ἀθηναῖοι ἀδικεῖν K.d. 2. βουλεύεσθαι E.F. βουλεύεσθε H. ἄλλους ξυμμ. πάντας f. πάντας om. L.O.P.Q. 3. ἐπάγειν g. 4. δοκεῖ H. 5. ἀθηναῖοι P. 6. διάγνωσις c.f. γνώμη d. 8. τῷ] om. C. ἔτει καὶ δεκάτῳ A.B.E.g.h. Bekk. Goell. C.F.G. et vulgo καὶ δεκάτῳ ἔτει. τριακοντίδων P.b. 9. εὐβοεικὰ G.Q.g.h. et corr. F. 11. πολεμητέα εἶναι] πολεμεῖν ἀθηναίοις Dionys. p. 834. 18. ὑπὸ] om. c.

6. χρηματίσαντες] Suidas v. χρηματισάμενοι hic Schol. exscribit. πραγματεύσασθαι Hesychio, ut hoc in loco. Dion. Halicarn. XI. 28. ἐκάθητο ἐπὶ τοῦ βήματος ΧΡΗΜΑΤΙΖΩΝ τε καὶ δικάζων τοῖς δεομένοις, et Jos. Ant. VIII. 12. 2. Demosth. ὁ δὲ τοῦτο ἐκ παντὸς τοῦ χρόνου ΕΠΡΑΓΜΑΤΕΥΕΤΟ. WASS.

12. φοβούμενοι τοὺς Ἀθηναίους] Compare chap. 23, 7.

17. ἐπειδὴ Μῆδοι κ. τ. λ.] This sketch of the affairs of Greece from the siege of Sestos to the beginning of the Peloponnesian war, is a regular continuation of the history of Herodotus; and connects immediately with the 121st chapter of his last book. To follow the history in chronological order, a reader, after finishing Herodotus, should take up Thucydides at this 89th chapter, and read to the 117th inclusive: he should then go back to the 24th, and read on from thence to the 88th inclusive; after which he should proceed directly to the 118th. The digression about Pausanias and Themistocles, from chap. 128 to c. 138 inclusive, synchronizes with chapp. 95—98 of the general sketch.

sian invasion to the beginning of the Peloponnesian war. (Chapp. 89—118.) a A. C. 479. Olymp. 75. 2.

ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῶν ἐν [a] Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου 5 ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλέως ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἷλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις.

3 He first relates how the walls of Athens were rebuilt after the defeat of Mardonius. 89—92.

Ἀθηναίων δὲ τὸ κοινὸν, ἐπειδὴ αὐτοῖς οἱ βάρ- 10 βαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας καὶ τὴν περιοῦσαν κατασκευὴν, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τείχη· τοῦ τε γὰρ περιβόλου βραχέα εἱστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν ὀλίγαι δὲ 15 περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν.

XC. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβείᾳ, τὰ μὲν καὶ αὐτοὶ ἥδιον ἂν ὁρῶντες μήτ' ἐκείνους μήτ' ἄλλον μηδένα τεῖχος ἔχοντα, τὸ δὲ πλέον τῶν ξυμμάχων ἐξοτρυνόντων καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ 20 πρὶν οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν 2 γενομένην. ἠξίουν τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον ὅσοις ξυνειστήκει ξυγκαθελεῖν μετὰ

1. λεωτύχης c. 2. ὥσπερ C.E. 4. ἐν πελοποννήσῳ C.I.K.b.e. et pr. G. 5. τῆς ἰωνίας O. 6. ἀφεστηκότος e. ἀπὸ] τοῦ G.K.L.O.P.d.i. 8. ἐπιλιπόντων G.K.L.O.P.Q. 12. καὶ ante γυναῖκας om. G.K.L.O.P. 15. ἑστήκει I. οἰκεῖαι F.H. αἱ om. E. πεπτώκεσαν A.B.E.F.H.V.g.h. Poppo. Goeller. Bekk. C. pr. G. et vulgo ἐπεπτώκεσαν. 16. ἐσκήνουν G.L.O.P.Q.c.d.i. ἐσκήνωσαν C.e. 17. πρεσβείᾳ A.B.F.H.K.N.g. πρεσβείαν C. ἐς πρεσβείαν G.d.i. εἰς πρεσβείαν c.e. 18. μήτε vel μήτ' A.B.E.F.G.H.I.N.V.f.g.h. Poppo. Goell. C. pr. G. et vulgo μήποτ'. Post ἐκείνους hæc habet E. ἀτείχιστον γὰρ ᾤκουν οἱ λακεδαιμόνιοι τὴν πόλιν. μηδ' H. et pr. F 20. αὐτῶν] αὐτὸ c. om. V. 21. πρὶν A.B.C.E.F.G.H.N.V.c.e.f.g.h. Poppo. Goeller. Bekk. vulgo πρώην. 23. ξυνειστήκει A.B.E. εἱστήκει C.F.c.d. Goell. Bekk. συνειστήκει G. [ξυν]ειστήκει Poppo. συγκαθελεῖν d. ξυγκαταβαλεῖν L.O.P.Q.

23. ξυνειστήκει] Bekker and Göller read εἱστήκει, which Poppo thinks the preferable reading. But the walls of towns may properly be said ξυστῆναι,

σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὕποπτον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὡς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθὲν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὁρμᾶσθαι· τήν τε Πελοπόννησον 5 πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. οἱ 3 δ' Ἀθηναῖοι Θεμιστοκλέους γνώμῃ τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν 10 Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἑλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρωσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου 15 μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφέλεια ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιροῦντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας, 4 καὶ ὑπειπὼν τἆλλα ὅτι αὐτὸς τἀκεῖ πράξοι, ᾤχετο. καὶ ἐς 5 τὴν Λακεδαίμονα ἐλθὼν οὐ προσῄει πρὸς τὰς ἀρχὰς, ἀλλὰ διῆγε καὶ προὐφασίζετο. καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν 6

1. τὸ] τὸν K. 3. ὀχυροῦ K.d.e. 4. ὥσπερ ἐκ τῶν θ. νῦν c. 5. ἱκανὴν εἶναι ἀ. τε καὶ ἀ. A.B.E.F.G.H.V.c.f.g. Poppo. Goell. Bekk. C. et vulgo ἀ. τε καὶ ἀ. ἱκανὴν εἶναι. 6. μὲν] om. Q. 7. ὡς] ἐς K.i. 8. αὐτὸν F. 9. ὁ] om. C.K.L.O.P.d.e. 11. τὸ τεῖχος ἱκανὸν A.B.C.E.F.G.H.L.O.P.Q.V.c.e.f.g. Haack. Poppo. Goell. Bekk. vulgo ἱκανὸν τὸ τεῖχος. 12. ἄρωσιν Bekk. vulgo αἴρωσιν. 15. ὠφελία Bekk. 16. καθαιροῦντες F. πάντα] ταῦτα γρ. h. 17. τἆλλα A.B. Bekk. τᾄλλα F.H.K.V.f.g. vulgo τὰ ἄλλα. πράξει c.d.f. 18. πρὸς] ἐς i. 19. προεφασίζετο F.H. προφασίζετο E. προυφασίζετο Bekk.

i. e. "to stand or hold together," "to "exist unruined," after mention had just been made of the wall of Athens, of which only some parts were left standing, so that the περίβολος or enclosure of the wall was not complete or continuous, i. e. οὐ ξυνέστη.

1. τὸ μὲν βουλόμενον τῆς γνώμης] i. e. τὴν βούλησιν. Compare III. 10, 1. VI. 24, 2. VII. 68, 1. Matthiæ Gr. Gr. §. 570. Jelf, 436. γ. and the note on Thucyd. I. 36, 1.

12. ἄρωσιν] Bekker reads ἄρωσιν, in the aorist, instead of αἴρωσιν: because ἕως ἂν αἴρωσιν cannot signify, "until "they should have raised." It may signify, "all the time that they were "raising," but then μέχρι τοσούτου seems to be less suitable than πάντα τὸν χρόνον. I have therefore adopted Bekker's correction.

ἐκ τοῦ ἀναγκαιοτάτου ὕψους] "The "lowest height that would enable them "to defend themselves with advantage:" "the height which was barely neces-"sary;" i. e. less than which would be wholly useless.

τέλει ὄντων ὅ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινὸν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὔσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἥξειν καὶ θαυμάζειν ὡς οὔπω πάρεισιν. XCI. οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων 5 καὶ σαφῶς κατηγορούντων ὅτι τειχίζεταί τε καὶ ἤδη ὕψος 2 λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. γνοὺς δὲ ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι 3 σκεψάμενοι. ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα 10 ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφεῖναι πρὶν ἂν αὐτοὶ πάλιν

1. πρέσβεις b. 2. ὑποληφθῆναι G. 4. μὲν] om. L.O.P.Q.b.d. 6. τειχίζει τε ἤδη καὶ d. ὕψος corr. G: πέρας K.L.O.P.Q.d.i. 8. αὐτοὺς] om. d.i. σφῶν αὐτῶν πέμψαι K. 9. εἴτινες O. χρηστοὶ] πιστοὶ K.i. πιστῶς] πως Q. ἀπαγγελοῦσι A.B.E.F.H.N.V.f.g. Poppo. Goell. Bekk. Suidas in παράγεσθαι. C.G. et vulgo ἀναγγελοῦσι. 11. κρύφα τοῖς ἀθηναίοις h.

1. ὅ τι οὐκ] Aliquis fortasse διότι scribere hic malit, aut δι', ὅ, τι: at ego nihilo magis istud ὅτι suspectum habeo, quam mox ὡς, in his θαυμάζειν ὡς οὔπω πάρεισιν. STEPH. Ὅτι pro διότι etiam in interrogatione poni, dudum ex Homero, Herodoto, Aristophane, aliisque adnotarunt Viri docti. Quæri tamen potest, cur tam inconstanter modo ὅτι, modo ὅ, τι scribatur. Herodot. I. 47, 1. Ἐπειρωτέοντας ὅ, τι ποιέων τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος. Ibid. 111, 3. Εἴρετο προτέρη ὅτι μιν οὕτω προθύμως Ἅρπαγος μετεπέμψατο. Et sic sæpe apud alios. Schol. Aristoph. ad Vesp. v. 22. scribit in ὅ, τι pro quare, abundare ὅ, Ἀττικῶς, nec aliud esse, quam τί. Τί autem dicitur per ellipsin τοῦ διὰ, *quid*, id est, *propter quid*. Itaque ex illius sententia, quum hanc significationem habet, semper scribendum est ὅ, τι. Διῆγε Thom. Magister, in διάγω exponit ἐβράδυνε. Interpres non male, *rem trahebat*. Vid. Suid. in διάγειν et διῆγε. Quæ hic Schol. de significatione verborum παρελθεῖν et ἐπελθεῖν scribit, etiam ap. Ulpian. ad Demosth. περὶ τῶν ἐν Χερρονήσῳ p. 58. et Suidam in παρελθεῖν leguntur. Sed vid. hic Steph. ad Schol. add. quæ supr. ad cap. 73, 1. adnotantur. DUK. It is very easy to say that ὅ τι is put for διότι, yet although it might be good English to ask, "What this was done *for?*" it would not be English to ask, "What this "was done?" But ὅ τι is *quod;* and would be best translated in English, "When any one asked him *about his* "*not coming* before the government," or, "as to his not coming;" literally, "When any one asked him *as to that* "he came not before the government." It is no wonder that, as Duker remarks, the same word should be sometimes written ὅτι, and sometimes ὅ, τι, for as I have observed before, it was only the practice of a later age to distinguish different senses of the same word by different accents, or different modes of writing; and where the two senses run so much into one another, as in the case of ὅτι and ὅ τι, it is not strange if the grammarians sometimes doubted which manner of writing they ought to follow.

κομισθῶσιν· ἤδη γὰρ καὶ ἧκον αὐτῷ οἱ ξυμπρέσβεις, Ἁβρώνιχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τεῖχος· ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν.
5 οἵ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατεῖχον, 4 καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ φανερῶς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη ὥστε ἱκανὴ εἶναι σώζειν τοὺς ἐνοικοῦντας, εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὡς
10 πρὸς διαγιγνώσκοντας τὸ λοιπὸν ἰέναι τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. τήν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν 5 ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὖ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. δοκεῖν οὖν σφίσι καὶ νῦν 6
15 ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι· οὐ γὰρ οἷόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι. ἢ πάντας οὖν 7

2. ἁβρώνιχός A.B. Bekk. ἀβρώνιχός E.F.H. ἀβρώνυχός G.Q. ἀκρώνιχός g. ἁβρώνυχός Poppo. Vulgo, et Herodot. VIII. 21. ἀβρώνυχός. sed ibi cod. Paris. et Valla habent ἀβρώνιχός. 5. οὖν] om. P. ἐπεστάλκει Q. ἐπεστάλει c. 6. Articulum ante Θεμιστοκλῆς omisi cum A.B.E.F.H.V.c.f.g.h. om. Bekk. Goell. uncis inclusit Poppo. δὴ] om. g. 7. σφῶν] αὐτῶν C.G.I.K.L.O.P.Q. 8. Post ἐνοικοῦντας C.G. habent ἐν αὐτῇ. omisi cum A.B.E.F.H.N.V.c.f.g.h. om. Bekk. Poppo. Goell. 9. ἢ] om. N. καὶ V. πρεσβεύοντες C. πρεσβεύοντας e. 10. πρὸς διαγ.] προδιαγ. B.K.P.h.i. ἱέναι F. 11. ξυμφέροντα G.L.O.P.Q. 12. ἐς] om. K.N. ἐμβῆναι g. ἄνευ] ἔξω L.O.P. 13. αὖ] ἂν i. 14. οὐδὲν E. ὕστερον A.B.C.E.F.I.K.c.h.i. γνώμῃ φανῆναι corr. G. φανῆναι] δοῦναι K. δοκεῖ L.O.P. 15. αὐτῶν vel αὑτῶν L.O.P.Q. τοὺς πολίτας F. 17. ἔπεσθαι f. μὴ ἀντιπ. παρασκ. οὔσης d.

13. ὅσα αὖ—βουλεύεσθαι] The infinitive mood is not unfrequently used in language put indirectly into the mouth of another person. The verb ἔφασαν must be repeated. So again, II. 102, 7. λέγεται δὲ καὶ Ἀλκμαίωνι, ὅτε δὴ ἀλᾶσθαι αὐτὸν κ. τ. λ. i. e. ὅτε δὴ ἀλᾶσθαι αὐτὸν λέγεται.

16. ἐς τοὺς πάντας ξυμμάχους—βουλεύεσθαι] "And for the common interest "of the allies it would be more expe- "dient: for no one could enter heartily "into the counsels of a confederacy "unless he had as much at stake as the "other members of it." Compare II. 44, 4. οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλεύεσθαι οἳ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύωσιν.

ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν, ἢ καὶ τάδε νομίζειν ὀρθῶς ἔχειν. XCII. οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανερὰν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ ἀλλὰ γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν 5 Μῆδον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον), τῆς μέντοι 2 βουλήσεως ἁμαρτάνοντες ἀδήλως ἤχθοντο. οἵ τε πρέσβεις ἑκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν 2 ἐν ὀλίγῳ χρόνῳ. καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστὶν ὅτι 10 κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἔστιν ᾗ, ἀλλ' ὡς ἕκαστοί ποτε προσέφερον, πολλαί τε στῆλαι ἀπὸ σημάτων καὶ λίθοι 3 εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ 15 περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα 4 ὁμοίως κινοῦντες ἠπείγοντο. ἔπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκτο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἧς κατ' ἐνιαυτὸν Ἀθηναίους ἦρξε), νομίζων τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτο- 20 φυεῖς, καὶ αὐτοὺς ναυτικοὺς γεγενημένους μέγα προφέρειν ἐς

And also how Piræus was fortified, and the navy made the principal object of public attention — both according to the advice of Themistocles.

1. ξυμμαχεῖν] χεῖν g. 5. δὲ] om. K. ἐς] πρὸς c.f. 6. Μῆδον] δῆμον I. τὰ sumpsi ab A.B.C.E.F.G.H.K.L.N.O.P.V.b.c.e.f.g.h.i. habent Bekk. Poppo. Goell. 7. ἁμαρτόντες γρ. Q. 9. οἱ] om. C.K.L.O.P.Q.d.e. 13. ἀλλ' ὡς] ἄλλως C. ἕκαστον C.Q. 15. ἐκκατελέγησαν K. 16. ὁμοίως πάντα V. 17. ἐκίνουν P.Q. ἠπείγοντο] ὑπήγοντο e. ὁ θεμιστ. τὰ λοιπὰ V. 20. ἔχων E.

4. δῆθεν] "As they said." This word is used when the writer is stating the declarations or avowed sentiments of other persons; and wishes to remind the reader that he does not vouch for their sincerity, but merely repeats what they themselves professed to be true.

τῷ κοινῷ] ὑπὲρ τοῦ κοινοῦ. Scholiast. Compare Matthiæ, Gr. Gr. §. 387. and the examples there stated. Others make the words τῷ κοινῷ depend on παραινέσει, the verbal substantive governing the case of its verb: "To give "counsel to their state."

21. αὐτοὺς ναυτικοὺς γεγενημένους κ.τ.λ.] "Their having become a naval people "would be a great help towards their "acquiring power." Literally, "they "by having become a naval people." The adjective and participle form a more important part of the subject than the pronoun substantive; as in those Latin expressions where the passive participle precedes the substantive with

τὸ κτήσασθαι δύναμιν· τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστὶ, καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζε. καὶ ᾠκοδόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος 5 τοῦ τείχους ὅπερ νῦν ἔτι δῆλόν ἐστι περὶ τὸν Πειραιᾶ· δύο 5 γὰρ ἅμαξαι ἐναντίαι ἀλλήλαις τοὺς λίθους ἐπῆγον. ἐντὸς δὲ 6 οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνῳκοδομημένοι μεγάλοι

1. δὴ] om. Q. 4. παρὰ g. πειρεᾶ V. 5. ἐπῆγον τοὺς λίθους K.Q. 6. χάληξ G.K.Q.h.i.

which it agrees, to shew that it is the more important word of the two; and where the Latin substantive becomes the genitive case in English, and the Latin participle may generally be best translated by one of our verbal substantives ending in "*ing*:" as "Captum "oppidum multum rebus nostris pro-"fuit." "*The taking of the town* was of "much use," &c.

Another interpretation, adopted by Poppo and Göller, makes τὸ χωρίον the subject of the clause, and understands the passage thus; "and that the place "would advance them greatly towards "acquiring power, when they were "become a naval people." νομίζων προφέρειν instead of ἂν προφέρειν, or of the future tense, may be defended from ch. 127, 1. νομίζοντες προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. And Poppo says that the conjunction τε in the former clause is out of its place, and that it should have been written, τὸ χωρίον καλόν τε εἶναι. But as it is not so written, and as the passage affords not only a good sense, but, as I think, a better one according to the present order of the words, we are not justified in supposing that Thucydides meant any thing different from what he has said. The word προφέρειν is also on this interpretation taken in an unusual sense; as it signifies in Thucydides, either "to bring "forward," in the sense of "mentioning," "appealing to," "exhibiting;" III. 59, 2. 64, 3. V. 17, 2. 26, 4. 31, 5. VII. 69, 2. or else "to excel or have an advan-"tage," in a neutral sense, as II. 89, 3. VII. 64, 2. 77, 2. But in I. 123, 1. it has exactly the meaning which I believe it to have in the present passage, i. e. "to be advanced," "to make progress," εἰ ἄρα πλούτῳ ὀλίγον προφέρετε: whereas it never, so far as I remember, bears the active sense of *advancing or furthering* the progress of another.

2. εὐθὺς ξυγκατεσκεύαζε] Εὐθὺς signifies probably, "immediately after the "retreat of the Persians."

4. ὅπερ νῦν ἔτι δῆλόν ἐστι] The width of the wall might still be judged of from the foundations of it which were remaining when Thucydides wrote, although the wall itself had been destroyed by the Lacedæmonians at the end of the Peloponnesian war. Krüger, as quoted by Göller. More however than the foundations must have been remaining, for Thrasybulus and his followers retired from Piræus into Munychia, because the line of the walls of Piræus in their whole extent was too large for their small force to defend, μέγας ὁ κύκλος ὢν πολλῆς φυλακῆς ἐδόκει δεῖσθαι. Xenoph. Hellen. II. 4, 11. The destruction therefore could only have been partial, perhaps affecting chiefly the fortifications on the side of the sea.

δύο γὰρ ἅμαξαι—ἐπῆγον] He means, I believe, that two carts continually meeting one another were passing along the wall; and that it was sufficiently broad to allow them to pass. Compare IV. 23, 2. δυοῖν νεοῖν ἐναντίαιν τὴν νῆσον περιπλέοντες.

5. ἐντὸς δὲ οὔτε χάλιξ κ. τ. λ.] "On "the side of Munychia towards the "open sea, the remains are best pre-"served. Here three or four courses "of masonry, both of walls and of "square towers, are in many places to "be seen; and there are several situa-"tions where we still find the wall built "in the manner described by Thucy-

ATHENS. A. C. 478. Olymp. 75. 3.

λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν
7 καὶ μολύβδῳ δεδεμένοι. τὸ δὲ ὕψος ἥμισυ μάλιστα ἐτελέσθη
8 οὗ διενοεῖτο. ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ πάχει ἀφι-
στάναι τὰς τῶν πολεμίων ἐπιβουλὰς, ἀνθρώπων τε ἐνόμιζεν
ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' 5
9 ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. ταῖς γὰρ ναυσὶ μάλιστα
προσέκειτο, ἰδὼν, ὡς ἐμοὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν
κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὖσαν·
τόν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ
πολλάκις τοῖς Ἀθηναίοις παρῄνει, ἢν ἄρα ποτὲ κατὰ γῆν 10
βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας
10 ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ
τἄλλα κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XCIV. Παυσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαίμονος
στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ 15
Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ
2 καὶ τῶν ἄλλων ξυμμάχων πλῆθος. καὶ ἐστράτευσαν ἐς
Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς

1. ἐντομῇ Poppo. Goell. 2. μολίβδῳ B.C.E.G.H.I.K.L.O.d.e.g.h.i. 3. ἠβούλετο b. 4. ἐπιβουλὰς A.B.C.E.F.G.H.I.N.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo ἐπιβολάς. 10. γῆν om. e. τὴν γῆν b. 11. καταβάντες C.H. I.K.i. ἐς om. V. ἀπάτας g. 12. ἀνθίστανται I. 13. τἆλλα Bekk.

"dides; that is to say, not filled up in "the middle with rubble, in the usual "manner of the Greeks, but constructed "throughout the whole thickness of "squared stones, cramped together with "metal." Leake's Topography of Athens, p. 343. This then decides the meaning of ἐγγώνιοι, which itself might signify polygonal stones, as well as quadrangular stones or parallelograms. And it appears by the engravings given in sir W. Gell's Argolis of the eastern wall of Tiryns and the south wall of the citadel of Mycenæ, that although both of these are built of stones of irregular forms, yet the stones of the latter only are properly polygonal, being cut so as to fit into each other; while in the wall of Tiryns the masses of stone are quite shapeless, and the interstices between them are filled up with small stones, as in the common walls of the north of England. The stones of the walls at Mycenæ then were ἐν τομῇ ἐγγώνιοι, "cut into an angular form," (literally "made angular in cutting;" comp. II. 76, 4. ἀπὸ τῆς τομῆς, "from the point "where the stones had been cut,") and so also are the stones of the walls of Cossa or Cosa in Etruria. (See Micali, Tavole, Tav. X.) But those of the Piræus were not only angular, but squared, like the later Greek and Roman style; or like the walls of some of the Etruscan towns, e. g. of Fæsulæ and Volaterra.

7. προσέκειτο] Suidas, προσέκειτο, προσεῖχε. Θουκυδ. α'. Duk.

IONIA. A. C. 478. Olymp. 75. 3.

Βυζάντιον Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. ἤδη δὲ βιαίου ὄντος αὐτοῦ οἵ τε ἄλλοι Ἕλληνες ἤχθοντο, καὶ οὐχ ἥκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· 5 φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἠξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγ-

Owing to the unpopularity of Pausanias, the Asiatic Greeks and islanders, and the Greeks of the cities on the Thracian coast,

2. ἤδη om. P. δὲ] om. g. om. et Stephanus, novam periodum orsus ab illis ἐν τῇδε. Sic etiam Goeller. καὶ ante βιαίου omisi cum A.B.C.E.F.G.H.K.L. N.O.P.Q.c.d.e.f.h. om. Bekk. Haack. Popp. Goell. 5. τοὺς ἄλλους ἀθηναίους B.g.h 6. γίγνεσθαι vel γίνεσθαι C.I.K.L.O.P.Q.d.e.i.

1. ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ] Stephens and Göller connect the words ἐν τῇδε τῇ ἡγεμονίᾳ with the following chapter, omitting the conjunction δὲ after ἤδη. But I believe that Thucydides wished to express that Byzantium was taken during the term of Pausanias' command, although it was not till late in the year that the siege was begun, as the expedition to Cyprus had preceded it. After it was taken, Pausanias released the prisoners whom he had captured in it, and made his first proposal to Xerxes to betray the independence of Greece. The letter was taken to Susa, and an answer sent back to Pausanias while he was still in Byzantium ; and after the arrival of this answer, his arrogance became so intolerable, that the Asiatic Greeks put themselves under the protection of Athens, and Pausanias was recalled by his government to give an account of his conduct. This apparently must have happened in the beginning of the year 477 ; and as Dorcis, whom the Spartans sent out to supersede Pausanias about the commencement of the season for military operations, could not prevail on the Asiatic Greeks to acknowledge him as their commander, the Athenian empire may fairly be said to have commenced in the year 477, which is the date fixed by Mr. Fynes Clinton in his Fasti Hellenici. Diodorus says that Pausanias was sent out as ναύαρχος; (book XI. 44.) and the command of the ναύαρχος at this period seems to have lasted ordinarily about two years ; (see note on II. 80, 2.) so that Pausanias was recalled before the natural expiration of his office, and had he fully cleared himself of the charges brought against him, he would have gone out again to resume it ; which is intimated by the expression of Thucydides, c. 95, 6. ἐκεῖνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα ; a needless thing to observe, if the period of his command had already expired ; for the ναύαρχος could not be reappointed. (Xenoph. Hellenic. II. 1, 7.) I am inclined therefore to place the building of the walls of Athens and of Piræus, and also the command of Pausanias, the conquest of Cyprus, and the capture of Byzantium, in the year immediately following the battles of Platæa and Mycale, that is, A. C. 478.

6. κατὰ τὸ ξυγγενὲς] When the Ionians at the return of the Heraclidæ were driven out of Peloponnesus by the Achaians, (after the Achaians themselves had been dispossessed of Argolis and Laconia by the Dorians and Heraclidæ,) they sought an asylum at Athens, as the Athenians were themselves supposed to be of Ionian descent, and had formerly been called Ionians, and their country Ionia. Accordingly the exiled Ionians were admitted to reside at Athens as σύνοικοι, or fellow-inhabitants; that is to say, they were not citizens, nor could they possess land in the country, but enjoyed the protection of the laws, and maintained themselves by trade or by mechanical occupations. Some years afterwards the greater part of them migrated to Asia Minor, under the auspices however of a certain number of Athenian citizens, who were the leaders, ἡγεμόνες, of the colony, and who carried the sacred fire for the new

IONIA. A. C. 477. Olymp. 75. 4.

withdraw from the Lacedæmonians, and choose the Athenians as the chiefs of their confederacy.

γενὲς καὶ Παυσανίᾳ μὴ ἐπιτρέπειν ἤν που
2 βιάζηται. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς
λόγους, καὶ προσεῖχον τὴν γνώμην ὡς οὐ
περιοψόμενοι τἆλλά τε καταστησόμενοι ᾗ φαί-
3 νοιτο ἄριστα αὐτοῖς. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμ- 5
ποντο Παυσανίαν ἀνακρινοῦντες ὧν πέρι ἐπυνθάνοντο· καὶ
γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν
ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἢ
4 στρατηγία. ξυνέβη τε αὐτῷ καλεῖσθαί τε ἅμα καὶ τοὺς ξυμ-
μάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν 10
5 τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. ἐλθὼν δὲ ἐς Λακεδαί-
μονα τῶν μὲν ἰδίᾳ πρός τινα ἀδικημάτων εὐθύνθη, τὰ δὲ
μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ
6 ἥκιστα Μηδισμὸς καὶ ἐδόκει σαφέστατον εἶναι. καὶ ἐκεῖνον
μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς 15
μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν
7 οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ αἰσθόμενοι ἀπῆλθον, καὶ
ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβού-

2. τε om. V. 3. τῇ γνώμῃ C.I.K.L.O.P.e. 4. καταστησάμενοι B.C.E.F.H.I.b.c.g. 7. αὐτοῦ πολλὴ κατηγορεῖτο V. 8. ἡ E. 10. ἄχθει L.O.Q. 16. ἀφίεσαν H.L.O. 17. τὴν] om. C.G.K.d.e.i. ἐπῆλθον e. 18. ἔπεμψαν G.K.L.O.Q.

settlement from the fire in the prytaneum of Athens, by which Athens became entitled to the appellation of mother state, μητρόπολις, to the Ionian colonies; and the Ionians therefore, according to the law of Greece, were accounted kinsmen, ξυγγενεῖς, of the Athenians. See Herodot. I. 146, 4. 147, 2. Thucyd. I. 2, 6. Pausan. VII. 1. 2.

7. ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ] "Much criminality was imputed to "him." Thus κατειπεῖν τί τινος, "To "say any thing of another; to make "him the subject of some assertion or "statement." Καταγινώσκειν τί τινος, "To think or impute in our judgment "any thing to another." Compare III. 45, 1. In this sense also καταφρονεῖν is sometimes used, as VIII. 8, 3. καταψηφίζειν, as II. 53, 5. καταδικάζειν, V. 49, 2. and in Herodotus, VII. 146, 2. κατακρίνειν with a dative case following. To these are opposed verbs compounded with ἀπὸ, which deny, and in a manner remove the thing spoken of from the subject, and make a separation between them. So ἀπομνύναι, Herodot. II. 179, 2. ἀπολογέω, ἀποδικάζειν, Antiphon, de Choreuta, p. 791. Reiske. ἀποκρίνεσθαι, Antiphon, ibid. p. 773. From usage however, κατηγορεῖν and other similar verbs are generally taken in a bad sense, so as to signify, "to "speak against," i. e. to accuse; "to "decide against," i. e. to condemn; "to think down upon," if I may so translate καταφρονεῖν, i. e. to despise.

μενοι μὴ σφίσιν οἱ ἐξιόντες χείρους γίγνωνται, ὅπερ καὶ ἐν τῷ Παυσανίᾳ ἐνεῖδον, ἀπαλλαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους. XCVI. παρα-5 λαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ τῷ τρόπῳ ἑκόντων τῶν ξυμμάχων διὰ τὸ Παυσανίου μῖσος, ἔταξαν ἅς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον καὶ ἃς ναῦς· πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον δῃοῦντας 10 τὴν βασιλέως χώραν. 2 καὶ ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις κατέστη ἀρχὴ, οἳ ἐδέχοντο τὸν φόρον· οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. 3 ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἑξήκοντα. 4 ταμιεῖόν τε

BEGINNING OF THE ATHENIAN EMPIRE. A.C. 477. Olymp. 75. 4.

1. οἱ] om. K.i. ὥσπερ O. ἐν] om. A. 2. εἶδον N.V. 6. ἑκόντων τῶν ξ.] om. L.P.Q. 9. ἀμύνασθαι A.B.E.F.N.O.V.d.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo ἀμύνεσθαι. 10. τὴν τοῦ βασιλέως C.I.e. ἑλληνοταμία E. 13. καὶ ταμιεῖον g. ταμεῖον K.b. δὲ K.

6. ἑκόντων τῶν ξυμμ.] Herodotus VII. 144, 5. ἅμα Ἑλλήνων τοῖσι βουλομένοισι. WASS. Habet etiam Suidas in Ἑλληνοταμίαι. DUK.

10. ἑλληνοταμίαι] Vid. Suidam, Schol. et Thucyd. perperam exscribentem in Ἑλληνοταμίαι, et Harpocr. ead. voc. Confer Plutarch. Aristide 333. πεντακοσίων καὶ ἑξήκοντα male Diodor. Vid. Nepotem in Aristide. WASS. De Ἑλληνοταμίαις habet etiam Andocides Orat. III. in fin. et Pollux VIII. 114. ubi vid. Jungerman. Suidas in Ἑλληνοταμίαι hunc locum Thucydidis descripsit a παραλαβόντες usque ad ἀρχὴ, omissis tantum verbis τούτῳ τῷ τρόπῳ· sed perperam apud eum est, κατέστη τοῖς Ἀθηναίοις πρώτη ἀρχή. Ceterum, quia φόρου nomen grave et odiosum erat Græcis, pro eo deinde cœpit dici σύνταξις. Harpocrat. in σύνταξις, et Spanhem. ad Julian. Orat. I. p. 166. DUK. For an account of these officers the reader may consult Boeckh's Public Economy of Athens, b. ii. 7. p. 188. of the original, or p. 236. of the English translation. They were not reappointed after the restoration of the democracy by Thrasybulus.

13. ταμιεῖον] ταμεῖον quidem non raro pro ærario publico legitur in prosæ Scriptoribus, ut Plutarch. Quæst. Rom. 41. et 42. Dion. Lib. LV. p. 565. Herodian. I. 6. et VII. 4. Sed hæc et alia hujusmodi loca suspecta esse possunt propter varietatem scripturæ in quibusdam. Ita, quod in Dion. Halic. p. 551. in Vulgatis est ταμείου, MS. Vat. habet ταμιείου. Et in Excerptis ejusd. p. 747. Pacii Codex ταμιεῖον pro ταμεῖον. In Plut. quoque quod l. d. est ταμεῖον, rursum in Publicolæ vita in Stephani Ed. et his, quæ post eam prodierunt, est ταμιεῖον. Ταμεῖον pro *cella penuaria* est in Theophr. Char. C. IV. et Menandro ap. Harpocr. v. Κτησίου Διὸς, qui locus fortassis non eget emendatione. Nam ibi sermo est de cella promtuaria. Et sic Gloss. Ταμεῖον, τὸ ἰδιωτικὸν, *cellarium*, *cella*, et, Ταμιεῖον, τὸ δημόσιον, *Fiscus*, *ærarium*. Diodor. Sic. XI. 266. de hoc communi ærario Græcorum et conventibus in Delo, Εὐθὺς οὖν ὁ μὲν Ἀριστείδης συνεβούλευσε

Δῆλος ἦν αὐτοῖς, καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο.

This part of Grecian history having been neglected or inaccurately written, Thucydides had an additional reason for giving a sketch of it, besides its relation to his own immediate subject, as shewing how the power of Athens became so great as to drive the Lacedæmonians into a war.

XCVII. ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων τοσάδε ἐπῆλθον πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πο- 5 λέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρός τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησίων τοὺς ἀεὶ προστυγχάνοντας ἐν ἑκάστῳ. 2 ἔγραψα δὲ αὐτὰ καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποιησάμην 10 διὰ τόδε, ὅτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἢ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικά· τούτων δὲ ὅσπερ καὶ ἥψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις 3 οὐκ ἀκριβῶς ἐπεμνήσθη. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν 15 ἔχει τῆς τῶν Ἀθηναίων, ἐν οἵῳ τρόπῳ κατέστη.

XCVIII. Πρῶτον μὲν Ἠϊόνα τὴν ἐπὶ Στρυμόνι Μήδων ἐχόντων πολιορκίᾳ εἷλον καὶ ἠνδραπόδισαν, Κίμωνος τοῦ 2 Μιλτιάδου στρατηγοῦντος. ἔπειτα Σκῦρον τὴν ἐν τῷ Αἰγαίῳ νῆσον, ἣν ᾤκουν Δόλοπες, 20

A. C. 476. Olymp. 76. The Athenians were at

1. δῆλον I. καὶ αἱ ξ.] A.B.E.F.H.L.N.O.V. qui mox σύνοδοι. c.f.g.h. Haack. Poppo. Goell. Bekk. καὶ οἱ ξ. Q. C.G. et vulgo omittunt articulum. 5. διαχειρήσει A.B.I.N.O.V.f.g.h.i. τοῦ] om. Q. 10. ἐσβολὴν K. 11. ἐκλειπὲς E. το χωρίον τοῦτο ἦν Dionys. p. 836. τοῦτο τὸ χωρίον K. τοῦτο ἦν χωρίον I. ἦν τοῦτο V. 12. ξυνετέθησαν B.e.g.h. 13. ὥσπερ L. ὧνπερ Dionys. 17. στρύμμονι Q.g.h.i. 19. σκύρον B. vulgo σκῦρον.

τοῖς συμμάχοις ἅπασι, κοινὴν ἄγουσι σύνοδον ἀποδεῖξαι τὴν Δῆλον κοινὴν ταμιεῖον. Videndum etiam, an huc pertineant verba Etymol. M. Σύνοδος, ἡ ἐκ πολλῶν συναγωγὴ ἐπί τινι· ὡς Θουκυδίδης, ἀεὶ σύνοδοι ἐπὶ τὸ ἱερὸν ἠγέροντο. DUK.

11. τὸ χωρίον] Compare the later technical sense of the word τόπος in Aristotle and others. So the Romans use "locus," and "campus." The few fragments which have been preserved to us, chiefly by Harpocration, from the Attic History, ἡ Ἀτθίς, of Hellanicus, may be found in Sturz's Collection of his Remains, Leipzig, 1826.

17. Ἠϊόνα τὴν ἐπὶ Στρυμόνι] This was the place which was so desperately defended by Boges. See Herodot. VII. 107. It is called "Eïon on the Strymon," to distinguish it from "Eïon by Thrace," a Mendæan colony, which is mentioned IV. 7.

NAXOS, &c. A. C. 466. Olymp. 78. 3.

first moderate and popular, but soon became arbitrary and oppressive to their allies, and drove them to revolt

a A. C. 466. Olymp. 78. 3.

ἠνδραπόδισαν καὶ ᾤκισαν αὐτοί. πρὸς δὲ 3 Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν. [a]Ναξίοις δὲ ἀποστᾶσι μετὰ ταῦτα 4
5 ἐπολέμησαν καὶ πολιορκίᾳ παρεστήσαντο, πρώτη τε αὕτη πόλις ξυμμαχὶς παρὰ τὸ καθεστηκὸς ἐδουλώθη, ἔπειτα δὲ καὶ τῶν ἄλλων ὡς ἑκάστη ξυνέβη.

Or, by allowing them to compound for their personal service in war by a payment in money, were enabled to maintain their navy, and thus keep the allies in subjection at the expense of the allies themselves.

XCIX. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν
10 ἔκδειαι, καὶ λειποστράτιον εἴ τῳ ἐγένετο· οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον καὶ λυπηροὶ ἦσαν, οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας. ἦσαν δέ 2 πως καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν

1. ἠνδραποδίσαντο G. ᾤκησαν F.H.Q. post δὲ omisi καὶ cum A.B.C.E. F.G.H.K.L.N.O.V.b.c.d.e.f.g.h.i om. Haack. Poppo. Goell. Bekk. 2. καρυστίοις Q. 6. καθεστηκὸς] εἰκὸς e. 7. δὲ] δὴ O. ὡς] ὧν O. ἑκάστῃ E.F. 10. ἔνδειαι K.L.O.d.i. τῳ] τι L.O.P.Q. 13. προσαγαγόντες A.B.F.G.H.K. c.d.f.g.h.i. Haack. 14. ἐν] om. L.O.P.

1. ᾤκισαν] Non dubito, quin ᾤκησαν, non ᾤκισαν scribendum sit. STEPH. Nihil mutandum videtur. Diodor. Sicul. XI. 272. Σκύρον δὲ, Πελασγῶν ἐνοικούντων καὶ Δολόπων, ἐξεπολιόρκησε· καὶ κτίστην Ἀθηναῖον καταστήσας, κατεκληρούχησε τὴν χώραν. Corn. Nep. Cim. II. *Scyrum — vacuefecit; sessores veteres urbe insulaque ejecit:* agros civibus divisit. Hoc est, quod Thucydides dicit, Σκύρον ᾤκισαν Athenienses, duce Cimone. DUK.

10. ἔκδειαι] Altera interpretatio Scholiastæ, ἀπολείψεις, ἀτέλειαι huic loco convenit. Ἔνδεια, *inopia, penuria*, hic locum non habet. Ἔκδεια autem est, quum quis non totum solvit, quam reliquationem vocant. Vid. Suid. in ἔκδεια, Vales. ad Harpocrat. h. v. et Salmas. de Mod. Usur. p. 713. Cur Steph. et Port. verterint *ejurationes tributorum et navium*, non intelligo. Valla sequutus est alteram scripturam: nam vertit *tributorum penuria naviumque.* De λειποστρατίῳ Poll. VIII. 40. Herodoto V. 27, 3. est λειποστρατία. Vid. Thom. Mag. in λειποτάξιον. DUK. Compare Demosth. against Zenothemis, p. 890. Reiske. Τὴν γεγονυῖαν ἔκδειαν οὐκ ἀποδώσειν, "Not to make good the previous deficiency or falling short in his payments."

11. ἔπρασσον] "They exacted;" "dealt," in a sort of technical sense of the word. See VIII. 5, 3, 5. Herodot. I. 106, 1. III. 58, 4.

12. οὐκ εἰωθόσιν—τὰς ἀνάγκας] Compare the account of the indolence and effeminacy of the Ionians given by Herodotus, VI. 12. Τὰς ἀνάγκας: this term appears to have signified peculiarly "torture used to extort confession." Compare Herodotus, I. 116, 6, 7. and III. 130, 2. where he expresses the same thing by the words μάστιγάς τε καὶ κέντρα. From thence it was used generally to denote any kind of compulsion.

ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου ῥᾴδιόν
3 τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους. ὧν αὐτοὶ
αἴτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκνησιν ταύτην
τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὦσι,
χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα 5
φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ηὔξετο τὸ ναυτικὸν ἀπὸ τῆς
δαπάνης ἣν ἐκεῖνοι ξυμφέροιεν, αὐτοὶ δὲ ὁπότε ἀποσταῖεν,
ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο.

C. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ
ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν 10
ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ
ἡμέρᾳ ἀμφότερα Ἀθηναῖοι Κίμωνος τοῦ Μιλ-
τιάδου στρατηγοῦντος, καὶ εἷλον τριήρεις
Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς
διακοσίας. 2 χρόνῳ τε ὕστερον ξυνέβη Θασίους 15
αὐτῶν ἀποστῆναι, διενεχθέντας περὶ τῶν ἐν τῇ

A.C. 466. Olymp. 78. 3. Various exploits of the Athenian confederacy. Battles of the Eurymedon. A.C. 465. Olymp. 78. 4. Revolt of Thasus. Attempt to colonise Amphipolis.

2. δὲ ἦν αὐτοῖς προσάγεσθαι c. 3. οἱ] om. B. ταύτην] om. g. 4. ἄποικοι E. ἀπ' οἴκου Poppo. Goell. 5. τὸ] om. b. 8. ἄπειροι A.B.C.E.F.H.V.c.f.g.h. Poppo. Goell. Bekk. G. et ceteri ἄποροι. 9. ἐπ'] ὑπ' Q. 10. καὶ ναυμαχία] om. e. 14. ἐς τὰς διακοσίας] A.B.C.V.g.h. E.F.G. et vulgo omittunt articulum. om. Goell. in ed. 2. uncis inclusit Poppo, qui in ed. minore om. 15. τε A.B. E.F.H.N.V.f.g. Poppo. Bekk. C.G. et ceteri δέ. θασσίους g. 16. τῶν ἐν] om. P. ἐν τῇ] om. C.I.K.d.e.i. et pr. G.

9. ἐγένετο—διακοσίας] Dion. Halic. p. 142. WASS.

ἐπ' Εὐρυμέδοντι ποταμῷ] "The river "Eurymedon (at its mouth) is 420 feet "wide, and from 12 to 15 feet deep "inside the curved bar which extends "across its mouth. On this bar the "conflict of the stream, with the swell "rolled in from the sea, generally pro- "duces a violent surf; and it is so "shallow, as to be impassable to boats "that draw more than one foot of water. "* * * Broad swampy plains extend "for some miles behind the belt of "sand-hills which skirt the shore, "groups of low hills succeed, and the "mountains lie far inland. These plains "are evidently alluvial, and very low; "and though covered with coarse grass, "and supporting numerous herds of "cattle, have every mark of being over- "flowed in winter." *Beaufort's Caramania*, p. 135, 137. Such being the nature of the surrounding country, it is easy to conceive that the courses of the rivers must have undergone great alterations, and that a bar may have now accumulated where formerly the light vessels of the ancients could enter without difficulty.

14. τὰς πάσας ἐς τὰς διακοσίας] "Amounting in all to two hundred;" that is, that the whole number of ships taken and destroyed was two hundred, not that the whole fleet consisted of no more. Compare VIII. 21. and Viger, c. III. sect. 10. not. 87. and Hermann. ad Viger. not. 94. Whether the article should be kept or omitted before διακοσίας seems hard to say. But ἐς does

THASOS. A. C. 465. Olymp. 78. 4.

ἀντιπέρας Θρᾴκῃ ἐμπορίων καὶ τοῦ μετάλλου ἃ ἐνέμοντο. καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ 3 ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν· ἐπὶ δὲ Στρυμόνα πέμψαντες μυρίους οἰκήτορας αὑτῶν καὶ τῶν ξυμμάχων ὑπὸ 5 τοὺς αὐτοὺς χρόνους, ὡς οἰκιοῦντες τὰς τότε καλουμένας Ἐννέα ὁδοὺς νῦν δὲ Ἀμφίπολιν, τῶν μὲν Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν ἃς εἶχον Ἠδωνοὶ, προελθόντες δὲ τῆς Θρᾴκης ἐς μεσόγειαν διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἠδωνικῇ ὑπὸ τῶν Θρᾳκῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα 10 ὁδοὶ κτιζόμενον. CI. Θάσιοι δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι Λακεδαιμονίους ἐπεκαλοῦντο καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν Ἀττικήν. οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν 2 Ἀθηναίων καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ

The Thasians solicit aid from Lacedæmon; but the Lacedæmonians are prevented from sending it by the great earthquake of

1. ἀντιπέραν I. θράκης I.d.i. 2. θάσου P.Q.g. θᾶσον A. Dionysius Periegeta 523. ὠγυγίη τε θάσος Δημήτερος ἀκτή. 3. στρυμμόνα G.L.g.h.i. 4. ὑπὸ τοὺς αὐτοὺς χρόνους] om. f. 5. οἰκιοῦντες A.B.C.E.G.H.K.L.O.Q.g. Poppo. Goeller. Bekk. F. et ceteri οἰκειοῦντες. 7. ἠδωνοὶ et mox ἠδωνικῆι F. προελθόντας d.h.i. προσελθόντες L.O.P. 8. διέφθειραν C. δραβίσκῳ C.f. δραμήσκῳ B. δραμίσκῳ g.h. ἰδωνικῇ L. 10. μάχῃ C.G.K.L.O.P.Q.d.e.i. 12. ἐπαμῦναι A.C.E.F.L. Poppo. Goell. Bekk. ἐπαμύναι B.H.K.c.g.h.i. pr. G. et vulgo ἐπαμύνειν. 14. ἔμελλον] ἐκέλευον e.

not seem to me to be equivalent to "circiter," as Blume quoted by Göller appears to understand it; but rather to signify "as many as," "to the number "of." And the number of ships taken and destroyed in a battle may be ascertained with tolerable accuracy. I have followed Bekker therefore in retaining the article.

1. καὶ τοῦ μετάλλου] See Herodot. VI. 46, 2, 3. 47, 1, 2.

8. ἐν Δραβήσκῳ] This perhaps, like Doriscus, is the name both of a plain and a fortress or strong-hold of the natives in the plain. So the names of the dales and glens in the north of England and in Scotland apply equally to the whole valley and to the village or collection of houses which surround the church, and form the principal habitation in it. Drabescus is near the Strymon, and from thence eastward the plain extends with a gradual ascent as far as Philippi, which place stood on a line of high country, forming what might be called the extreme boundary of the valley of the Strymon. See Appian, Civil Wars, IV. 105.

ὑπὸ τῶν Θρᾳκῶν ξυμπάντων] Poppo needlessly proposes to read ξύμπαντες. It was natural that all the Thracian tribes of that part of Thrace should combine to destroy a colony attempting to settle itself in such an advantageous situation as Amphipolis; especially as this was the second attempt made by the Greeks to establish themselves in this spot, and the former attempt, under Aristagoras of Miletus, had been already defeated by the efforts of the natives. Herodot. V. 126, 2.

Sparta, and the revolt of the Helots. A. C. 464. Olymp. 79.

τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἵλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριᾶταί τε καὶ

3 Thasus surrenders. A. C. 463. Olymp. 79. 2.

Αἰθαιῆς ἐς Ἰθώμην ἀπέστησαν. πλεῖστοι δὲ τῶν Εἱλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ᾗ καὶ Μεσσήνιοι ἐκλή- 5 4 θησαν οἱ παντες. πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος καθειστήκει Λακεδαιμονίοις, Θάσιοι δὲ τρίτῳ ἔτει πολιορκού-

1. εἵλωτες et mox εἱλώτων F. 2. παροίκων C.E.I.K.L.O.P.Q.c.d.e.i. 3. ἐθεεῖς I. αἰθυεεῖς A.B.V. αἰθιεῖς K. αἰθαιεῖς Tusanus. Αἰθαιῆς Poppo. Goell. Vulgo, et Bekk. Αἰθεεῖς. ἐς] ἐπ' G.K.L.O.Q.d.e. δὲ καὶ τῶν K. 4. μεσηνίων F.H.K.L.N.O.d.e.g. Sic μεσήνιοι II. 9, 5. H.L.O.g. II. 25, 5. B.L.O.Q. g. VII. 57, 8. D. μεσηνίων H.K.L.O.d.i. II. 102, 1. C.L.O.P.Q.e. III. 75, 1. L.O.d.e. III. 88, 5. L.O.P.d.e. μεσηνίους III. 81, 2. E.K.L.O.P.d. μεσήνην III. 90, 4. K.L.O.Q.d.e. VI. 50, 1. et 74, 1. vulgata. 5. δουλωθέντων τότε G.L.O. P.Q. τότε om. b. ᾗ] οἱ K.i. 6. οὖν] om. A.B.E.F.H.V.g.h. et pr. G.

1. *οἱ Εἵλωτες αὐτοῖς ἀπέστησαν*] "They experienced a revolt of the "Helots." Compare I. 6, 3. II. 101, 5. III. 98, 1. and Duker's notes on VII. 19, 5. 39.

2. *τῶν περιοίκων*] The *περίοικοι* of Laconia were to the Dorian conquerors, or Spartans, exactly what the Saxons were to the Normans in the reign of William the Conqueror; and what they might have long continued to be, had not the domestic quarrels for the duchy of Normandy, and the wars with France, obliged the Conqueror's immediate successors to conciliate their English subjects. The *περίοικοι* were the old Achaian inhabitants of Laconia, who, after the Dorian conquest, submitted to the invaders on certain conditions, by which they retained their private rights of citizenship, and also the right of voting in the public assembly. These rights however were forfeited after an unsuccessful attempt to shake off the Dorian yoke, and from henceforward they were treated as subjects rather than citizens, being eligible indeed to military commands, but with no voice in the public assembly, and of course being disqualified for the offices of ephor, or of elder, or senator. They remained in this dependent condition down to the time of Augustus Cæsar, who, on their making an appeal to his interference, gave them the full enjoyment of civil rights, and deprived the Spartans of their exclusive ascendency. The reader may find this and other information on the subject of the *περίοικοι* in Herodotus, VI. 58, 4, 5. IX. 11, 5. (with Valckenaer's note,) 28. 29. Thucydides, III. 16, 2. IV. 8, 1. 53, 2. VIII. 6, 4. 22, 1. Xenophon, Hellenics, III. 3, 6. Strabo, VIII. 5, 4. Pausanias, III. 21. Müller, Dorians, II. p. 21, &c. 191. The name *περίοικοι*, like *σύνοικοι* and *μέτοικοι*, denoted a body of people locally connected with the state, but not being citizens of it, or at least not enjoying the complete rights of citizenship. See Appendix II.

3. *Αἰθαιῆς*] *Αἰθεεῖς.* Non ita gentile ab *Αἰθαία* secundum Stephanum Byzant. formari debet, neque ita apud Thucydidem legisse videtur. Quis autem veram servaverit lectionem tute ipse judicabis. HUDS. Situm hujus populi ignorat Cellar. p. 767. urbs *Αἰθαία* Stephano, qui Philochorum exscribit. Apud eum *Αἰθαία*, et inde gentile *Αἰθαιεύς*. Suidas *Ἄϊθες, ἐθνικόν.* Antiqui omnes, quam Græci quam Latini, hac in re plane silent. De secessione vid. Pausan. Mess. IX. Gr. mox *δὲ καὶ τῶν* Εἱλ. sed præcedit. WASS.

5. *τότε δουλωθέντων*] "*Illo tempore*, h. e. *insigni*, *noto omnibus*, ut docet Wolf. ad Demosth. Leptin. p. 264. Ed. pr. GÖLLER. See also the notes on IV. 46, 1. and VIII. 62, 3.

μενοι ὡμολόγησαν Ἀθηναίοις τεῖχός τε καθελόντες καὶ ναῦς παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξάμενοι καὶ τὸ λοιπὸν φέρειν, τήν τε ἤπειρον καὶ τὸ μέταλλον ἀφέντες. CII. Λακεδαιμόνιοι δὲ, ὡς αὐτοῖς πρὸς τοὺς ἐν 5 Ἰθώμῃ ἐμηκύνετο ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ' ἦλθον Κίμωνος στρατηγοῦντος πλήθει οὐκ ὀλίγῳ. 2 μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς δὲ 10 πολιορκίας μακρᾶς καθεστηκυίας τούτου ἐνδεᾶ ἐφαίνετο· βίᾳ γὰρ ἂν εἷλον τὸ χωρίον. 3 καὶ διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φανερὰ ἐγένετο. 4 οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βίᾳ οὐχ ἡλίσκετο, 15 δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιίαν, καὶ ἀλλοφύλους ἅμα ἡγησάμενοι, μή τι, ἢν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. 5 οἱ δ' Ἀθηναῖοι ἔγνωσαν 20 οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλά τινος ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι καὶ οὐκ ἀξιώ-

A. C. 461. Olymp. 79. 4. The Lacedæmonians apply for aid against the Helots to the Athenians; then becoming jealous of them, they send them home again. A great irritation against Lacedæmon is excited by this conduct amongst the Athenians.

1. τε] om. i. 2. παραδοῦναι L.P. 5. ὁ πόλεμος] om. f. 8. ἐκαλέσαντο K. 9. τοῖς] τῆς I.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Poppo. 11. εἴχοντο χωρεῖαν f. 14. τὸ χωρίον] om. d.i. 15. δήσαντες h. δεισάντων g. 16. παραμένωσιν P. 17. νεωτεροποιήσωσι C.G. 18. μὲν οὖν ὑποψίαν d.i. οὐ] μὴ d.i. 19. οἱ] οὐ C. ἔγνωσαν] om. A.B.F.g.h. 21. οὐκ] om. G.K.

9. τειχομαχεῖν ἐδ. δ.] Compare Herodot. IX. 70, 2—4.

10. τούτου ἐνδεᾶ ἐφαίνετο] Τούτου, τοῦ τειχομαχεῖν, τῆς τέχνης, δηλονότι. Scholiast. "This quality of skill seemed to "be deficient; for else they would have "taken the place by assault." The plural ἐνδεᾶ, "*Things* seemed to be de-"ficient in skill," resembles the use of the plural, II. 98, 2. ἐπειδὴ αὐτῷ ἑτοῖμα ἦν. See other instances there quoted. The reading τῆς δὲ πολιορκίας is preferred by Haack and Poppo, because the article seems to be required; while on the other hand τοῖς δὲ, referring to the Lacedæmonians, is naturally inserted to denote the change of the subject, the last words of the preceding clause having related to the Athenians. And the omission of the article here seems to confirm, and be confirmed by, the similar omission of it, I. 10, 2. οὔτε ξυνοικισθείσης πόλεως.

20. ἐπὶ τῷ βελτίονι λόγῳ] "Upon "the more creditable reason that was "assigned."

σαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς αὐτοὺς, Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὅρκοι καὶ ξυμμαχία κατέστη. CIII. οἱ δ' ἐν Ἰθώμῃ δεκάτῳ 5 ἔτει, ὡς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἢν δέ τις ἁλίσκηται, τοῦ λαβόντος εἶναι δοῦλον. 2 ἦν δέ τι καὶ χρηστήριον 10 τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν ἱκέτην τοῦ Διὸς τοῦ Ἰθωμήτα ἀφιέναι. 3 ἐξῆλθον δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξάμενοι κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων ἐς Ναύπακτον κατῴκισαν, ἣν ἔτυχον ᾑρηκότες νεωστὶ Λοκρῶν τῶν Ὀζολῶν 15 4 ἐχόντων. προσεχώρησαν δὲ καὶ Μεγαρῆς Ἀθηναίοις ἐς ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι περὶ γῆς ὅρων πολέμῳ κατεῖχον· καὶ ἔσχον Ἀθηναῖοι Μέγαρα καὶ Πηγὰς, καὶ τὰ μακρὰ τείχη ᾠκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ τῆς πόλεως ἐς Νίσαιαν, καὶ ἐφρούρουν αὐτοί. 20 5 καὶ Κορινθίοις μὲν οὐχ ἥκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος ἤρξατο πρῶτον ἐς Ἀθηναίους γενέσθαι.

A. C. 455. Olymp. 81. 2. End of the Helot war. The vanquished Helots are settled by the Athenians at Naupactus. Megara revolts to Athens; and Nisæa and Pegæ are occupied by the Athenians.

2. ἐπὶ] ἐν N.V. ἐπὶ τῷ μήδῳ γενομένην G. Μήδῳ] δημῳ e. 5. ὅρκοι] om. b. καὶ] om. g. 7. τε] om. C.G.d. 8. μηκέτι G.K.L.O.P.Q.i. 9. αὐτῆς] οὗτοι K. αὐτῇ pr. G. 12. τοῦ Διὸς] om. G.K. ἰθωμήτου O.V. 13. οἱ ἀθηναῖοι C. 14. τὸ] τῶν K.d.g. 15. εἰρηκότες B. 17. αὐτοῖς c.f. 18. εἶχαν C.

7. ἐφ' ᾧ τε ἐξίασιν] "On condition "of their emigrating." Compare ch. 113, 4. 126, 11. The fuller form occurs in Herodotus, III. 83, 3. ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι. and VII. 158, 5. ἐπὶ λόγῳ τοιῷδε,—ἐπ' ᾧ στρατηγὸς ἔσομαι. "They made peace on terms, "upon or according to which they were to emigrate from Peloponnesus." Sometimes the infinitive mood follows the expression ἐφ' ᾧτε, as in Plato, Apolog. p. 29. C. and other places quoted by Kühner, Gr. Gr. §. 828. Jelf, 867, 2.

21. τὸ σφοδρὸν μῖσος] "That violent "and notorious hatred which they bore "towards the Athenians." For the fact itself, compare chap. 42, 2.

EGYPT. A. C. 460. Olymp. 80.

CIV. Ἰνάρως δὲ ὁ Ψαμμητίχου, Λίβυς βασιλεὺς Λιβύων τῶν πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλέως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. οἱ δὲ (ἔτυχον γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν, πρὸς τὸ τρίτον μέρος ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν·

A. C. 460. Olymp. 80. Egypt revolts from the king of Persia. The Egyptians receive aid from Athens.

1. ἰνάρος L.O. ἴναρος F.H.Q. ψαμμιτίχου B.F.G.H.I.K.N.e.g. Poppo. Bekk. ψαμματίχου d. ψαμμυτίχου V. A.C.E. et vulgo ψαμμητίχου. Λίβυς βασιλεὺς] om. d. βασ. Λιβύων] λιβύων βασιλεὺς G. 2. αἰγύπτου e. μαρίας E.f. 3. Αἰγύπτου] om. C.g. ἀπ' αἰγύπτου c.f. 4. Ἀρτοξέρξου C.E.c. Bekk. Sed vid. Schweighæuser. var. lect. ad Herodot. VI. 43. Ἀρταξέρξου A.B. F.G. Poppo. et Goell. ed. 2. 6. γὰρ] om. L. 8. ἀπὸ τῆς θαλάσσης K. ἐπὶ θαλάσσης g.

1. Ἰνάρως, &c.] De defectione Ægyptiorum a Persarum rege vide Diodorum Siculum, l. 11. p. 279. Ed. Steph. HUDS. Ctesias cap. 32. Lydium vocat perperam. Vid. Herodot. III. 12, 6. 15, 3. VII. 7, 3. et Cl. Montefalconii Palæograph. II. 4. WASS.

4. Ἀρταξέρξου] For the spelling of the word, in which I think that Bekker is wrong, see also Bähr's note on Herodotus, VI. 98, 3. and Donaldson's new Cratylus, p. 195. The Hebrew version of the name is also in favour of the common spelling, Artaxerxes, rather than of Artoxerxes. See Gesenius in voce.

6. ἐς Κύπρον στρατευόμενοι] It is to these transactions that the well-known inscription in the museum at the Louvre refers; an inscription containing the names of the Athenian citizens who died in battle in the course of one year in Cyprus, in Egypt, in Phœnicia, amongst the Haliensians, at Ægina, and at Megara. According to Boeckh, Corpus Inscriptt. p. II. class. 3. inscript. 165, we are to understand not the natural but the civil year, that is, the third year of the 80th Olympiad, in which Bion was archon, extending from the summer solstice of the year B. C. 458, to the summer of the year 457. Yet the funeral ceremonies in honour of those who had fallen in the first year of the Peloponnesian war, were performed in the *winter;* that is, at the close of the natural year, but in the middle of the civil year. And it is very possible that the men stated in the inscription to have been killed at Megara, were not lost in the famous battles described by Thucydides, but in some earlier and unnoticed skirmishes; for ever since the occupation of Megara by the Athenians, it is likely that the Corinthians would be continually sending out plundering parties into the Megarid, which would naturally lead to engagements with the Athenians.

10. ὃ καλεῖται Λευκὸν τεῖχος] The white castle at Memphis was the head quarter of the Persian troops in Egypt; and from hence were sent the detachments which protected the southern and eastern frontiers, and whose respective stations were the island of Elephantine and Pelusium. In the time of Herodotus the whole Persian force in Egypt, including both the native Persians and the troops of the subject provinces, was computed at 120,000 men; but perhaps their numbers were increased after the revolt of Inaros. Compare Herodot. II. 30, 5. III. 91, 4.

ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες.

CV. Ἀθηναίοις δὲ ναυσὶν ἀποβᾶσιν ἐς Ἁλιᾶς πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχη ἐγένετο, καὶ ἐνίκων Κορίνθιοι. 2 καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κεκρυφαλείᾳ Πελοποννησίων ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. 3 πολέμου δὲ καταστάντος πρὸς Αἰγινήτας Ἀθηναίοις μετὰ ταῦτα ναυμαχία γίγνεται ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρῆσαν, καὶ ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἑβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους 4 τοῦ Στροίβου στρατηγοῦντος. ἔπειτα Πελοποννήσιοι ἀμύ-

Various hostilities between Athens and the Peloponnesians. Ægina is besieged by the Athenians; and the Corinthians, to effect a diversion in its favour, enter the territory of Megara:

2. αἰγυπτίων] ἀθηναίων F. οἱ] om. g. μὴ] om. G.L.O. 3. Ἁλιᾶς Poppo. et Goell. ed. 2. vulgo Ἁλιὰς. 5. καὶ] om. f. κεκρυφαλίᾳ K.L.O. P.Q.e. κρυφαλείᾳ d. 6. ναυσὶ] om. G. 8. αἰγινίτας e. qui ita solet. 9. μεγάλη] om. d. 12. λεοκράτους E.

3. ἐς Ἁλιᾶς] Such is the true form of this word which Poppo has restored, and which is fully confirmed by the inscription above alluded to, where it is written ΕΝΑΛΙΕΥΣΙΝ. It is the name of a people who seem to have occupied the coast of Argolis from Hermione round the Scyllæan promontory to the neighbourhood of Trœzen, and who probably lived only in scattered villages, so that they are spoken of as forming a tribe, not a city; like the Ætolian tribes, and those of ancient Gaul in the time of Cæsar, before the name of the people was transferred to the town or city to which they migrated from their several villages when society was in a more advanced state. The plural name of the people, Ἁλιέων, is also used by Xenophon, Hellenic. VI. 2, 3. and is joined by him to the names of towns, Trœzen, Epidaurus, Hermione, &c. as if even in his time they lived in villages with no common city. And as such Strabo also mentions them at a much later period: τὴν παραλίαν ἔχουσιν Ἁλιεῖς λεγόμενοι, θαλαττουργοί τινες ἄνδρες. VIII. 6, 12. Possibly the same people are spoken of by Herodotus, in a passage of remarkable obscurity, VII. 137, 3. ὃς εἷλε ἁλιέας τοὺς ἐκ Τίρυνθος, where the word should perhaps be written with a capital letter Ἁλιέας. They were probably the περίοικοι of the Dorian Argives; the remains of the old inhabitants who still occupied the extreme point of Argolis, and maintained themselves by fishing, and perhaps by piracy.

5. Κεκρυφαλείᾳ] Cum Ar. C. scribit Diodor. p. 282. a. κεκρυφαλίᾳ male. Κεκρυφάλιον est reticulum muliebre, unde ad retis et stomachi cavitatem transfertur. Vid. Aristot. Hist. An. II. [17, 9.] ult. Hesych. Schol. Nicandri p. 30. Aldin. Unus, opinor, Plinius hanc insulam agnoscit. Κεκρυφαλία etiam cum Diodoro Aristides I. 269. Wass. Præter Plinium H. N. 4, 12. princ. etiam Schol. ad h. l. Thucyd. et alii apud Stephanum insulam esse dixerunt. Locum Aristidis descripsit Photius in Biblioth. qui itidem habet Κεκρυφαλίᾳ. Adnotavit Harduin. ad Plin. Errorem Stephani in Historia observant ad eum Interpretes. Duk.

νειν βουλόμενοι Αἰγινήταις ἐς μὲν τὴν Αἴγιναν τριακοσίους ὁπλίτας πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ξυμμάχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν τοῖς Μεγαρεῦσιν ἔν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ· ἢν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς. 5 οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων οἵ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνοῦνται ἐς τὰ Μέγαρα Μυρωνίδου στρατηγοῦντος. 6 καὶ μάχης γενομένης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ' ἀλλήλων, καὶ ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ. 7 καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὅμως μᾶλλον) ἀπελθόντων Κορινθίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. 8 καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τούς τε τὸ τροπαῖον ἱστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβαλόντες ἐκράτησαν. CVI. οἱ δὲ νικώμενοι ὑπεχώρουν, καί τι αὐτῶν μέρος οὐκ ὀλίγον προσβιασθὲν καὶ διαμαρτὸν τῆς ὁδοῦ ἐσέπεσεν ἔς του χωρίον ἰδιώτου, ᾧ ἔτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν

A. C. 457. Olymp. 80. 4.

where they are defeated, and a large part of their army cut off by the Athenians under Myronides.

3. γερανείας C.F.G. γερανίας A.B.E. qui nusquam aliter. sic etiam Poppo. Bekk. 6. τοῖς Μεγαρεῦσιν] αὐτοῖς G. τε] τῇ F.K.N. 7. καὶ] om. e. βοηθῶσιν] φοβηθῶσιν C.E.e. 9. ἐνικήσαν I. 11. ἰσορρόπου γενομένης O. 13. καὶ om. V. ἕκαστοι c. ἔλαττον f. 14. ὅμως μᾶλλον om. pr. G. 15. τῶν Κορ. Bekk. 16. κομιζόμενοι d.i. 17. ὕστερον] om. h. 18. ὡς δῆθεν νικήσαντες g. 19. ἐκβοηθήσαντες A.B.E.F.H.L.N.O.P.V.h. Poppo. Goell. Bekk. C.G. et vulgo ἐκβοήσαντες. τὸ] om. G.L.O.P.Q. 20. ξυμβάλλοντες C. 21. καὶ αὐτῶν τι K.N. καί τοι αὐτῶν τι G.d.g.h.i. καί τι αὐτῶν τι B.E.F.V.c. 23. ἐπέπεσεν O. του] τι K.N.c.

13. ἐνόμισαν αὐτοὶ ἑκάτεροι κ. τ. λ.] Compare VII. 34, 6. ὡς αὐτοὺς ἑκατέρους ἀξιοῦν νικᾶν. "They thought themselves respectively not to have the worst of it."

2 ἔξοδος. οἱ δὲ Ἀθηναῖοι γνόντες κατὰ πρόσωπόν τε εἶργον τοῖς ὁπλίταις καὶ περιστήσαντες κύκλῳ τοὺς ψιλοὺς κατέλευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο 3 Κορινθίοις ἐγένετο. τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἴκου. 5

CVII. Ἤρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μακρὰ τείχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε 2 Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. καὶ Φωκέων στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεόν, 10 καὶ ἑλόντων ἓν τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Παυσανίου βασιλέως νέου ὄντος ἔτι ἡγουμένου ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις 15 ὁπλίταις καὶ τῶν ξυμμάχων μυρίοις, καὶ τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπε-3 χώρουν πάλιν. καὶ κατὰ θάλασσαν μὲν αὐτούς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλοιντο περαιοῦσθαι, Ἀθηναῖοι ναυσὶ περιπλεύσαντες ἔμελλον κωλύσειν· διὰ δὲ τῆς Γερανείας οὐκ 20 ἀσφαλὲς ἐφαίνετο αὐτοῖς, Ἀθηναίων ἐχόντων Μεγαρα καὶ 4 Πηγάς, πορεύεσθαι. δύσοδός τε γὰρ ἡ Γεράνεια καὶ ἐφρουρεῖτο ἀεὶ ὑπὸ Ἀθηναίων· καὶ τότε ᾔσθάνοντο αὐτοὺς μέλ-5 λοντας καὶ ταύτῃ κωλύσειν. ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς

LONG WALLS of ATHENS built. The Spartans assist the Dorians against the Phocians, and their return home is opposed by the Athenians, who occupy the passes of Geranea. They wait in Bœotia, and intrigue to overthrow the democracy in Athens. At last a general battle.

1. τε] om. g. εἴργων F. 2. κατέλυσαν A.B.E. 3. τοῦτο μέγα V.c.d.e.f. 4. ante Κορινθίοις omisi articulum cum A.B.C.F.G.H.N.V.c.f.g. om. Poppo. Goell. Bekk. ἀπεχώρησαν g. 7. ἐς θάλασσαν ἀθηναῖοι A.B.E.F.H.V.c.f.g.h. Poppo. Goell. Bekk. οἱ ἀθηναῖοι ἐς θάλασσαν K. ἀθηναῖοι ἐς θάλασσαν C.G. et vulgo. 9. τὴν] τῶν K. 10. βυὸν E.F.H. βιὸν Q. σκυτίνιον A.V.g. κτίνιον I. 12. κλεοβρότου g. 14. ἔτι ὄντος f. 17. ἀναγκάσαντες ὁμολογίᾳ f. 18. θάλατταν f. 19. κρισαίου A.B.C.E.F.G.I.g. Poppo. Goeller. Bekk. vulgo κρισσαίου. 20. κωλύειν A.E.F.H.N.V. γερανίας A.B. et mox γερανία. Infra 4, 70, 1. γερανίᾳ A.B.F.H.b.f. sic etiam Bekk. 21. ἀσφαλῶς K. αὐτοῖς ἐφαίνετο C. 22. τε] om. i. γὰρ ἀεὶ ἡ L.O.P: γὰρ om. B. 24. ταῦτα G.

9. τὴν Λακεδαιμονίων μητρόπολιν] Compare note on ch. 12, 3.

περιμείνασι σκέψασθαι ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύσονται. τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπῆγον αὐτοὺς κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ τὰ μακρὰ τείχη οἰκοδομούμενα. 7 ἐβοήθησαν δὲ ἐπ' αὐτοὺς οἱ Ἀθηναῖοι 5 πανδημεὶ καὶ Ἀργείων χίλιοι καὶ τῶν ἄλλων ξυμμάχων ὡς ἕκαστοι· ξύμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι. 8 νομίσαντες δὲ ἀπορεῖν ὅπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, καί τι καὶ τοῦ δήμου καταλύσεως ὑποψίᾳ. 9 ἦλθον δὲ καὶ Θεσσαλῶν ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν, 10 οἳ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους.

CVIII. γενομένης δὲ μάχης ἐν Τανάγρᾳ τῆς Βοιωτίας ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο ἀμφοτέρων πολύς. 2 καὶ Λακεδαιμόνιοι μὲν ἐς τὴν Μεγαρίδα ἐλθόντες καὶ δενδροτομήσαντες πάλιν ἀπῆλθον ἐπ' οἴκου διὰ Γερανείας καὶ 15 ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρᾳ καὶ ἑξηκοστῇ ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιωτοὺς Μυρωνίδου στρατηγοῦντος, καὶ μάχῃ ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαντες τῆς τε 20 χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος, καὶ Ταναγραίων τὸ τεῖχος περιεῖλον, καὶ Λοκρῶν τῶν Ὀπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους

[Margin:] takes place at Tanagra, where the Athenians are defeated, and the Lacedæmonians return home without opposition. Two months afterwards. A. C. 456. Olymp. 81. the Athenians invade and conquer Bœotia. Ægina surrenders to them.

1. οἴῳ e. 2. τὸ δ' ἔτι A.B.K. ἄνδρες τὴν δημοκρατίαν E. τῶν Ἀθ. ἐπ. αὐτοὺς] ἐπῆγον αὐτοὺς τῶν ἀθ. C. Ἀθηναίων] αἰγιναίων I. 3. κρύφα] om. e. ἐλπ. τὸν δῆμον V.c.d. τε] om. d. 7. ὅποι correctus g. ἐπεστράτευον C.b. 8. τι] τοι A.B.K.g.h.i. ὑποψίαι A.B. vulgo ὑποψία, quod inferebatur ἦν, omisi cum A.B.C.E.F.G.H.I.K.N.V.b.c.d.e.f.g.h.i. om. Bekk. Haack. Poppo. Goell. qui et ὑποψίᾳ dederunt. 9. κατὰ τὸ ξυμμ. τ. ἀθην. V. 10. κατέστησαν L. 11. δὲ τῆς μάχης C. 12. οἱ Λακεδαιμόνιοι K.d. 15. ἐπῆλθον V. διά τε τῆς γερανείας καὶ τοῦ ἰσθμοῦ e. 16. ἑξηκοστῇ] εἰκοστῇ B.h. 19. τοὺς] om. C.G.L.O.P.

21. Λοκρῶν—ἑκατὸν ἄνδρας] The number has reference probably, as Göller thinks, to the hundred families or houses of the Locrians, which formed in old times the ruling body in the nation. See Polybius XII. 5. 7. and Schweighæuser's note.

ἔλαβον, τα τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἐπετέλεσαν.
3 ὡμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναίοις,
τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξά-
4 μενοι ἐς τὸν ἔπειτα χρόνον. καὶ Πελοπόννησον
περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολ- 5
μαίου στρατηγοῦντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων
ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἷλον, καὶ Σικυω-
νίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

A. C. 455. Olymp. 81. 2.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι
2 ἐπέμενον, καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. τὸ 10
μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου
Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαί-
μονα Μεγάβαζον ἄνδρα Πέρσην χρήματα
ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πει-
σθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου 15
3 ἀπαγάγοι Ἀθηναίους. ὡς δὲ αὐτῷ οὐ προὐχώρει καὶ τὰ
χρήματα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ
τῶν χρήματων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον
δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσην μετὰ στρατιᾶς
πολλῆς· ὃς ἀφικόμενος κατὰ γῆν τούς τε Αἰγυπτίους καὶ 20

Continuation and conclusion of the Egyptian war; which ends in the total defeat of the Egyptians, and the destruction of the Athenian expedition in Egypt:

1. τὰ ante ἑαυτῶν om. C.G.I.L.O.P.Q.e. μικρὰ P. ἐπετέλεσαν A.B.E.F.G. H.K.N.V.c.h.i. Haack. Poppo. Goell. Bekk. ἐπετέλησαν f.g. C. et vulgo ἀπετέλεσαν. 2. καὶ αἰγινῆται A.B.E.F.G.H.K.N.V.c.f.g.h. Poppo. Goell. Bekk. C. et vulgo καὶ οἱ αἰγινῆται. 3. τε] om. C.K.d.e. 4. περιέπλευσαν πελοπόννησον Q. πελοπόννησον παρέπλευσαν K. 5. τοῦ Τολμαίου] om. C. post στρατηγοῦντος ponunt G.L.O.e. 6. τὸ om. E. τὸ λακεδαιμονίων A.B.F.K.V.f.g.h. Poppo. Goell. Bekk. ceteri τῶν λακεδαιμονίων. 7. πόλιν] om. C. εἶχον K. σικυωνίων K. 9. οἱ ante ξύμμαχοι om. g. 10. ἐπέμενον A.B.E.F.H.K.V. c.f.g.h.i. Poppo. Goell. Bekk. ἔτι ἔμενον C. ἔτι ἐπόμενοι Q. G. et vulgo ἔτι ἐπέμενον. 11. γὰρ] om. i. 12. ἀθηναῖοι A.B.E.F.G.H.K.N.V.c.g.h.i. Poppo. Goell. Bekk. ceteri οἱ ἀθηναῖοι. 15. τῶν] om. C.f. ἀπ' A.B.C.E.F.G.H.K. L.N.O.P.Q.V.c.f.g.h.i. Poppo. Goell. Bekk. vulgo καὶ ἀπ'. 16. προχώρει V. προυχώρει Bekk. 17. τὰ λοιπὰ χρήματα V. 18. ἐκομίσθη A.B.E.F.H.K.N. V.c.e.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri ἀνεκομίσθη. μεγάβυζον A.B.C. E.G.H.K. Poppo. Goell. Bekk. vulgo μεγάβαζον. 20. τὴν γῆν e. τε] om. B.E.F.H.K.N.V.c.f.g.h.i. Poppo.

17. ἄλλως] "Otherwise than for any "good:" i.e. "in vain." Such is the sense of the word ἑτερὸς, in the compound verbs ἑτεροδιδασκαλέω, ἑτεροδοξέω, as used by later writers.

18. Μεγάβυζον τὸν Ζωπύρου] Compare Herod. III. 160, 4.

τοὺς ξυμμάχους μάχῃ ἐκράτησε, καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἕλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησε, καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἓξ μῆνας, μέχρι οὗ ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλῃ 5 τὸ ὕδωρ τάς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἷλε τὴν νῆσον πεζῇ.

A.C. 455. Olymp. 81. 2. CX. οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἓξ ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, 10 οἱ δὲ πλεῖστοι ἀπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἕλεσι βασιλέως· τοῦτον 2

2. ἐξειλασε V. προσωπίδα g. 3. κατέκλησε E. Poppo. Goell. Bekk. vulgo κατέκλεισε. ἓξ μῆνας B.C.E.F.G.H.L.O.P.Q.V.c.e.g. Haack. Poppo. Bekk. A. et vulgo, Goeller. μῆνας ἕξ. 4. μέχρις E.G. 5. τοῦ] om. g. 6. ἤπειρον (ου) G. ἠπείρου e. 8. διεφθάρη c.f. 9. ἐσώθησαν A.C.E.F.G.H.N.Q.V.c.e.f.g.h. Poppo. Goell. Bekk. B. et vulgo διεσώθησαν. 10. βασιλέα A.B.C.F.G.H.I.V.g. Poppo. Goell. Bekk. βασιλέως K.L.N.O.c. vulgo βασιλεῖ.

10. οἱ δὲ πλεῖστοι ἀπώλοντο] Here again the truth is corrupted by Diodorus, or rather by the authors whom he was unwise enough to follow; for they represent the Athenians as capitulating with the Persians, and consenting to evacuate Egypt; and the Persians, terrified at the valour shewn by their enemies, were too happy to allow them to retreat without molestation. And so, says Diodorus, οἱ Ἀθηναῖοι διὰ τὴν ἰδίαν ἀρετὴν τυχόντες τῆς σωτηρίας ἀπῆλθον ἐκ τῆς Αἰγύπτου, καὶ διὰ τῆς Λιβύης εἰς Κυρήνην ἀπελθόντες ἐσώθησαν παραδόξως εἰς τὴν πατρίδα. XI. 77.

11. πλὴν Ἀμυρταίου] It is a strange confusion which has made some persons identify this Amyrtæus with Amyrtæus the Saite, who, according to Manetho, revolted from the Persians in the reign of Darius Nothus, and reigned for six years, being reckoned as the single king of the 28th dynasty of Egyptian sovereigns. See Eusebius, Chronic. p. 17, 55. Ed. Scaliger. Now to say nothing of chronological objections, it appears distinctly from Herodotus that the Amyrtæus of whom Thucydides speaks was reduced to submission and probably put to death by the Persians; and that his son Pausiris was invested with his father's government, the government namely of the fen district of the Delta, by the mere favour of the conquerors. III. 15, 3. Whereas Amyrtæus the Saite was succeeded by four successive Egyptian kings, who constitute the 29th dynasty, and who ruled whilst Egypt was still in a state of revolt; nor did the Persians recover their dominion of the country till the reign of Ochus, nearly sixty years after the death of Amyrtæus. I may notice that the king of Egypt whom Cambyses conquered, and whom Herodotus calls Psammenitus, is called by Ctesias Amyrtæus, and farther that he and his father Amasis came from the district of Sais. Ctesias apud Photium, p. 37. Ed. Bekker. and Herodot. II. 172, 1. III. 16. 1. It may be suspected then that the Amyrtæus of Sais, who reigned over all Egypt when the country revolted from Persia in the time of Darius Nothus, either was or pretended to be a descendant of the last native king who reigned before the Persian conquest; and the Amyrtæus of Thucydides may perhaps have advanced the same claim, which would account for their both bearing the same name.

ἐν τοῖς ἕλεσι] Quæ palustria etiam

δὲ διὰ μέγεθός τε τοῦ ἕλους οὐκ ἐδύναντο ἑλεῖν, καὶ ἅμα 3 μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἕλειοι. Ἰνάρως δὲ ὁ Λιβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, 4 προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διά- 5 δοχοι πλέουσαι ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν· καὶ αὐτοῖς ἔκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν 5 νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. τὰ μὲν κατὰ τὴν 10 μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

as also of a second expedition which was sent to relieve it.

1. *ἐδύνατο* c.d. 2. *ἕλιοι* E.G. *ἰνάτρως* V. *ὁ λιβύων* A.B.C.E. F.G.L.N.O.V.c.e.f.g.i. Haack. Poppo. Goell. Bekk. *ὁ λυβίων* K. *ὁ ψαμμητίχου λίβυς βασιλεὺς λιβύων* d.i. *ὁ τῶν λυβίων* Q. vulgo *ὁ τῶν λιβύων.* 4. *προδοσίας* h. *ἀθηναίων* E.G. Poppo. Goeller. 7. *γεγονότων* C.G.I.O.P.Q.e. 8. *ὑποπεσόντες* B. *πεζοὶ πολλοὶ καὶ ἐκ θάλαττης* f. 11. *ἀθηναίων καὶ* A.B.C. E.F.G.H.K L.N.O.P.V.b.c.g.h.i. Haack. Poppo. Goell. Bekk. *ἀθηναίων τε καὶ* ceteri. *ἐς Αἴγυπτον* om. pr. G. 12. *ἐτελεύτησαν* O.

vocantur alias *βουκόλια.* v. Scalig. ad Euseb. p. 101. Commemorantur *τὰ τοῦ Νείλου ἕλη*, et *τὰ κατ' Αἴγυπτον ἕλη.* Hes. in *Σάριν*, inter Tanicum et Pelusiacum ostia. v. Strab. XVII. p. 1151. 54. Vocatur quoque inferior Ægypti pars *Ἕλος* inclusa Bolbitino et Sebennytico ostiis. Quæ regio insularis h. l. intelligenda videtur. GOTTL.

1. *διὰ μέγεθος τοῦ ἕλους*] Such tracts of marsh or fen land are common in imperfectly civilized countries, where no pains are taken to confine the rivers within their banks, or to carry off the wet of the soil by drainage. And particular spots which happened to rise a little above the general level, were in these districts actual islands, and afforded frequently a secure asylum to a vanquished party, when avoiding the pursuit of their enemies. Such was the situation of Ely, and of many other places in the counties of Cambridge, Huntingdon, Lincoln, and Northampton; which on account of their security were often chosen for the sites of monasteries. Such also was Athelney in Somersetshire, so famous as the reported scene of Alfred's retreat, when the Danes were overrunning his kingdom.

6. *ἔσχον*] "Put in to shore," "brought to;" i. e. "stopped their "course." Compare III. 33, 1. 34, 1. *παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον.*

κατὰ τὸ Μενδήσιον κέρας] There can be no doubt that *κέρας* signifies "a "branch or arm of the Nile." Comp. Pindar, Fragm. 84. or, as quoted by Strabo, XVII. 1, 19. *ἔσχατον Νείλου κέρας.* Compare too the well known story of the horn, *κέρας*, of the Acheloüs, which, being broken off, became the horn of plenty, i. e. the river was banked out from a channel or branch which it had formerly occupied, and the land thus recovered was brought into cultivation, and became exceedingly productive. Haack understands the word to denote the projection or swelling of the coast of Egypt beyond the adjacent countries, caused by the alluvion at the mouths of the Nile. But this is unquestionably erroneous.

THESSALY, SICYON, &c. A. C. 454. Olymp. 81. 3.

CXI. Ἐκ δὲ Θεσσαλίας Ὀρέστης ὁ Ἐχεκρατίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως φεύγων ἔπεισεν Ἀθηναίους ἑαυτὸν κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκέας ὄντας ξυμμάχους Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. καὶ 2 τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων (οἱ γὰρ ἱππῆς τῶν Θεσσαλῶν εἶργον), τὴν δὲ πόλιν οὐχ εἷλον, οὐδ' ἄλλο προὐχώρει αὐτοῖς οὐδὲν ὧν ἕνεκα ἐστράτευσαν, ἀλλ' ἀπεχώ-10ρησαν πάλιν Ὀρέστην ἔχοντες ἄπρακτοι. μετὰ δὲ ταῦτα οὐ 3

The Athenians invade Thessaly without success. Victory over the Sicyonians gained by 5 Pericles; (here first mentioned.) Achaia is united to the Athenian confederacy. A. C. 454. Olymp. 81. 3.

2. ἀθηναίοις V. αὐτὸν c.f. 3. παραλ. βοιωτοὺς A.B.C.F.G.H.L.N.O.V. c.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri παραλ. τοὺς βοιωτούς. 4. ξυμμ. ἀθηναῖοι A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo ξυμμ. οἱ ἀθηναῖοι 6. ὅσα^{ον} G. ὅσην L.O.P. ὅσον I. 9. προυχώρει Bekk. 10. ἄπρακτον C.L. δὴ L.Q.

1. Ὀρέστης ὁ Ἐχεκρατίδου υἱὸς] This was probably the grandson of Antiochus, whose wealth and greatness were celebrated by Simonides, and who is mentioned as the son of another Echecratidas. Schol. Theocrit. Id. XVI. v. 34. Apparently the family was connected with the Aleuadæ of Larisa. The Aleuadæ are called by Herodotus "kings of Thessaly," VII. 6, 3. and he applies the same title to Cineas, who came to help the Pisistratidæ against Sparta: V. 63, 4. They were probably Tagi, as Jason of Pheræ was afterwards; chosen to command the whole Thessalian nation in war; but not, strictly speaking, kings of it. Thus an Etruscan Lucumo was from time to time appointed to conduct the military operations of the whole Etruscan nation; and then he also is called king, though the ordinary government in Etruria as in Thessaly was aristocratical, and not monarchical. But these appointments of Tagi appear to have ceased with the Orestes here mentioned: it seemed too great a power to give to any single individual; and thus through the Peloponnesian war we read only of generals of the several cities of Thessaly, (Thucyd. II. 22, 4, 5.) and of several persons belonging to the great families holding the government in their respective states. (IV. 78, 3.) At the end of the war, Lycophron of Pheræ attempted to make himself Tagus or king of all Thessaly: (Xenoph. Hellen. II. 3, 4.) and Jason a few years later actually accomplished the same object; as did Alexander of Pheræ after Jason's death. (Xenoph. Hellen. VI. 1, 8. VI. 4, 35.) See a good sketch of Thessalian affairs in Wachsmuth, Hellen. Alterth. I. 2. §. 60. p. 106. and another in C. F. Hermann's Political Antiquities of Greece, §. 178. I have borrowed from these the reference to the Scholiast on Theocritus.

6. ὅσα μὴ] Compare IV. 16, 1. φυλάσσειν δὲ τὴν νῆσον Ἀθηναίους, ὅσα μὴ ἀποβαίνοντας. i. e. "As far as was consistent with their not landing upon "it." And so in the present passage, "As far as the command of the country was compatible with their not "stirring to any distance from the "place where their spears and shields "were piled." Ὅσα μὴ, like ὅτι μὴ, ἅτε, οἷα, &c. has grown by usage into a complete adverb, so as to have lost all the grammatical construction which ὅσα would require as an adjective. Its original construction would be, "They "were masters of the country *in as* "*many points as* they could be masters "of it, *not* stirring to any distance "from their camp."

πολλῷ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγὰς) παρέπλευσαν ἐς Σικυῶνα Περικλέους τοῦ Ξανθίππου στρατηγοῦντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίξαντας μάχῃ ἐκράτησαν. 4 καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν 5 τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρκουν, οὐ μέντοι εἷλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου.

CXII. ὕστερον δὲ διαλιπόντων ἐτῶν τριῶν σπονδαὶ γίγνονται 2 Πελοποννησίοις καὶ Ἀθηναίοις πενταετεῖς. καὶ Ἑλληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ 10 Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων Κίμωνος στρατηγοῦντος. 3 καὶ ἑξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἔπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἕλεσι 4 βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ 15 ἀποθανόντος καὶ λιμοῦ γενομένου ἀπεχώρησαν ἀπὸ Κιτίου· καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κίλιξιν ἐναυμάχησαν καὶ ἐπεζομάχησαν ἅμα, καὶ νικήσαντες ἀμφότερα ἀπεχώρησαν ἐπ' οἴκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' 20 5 αὐτῶν. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν καλούμενον

A. C. 450. Olymp. 82. 3. Athenian expedition against Cyprus: death of Cimon.

A. C. 449. Olymp. 82. 4.

1. τὰς ante ἐν om. C.e. 7. ἀπεχίρησαν E. 9. καὶ πελοποννησίοις F. 10. πόλεμον A.E. ἐπέσχον Parisinus aliquis. οἱ] om. g.h. 12. τε] om. c. 13. ἐς αἴγυπτον post ἔπλευσαν habet V. 15. κίττιον B.g.h. et mox κιττίου. 18. τῆς ἐν] τοῖς d. φοίνιξι καὶ κίλιξι A.B.E.F.G.H.K.L.V.c.f.g.h.i. Poppo. Goell. Bekk. φοίνιξι καὶ κυπρίοις καὶ κίλιξι C. et ceteri. 20. αἱ] om. L.O.P.Q. αἱ ἐλθοῦσαι] διελθοῦσαι C. 21. αὐτοῦ pr. G.

14. τοῦ ἐν τ. ἕλ. βασιλέως] See chap. 110, 1, 2. Herod. II. 140.

17. ὑπὲρ Σαλαμῖνος] "Off Salamis;" a corresponding expression to μετέωρος, which denotes a ship "off from the "land," and to ἀνάγειν, which also expresses the carrying a vessel out to sea from the land. Compare VIII. 95, 5. ναυμαχήσαντες ὑπὲρ τοῦ λιμένος; and I. 137, 4. ἀποσαλεύσας ὑπὲρ τοῦ στρατοπέδου. This manner of speaking is derived from the apparent elevation of the horizon line of the sea above the shore, so that vessels seem ascending as they go further away from the land. Milton had been struck with the same idea; Paradise Lost, II. 636.

> As when far off at sea a fleet descried
> *Hangs in the clouds*, &c.

πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφοῖς ἱεροῦ παρέδοσαν Δελφοῖς· καὶ αὖθις ὕστερον Ἀθηναῖοι ἀποχωρησάντων αὐτῶν στρατεύσαντες καὶ κρατήσαντες παρέδοσαν Φωκεῦσι. CXIII. καὶ χρόνου ἐγγενομένου μετὰ

5 *Revolt of Bœotia from Athens. Battle of Coronea. The Bœotians recover their independence.*

ταῦτα Ἀθηναῖοι, Βοιωτῶν τῶν φευγόντων ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ' ἄττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἑαυτῶν μὲν χιλίοις ὁπλίταις τῶν δὲ ξυμμάχων ὡς ἑκάστοις ἐπὶ τὰ χωρία ταῦτα πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου στρα-

10 *A. C. 447. Olymp. 83. 2.*

τηγοῦντος. καὶ Χαιρώνειαν ἑλόντες [καὶ ἀν- 2 δραποδίσαντες] ἀπεχώρουν, φυλακὴν κατα-στήσαντες. πορευομένοις δὲ αὐτοῖς ἐν Κορωνείᾳ ἐπιτίθενται 3 οἵ τε ἐκ τῆς Ὀρχομενοῦ φυγάδες Βοιωτῶν καὶ Λοκροὶ μετ' αὐτῶν καὶ Εὐβοέων φυγάδες καὶ ὅσοι τῆς αὐτῆς γνώμης 15 ἦσαν· καὶ μάχῃ κρατήσαντες τοὺς μὲν διέφθειραν τῶν Ἀθηναίων τοὺς δὲ ζῶντας ἔλαβον. καὶ τὴν Βοιωτίαν 4 ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες 5 καὶ οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

1. *ἐστράτευσαν*] *ἐπολέμησαν* L.O.P.Q. 4. *ἐγγινομένου* N.V. 5. *τῶν*] om. d.f. 6. *ἐχόντων*] om. b. *χαιρωνίαν* L.O.Q. *χερωνείαν* V 9. *τολμήδου* g. 10. *χερώνειαν* L.O.P.Q. *χειρώνειαν* H. *ἑλόντες καὶ*] om. b. *καὶ ἀνδραποδίσαντες*] om. A.B.E.F.H.K.N.V.d.f.h. om. Poppo. Goell. uncis inclusit Bekk. 11. *ἀπεχώρουν φυλακὴν καταστήσαντες*] om. E.H. in margine ponit F. 13. *βοιωτοὶ* g. 14. *αὐτῆς*] *αὐτῶν* g. 15. *τῶν ἀθηναίων τοὺς μὲν διέφθειραν* f. *διέφθειραν*] *ἐκράτησαν* B. *τῶν*] om. B. 18. *φυγόντες* E.

2. *παρέδοσαν Δελφοῖς*] Because the noble families of the Delphians, in whose hands was the sole management of the temple and oracle, were of Dorian origin. See note on V. 18, 2.

15. *διέφθειραν*] Inter quos et ipse Tolmides. Diodor. XII. 293. d. In eo prœlio cecidit Alcibiadis pater. Plato 435. Isocrat. p. 352. ed. Steph. (508. ed. Bekk.) Wass.

19. *οἱ ἄλλοι πάντες*] He means by these words to describe the Locrian exiles, and some also from Phocis; for Phocis and Locris, as well as Bœotia, were lost to Athens by the battle of Coronea, and we find them at the beginning of the Peloponnesian war ranked amongst the states of the Lacedæmonian confederacy. Now as the commons of Phocis were always well affected to the Athenians, (III. 95, 1.) such a revolution could only have been owing to the return of the exiles of the aristocratical party, and the consequent ascendency of the aristocratical interest. Possibly too the Eubœan exiles were allowed to return at the same time to Eubœa; and their intrigues may have produced the revolt of that island, which took place soon afterwards.

EUBŒA. A. C. 445. Olymp. 83. 3.

CXIV. Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον Εὔβοια ἀπέστη ἀπὸ Ἀθηναίων, καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων ἠγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ οἱ φρουροὶ Ἀθηναίων 5 διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον. 2 ἐπαγαγόμενοι δὲ Κορινθίους καὶ Σικυωνίους καὶ Ἐπιδαυρίους ἀπέστησαν οἱ Μεγαρῆς. 3 ὁ δὲ Περικλῆς πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. 4 καὶ μετὰ τοῦτο οἱ 10 Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θρίωζε ἐσβαλόντες ἐδῄωσαν Πλειστοάνακτος τοῦ Παυσανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλέον οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἴκου. 5 καὶ Ἀθηναῖοι πάλιν ἐς Εὔβοιαν διαβάντες Περικλέους στρατηγοῦντος κατεστρέψαντο πᾶσαν, 15 καὶ τὴν μὲν ἄλλην ὁμολογίᾳ κατεστήσαντο, Ἑστιαιᾶς δὲ

A. C. 445. Februar. Olymp. 83. 3. Eubœa and Megara revolt from the Athenians. The Peloponnesians invade Attica, but are prevailed on to retire. Eubœa is reduced to submission by Pericles.

2. ταύτην B.F.N.V τὴν E. 3. στρατιὰν E. ἀθηναίων ὡς ἠγγέλθη g.h. 4. ἐσβαλεῖν A.B.E.F.H.N.O.V.g. Poppo. Goeller. Bekk. C.G. et vulgo ἐσβάλλειν. 6. ὑπὸ] ἀπὸ G.I.e. 7. ἔφυγον g. ἐπαγόμενοι C.G.I.K.L.O.P.Q.d.e.g. 11. ελευσίναν K. θριῶζε F. 13. προσελθόντες A.F.H.N.V. 14. καὶ οἱ ἀθηναῖοι Q. 16. κατέστησαν Dionys. p. 846. παρεστήσαντο O. ἑστιαίας F.

5. φρουροὶ Ἀθηναίων] See chap. 103, 4.

6. διεφθαρμένοι] Hujus victoriæ causa Apollinis λυχνοφόρου imaginem posuerunt Delphis, ut narrat Plutarchus in lib. de Oraculis Pythiæ. *Palmer.* HUDS.

11. Ἐλευσῖνα] See II. 21, 1.

12. Πλειστοάνακτος] See V. 16, 3.

15. Περικλέους στρατηγοῦντος] Diod. XI. p. 482. qui Nostrum ante oculos habuit, de hac re ita: Περικλῆς δὲ αἱρεθεὶς στρατηγὸς ἐστράτευσεν ἐπὶ τὴν Εὔβοιαν μετὰ δυνάμεως ἀξιολόγου, καὶ τὴν μὲν πόλιν τῶν Ἑστιαιέων ἑλὼν κατὰ κράτος, ἐξῴκισε τοὺς Ἑστιαιεῖς ἐκ τῆς πατρίδος. Cf. Plut. in Pericl. c. 23. T. I. p. 637. E Pausania Eliac. p. 172. apparet, accidisse hanc rem Olymp. LXXXIII. a. 3. Wessel. ad Diod. l. c. Ante Jovis simulacrum Olympiæ erectum columnam æneam posuerunt, cui conditiones pacis tricennalis inscriptæ sunt. GOTTL.

κατεστρέψαντο] Vid. Aristoph. Nub. 213. WASS.

16. κατεστήσαντο] "Composuerunt." "They settled the rest of the island by "treaty, but the Histiæans they ejected "from their territory, and appropriated "it to themselves." Compare III. 35, 2. καθίστατο τὰ περὶ τὴν Μυτιλήνην. Παρεστήσαντο, which Duker thinks more agreeable to the usual style of Thucydides, would be out of place after κατεστρέψαντο. They did not recover the island by treaty, but by arms; then when it was reduced, it was mostly brought into a settled state by renewing something like the former terms of its alliance with Athens. So in the great Latin war, U. C. 417, the Romans, according to their own account,

EUBŒA. A.C. 445. Olymp. 83. 3.

ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον. CXV. ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας οὐ πολλῷ ὕστερον σπονδὰς ἐποιήσαντο πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν· ταῦτα 5 γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.

A.C. 445. May. Olymp. 83. 3. Thirty years' peace concluded between the Athenians and Peloponnesians.

1. ἐξοικήσαντες C.N. 2. οὐ] om. G.L.O.Q. 5. καὶ πηγὰς καὶ τροιζῆνα καὶ ἀχαΐαν A.B.C.E.F.G.H.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri καὶ ἀχαΐαν καὶ πηγὰς καὶ τροιζῆνα. Palmerius χαλκίδα reponebat pro illo ἀχαιάν. τροίζηνα B.E. 6. οἱ ἀθηναῖοι K.

first conquered the Latins by arms, and obliged them to submit at discretion, "Latium omne subegere;" and afterwards settled them permanently by granting to many of their states the rights of citizenship; while towards others severities were exercised similar to those shewn by the Athenians to the inhabitants of Histiæa. See Livy VIII. 13. 14.

5. Ἀχαΐαν] There can be no reasonable doubt that Thucydides here means to speak of the country of Achaia in Peloponnesus; which, as is evident from the 111th chapter, §. 4. was at the time of the signing of this treaty in alliance with Athens. The connection was natural, as the Achaians were alienated from Lacedæmon by difference of race as well as of government, and would be glad therefore to obtain the protection of Athens. Their ancestors had been expelled from Laconia and Argolis by the Dorians; and the twelve states which composed the Achaian nation were all enjoying a democratical government. And it was a natural object with the Lacedæmonians to break off the Athenian alliance with Achaia, as at a later period they were so anxious to prevent, and afterwards to destroy as soon as possible, a similar connection between Athens and Argos. The same motives would also lead them to put an end to the alliance between Athens and Trœzen, which also appears to have subsisted previously to the thirty years' peace. Göller, in his second edition, persists in holding the opinion that by Achaia is meant not the country in Peloponnesus, but some unknown town which the Athenians had taken in the course of the war. His reasons are, first, because the other three places mentioned are towns, not countries; and secondly, because Cleon, he thinks, could never have asked the Lacedæmonians (IV. 21, 4.) to give back to Athens the country of Achaia; as it was an independent state, over which Sparta could have had no controul. He also says that the expression ἀποδοῦναι Ἀχαΐαν is inapplicable to a country which did not belong to Lacedæmon. But the explanation is to be found in the words, ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων. Sparta looked upon Peloponnesus as a country with which the Athenians had no concern, and in which they could not establish themselves without interfering with her old supremacy. She therefore called upon Athens to give up every thing which she had in Peloponnesus; and a country united with Athens by the tie of a dependent alliance was virtually become a part of the Athenian dominion; so that to renounce such an alliance was like ceding a part of her own territory. Besides, it is very probable that the Athenians had actually occupied fortresses in the Achaian territory, as they did afterwards at Epidaurus, (V. 80, 3.) and at Eretria in Eubœa; (VIII. 95. 6.) or had taken hostages from the Achaians as pledges of their fidelity; in either of which cases the giving up the fortresses or hostages might well be called giving up Achaia. And Cleon demanded that Lacedæmon should withdraw her protection from Achaia and Trœzen, and sanction their alliance

SAMOS. A. C. 440. Olymp. 85. 1.

2 Ἕκτῳ δὲ ἔτει Σαμίοις καὶ Μιλησίοις πόλεμος ἐγένετο περὶ Πριήνης, καὶ οἱ Μιλήσιοι ἐλασσούμενοι τῷ πολέμῳ παρ' 3 Ἀθηναίους ἐλθόντες κατεβόων τῶν Σαμίων. ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. 5 4 πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν παῖδας ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον, καὶ 5 φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. τῶν δὲ Σαμίων (ἦσαν 10 γάρ τινες οἳ οὐχ ὑπέμενον ἀλλ' ἔφυγον ἐς τὴν ἤπειρον) ξυνθέμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισσούθνῃ τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους διέβησαν ὑπὸ νύκτα ἐς τὴν Σάμον, καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν 15 καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους κλέψαντες ἐκ Λήμνου τοὺς αὑτῶν ἀπέστησαν, καὶ τοὺς φρουροὺς τοὺς Ἀθηναίων καὶ τοὺς ἄρχοντας οἳ ἦσαν παρὰ σφίσιν ἐξέδοσαν Πισσούθνῃ, ἐπί τε Μίλητον εὐθὺς παρεσκευάζοντο

A. C. 440. Ol. 85. Five years afterwards a war between Miletus and Samos leads to the revolt of Samos from Athens; in which the Byzantians join.

3. ξυνεπελάβοντο C.G.I.L.O.Q.e. ξυναπελαμβάνοντο V. 11. ὑπέμενον A.B. E.F.H.K.c.f. Poppo. Goell. Bekk. ὑπέμεινον h.i. C.G. et vulgo ὑπέμειναν. 13. ὑστασπον E. 14. συλλέξαντες B.C.F.Q.V.g.h. ἐς] om. A.B.K.g.h. ὡς P. ὑπὸ τὴν νύκτα g. 16. ἐκκλέψαντες C.G.I.L.O.P. ἐκκλέψαντος αὐτοῖς τοὺς ὁμήρους Πισσούθνου Diodor. 12. p. 495. 17. τοὺς ἀθηναίων A.B.C.E.F. H.c. Poppo. Goeller. Bekk. G. et vulgo τῶν ἀθηναίων. 18. ἐξεδόθησαν C. 19. παρεσκευάσαντο c. ἐσκευάζοντο μετ' αὐτοῦ e. παρεσκευάζοντο μετ' αὐτοῦ G.L. O.P. παρεσκευάζοντο μετ' αὐτοὺς C.I.

with Athens, which, if Lacedæmon did not interfere, the Athenians could have immediately compelled, even supposing that the Achaians would have been unwilling to join them without compulsion. So at the end of the second Samnite war, the Samnites were required to give up Lucania; that is, to give back the Lucanian hostages, and to withdraw their garrisons from the towns; and then the Roman party naturally gained the ascendency, and Lucania became in a short time the ally of Rome.

I may add, that Mr. Thirlwall seems to entertain no doubt that the Achaia here spoken of by Thucydides is the country commonly known by that name. See Hist. of Greece, vol. III. p. 43.

10. τῶν δὲ Σαμίων κ. τ. λ.] See note on ch. 72, 2. The words οἱ φυγάδες must be supplied from τινες οἳ ἔφυγον. "But "the Samian *exiles*, (for there were "some who had gone into exile,) &c."

στρατεύειν. ξυναπέστησαν δὲ αὐτοῖς καὶ Βυζάντιοι. 6

CXVI. Ἀθηναῖοι δὲ ὡς ᾔσθοντο, πλεύσαντες ναυσὶν ἑξήκοντα ἐπὶ Σάμου ταῖς μὲν ἑκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν 5 τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου καὶ Λέσβου περιαγγέλλουσαι βοηθεῖν), τεσσαράκοντα δὲ ναυσὶ καὶ τέσσαρσι Περικλέους δεκάτου αὐτοῦ

Pericles sent against Samos. He defeats them, and forms the siege of the town.

4. προκοπὴν B. 5. ἐχόμεναι V. 6. καὶ λέσβου] om. A.B. περιαγγέλουσαι E. περιαγγελοῦσαι i. παραγγέλλουσαι K. 7. αὐτοῦ] om. C.E.

3. *ταῖς μὲν ἑκκαίδεκα*] The use of the article with adjectives of number is one of the remarkable peculiarities of the Greek language; not indeed in such passages as VII. 25, 1. where the whole number of twelve ships having been first mentioned, and one of these being then spoken of separately, the rest are designated as "*the* eleven:" *αἱ ἕνδεκα*; in these instances its use is sufficiently intelligible; but in others, such as the passage in the text, the article is prefixed to parts of whole numbers, although they had not been definitely pointed out by the prior mention of the other parts of the numbers. Thus, (I. 116, 1.) after saying that the Samian fleet consisted of seventy ships, Thucydides adds, "of which *the* twenty "were troop ships," although no mention had been made of the other fifty, to entitle these to the appellation of "*the* twenty." Göller explains this last passage thus, "Pugnam commi-"serunt cum navibus 70, quæ præter "viginti erant triremes, hæ autem vi-"ginti *στρατιώτιδες* erant." And he compares VIII. 39, 3. *περιτυχόντες ναυσὶ δέκα τὰς τρεῖς λαμβάνουσι.* The rule then would seem to be, that the predicating of any thing as to any one part of a number, implies that the opposite to it may be predicated of the remainder, and thus the number is divided into two distinct parts, each of which is clearly defined, and may therefore have the article affixed to it. Thus we can understand the use of the article in such an expression: "fifty "ships, *the* half of which were troop "ships." For the mention of the one half defines exactly the remaining part of the number, and thus we have the number 50 divided into its two halves. So when Thucydides says, "seventy "ships, of which *the* twenty were troop "ships;" the mention of the one part of a given number defines of course the remainder of it; and thus the seventy ships are divided into two distinct parts, the twenty of them which were troop ships, and the fifty which were not. But if the amount of the whole number had not been previously stated, then we should less expect to find the article used with any one part of it, because that one part would not then equally imply the precise magnitude of the other. Yet even then I can conceive that it may be used, for though the other number is unknown as to its exact amount, yet it is conceived as a distinct part; that is, as the whole of the original number minus the number specified, or the remainder, after that specified number has been deducted. But still if the relation of the remainder to the part specified was neither expressed nor implied, so that we could not guess whether it were greater or less than that part, then I think the article would not be used, because then the part specified would not really be conceived distinctly, for we should not in any degree perceive its relation to the whole, or to the remaining part. And if the article be found under such circumstances, it must be explained on some different principle.

7. *Περικλέους* etc.] Strabo l. 14. narrat, Athenienses, misso Pericle prætore et una Sophocle poëta, rebellantes Samios obsidione gravi adflixisse. Huds.

στρατηγοῦντος ἐναυμάχησαν πρὸς Τραγίᾳ τῇ νήσῳ Σαμίων ναυσὶν ἑβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσαι· καὶ ἐνίκων Ἀθηναῖοι. 2 ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀπο- 5 βάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τρισὶ τείχεσι 3 τὴν πόλιν, καὶ ἐκ θαλάσσης ἅμα. Περικλῆς δὲ λαβὼν ἑξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν ᾤχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν· ᾤχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ 10 Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας. CXVII. ἐν τούτῳ δὲ οἱ Σάμιοι ἐξαπιναίως ἔκπλουν ποιησάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες τάς τε προφυλακίδας ναῦς διέφθειραν καὶ ναυμαχοῦντες τὰς ἀνταναγομένας ἐνίκησαν, καὶ 15 τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν ἡμέρας περὶ τεσσαρασκαίδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκο- 2 μίσαντο ἃ ἐβούλοντο. ἐλθόντος δὲ Περικλέους πάλιν ταῖς

The arrival of reinforcements from Athens drives the Samians to submit, and to give up all their fleet to the Athenians. The Byzantians submit also.

1. Τραγίᾳ] στρατιᾷ g. στραγίᾳ K. στρατηγίᾳ V. 3. δὲ] γὰρ K.i. αἱ] om. O.Q.c. 5. ἀποβάντες καὶ A.B.E.F.H.K.V.c.f.g. Haack. Poppo. Goell. Bekk. C.G. et ceteri ἀποβάντες ἐς τὴν γῆν καί. 6. πεζῷ τάγματι ἐπολιόρκουν H. 9. ἐπ'] καὶ ἐπ' g. ἐς K. ἐπ' αὐτῷ V. 10. καὶ ante ἐκ om. L.O.e.i. 11. στασηγόρας K. 13. ἐπεισπεσόντες g. 15. ἀνταγομένας A.B.F.N. ἀνταγοαγομένας H. ἀναγομένας V. 17. τέσσαρας καὶ δέκα vel τεσσαρασκαίδεκα A.B.E.F.H.K.L.N. O.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et vulgo τεσσαρεσκαίδεκα.

Confer omnino Plutarchum p. 167. γενομένης δὲ καρτερᾶς ναυμαχίας περὶ νῆσον, ἣν Τραγίας καλοῦσι. Libri Pliniani habent Ægeas, unde Harduinus Tragias. At forte apud Plutarch. et Plin. rescribendum Τραγίαν, Tragiam. Wass.

8. ἐπὶ Καύνου καὶ Καρίας] "He "sailed towards Caunus and Caria," towards Caunus as the spot where he especially expected to fall in with the enemy; but also towards Caria generally, because he could not be certain at what particular place he might find them.

9. ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες—πλέουσιν] A confused sentence, which should rather have run, ἐσαγγελθέντος ὅτι—πλέουσιν, or ἐσαγγελθεισῶν—νεῶν, ὅτι πλέουσιν.

11. ἐπὶ τὰς Φοινίσσας] "Went after "the Phœnician fleet;" i.e. went to bring it up to the aid of the Samians.

13. ἀφράκτῳ τῷ στρατοπέδῳ] This refers to the naval camp pitched on the sea-shore, which was the constant accompaniment of all the naval expeditions of the Greeks. For as their ships were totally unprovided with accommodations for the men to eat or sleep on board, they were accustomed in all their operations to have a camp with a regular market established on shore,

SAMOS. A. C. 440. Olymp. 85. 1.

ναυσὶ κατεκλῄσθησαν. καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσε- 3
βοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἅγνω-
νος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ
Ἀντικλέους, ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. καὶ ναυμα- 4
5 χίαν μέν τινα βραχεῖαν ἐποιήσαντο οἱ Σάμιοι, ἀδύνατοι δὲ
ὄντες ἀντισχεῖν ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ καὶ προσε-
χώρησαν ὁμολογίᾳ, τεῖχός τε καθελόντες καὶ ὁμήρους δόντες
καὶ ναῦς παραδόντες, καὶ χρήματα τὰ ἀναλωθέντα κατὰ
χρόνους ταξάμενοι ἀποδοῦναι. ξυνέβησαν δὲ καὶ Βυζάντιοι 5
10 ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι.

CXVIII. Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν
ὕστερον τὰ προειρημένα, τά τε Κερκυραϊκὰ καὶ τὰ Ποτιδαι-
ατικὰ καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου
κατέστη. ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ 2
15 Ἕλληνες πρός τε ἀλλήλους καὶ τὸν βάρβαρον,
ἐγένετο ἐν ἔτεσι πεντήκοντα μάλιστα μεταξὺ
τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε
τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τήν τε ἀρχὴν

The thread of the history is resumed from chap. 88.

After having decided upon war, the Lacedæmonians consult the oracle at Delphi, and receive a favourable answer.

1. κατεκλῄσθησαν C.E. A.B. pr. G. et ceteri κατεκλείσθησαν, vel cum F. κατεκλείθησαν. ἀθηναίων P. 2. μὲν] om. L.O.P. 3. αἱ] om. C.G.L.O.P.e. στληπολέμου E. 8. τὰ] om. e. ταξάμενοι κατὰ χρόνους C.G.L.O.P.Q.e. 11. δὲ ταῦτα B.g.h. οὐ] ἐν c. ὕστερον ἔτεσι V. 13. πρόφασις τοῦδε A.B.C.E.F. G.H.I.K.L.N.O.P.V.c.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo πρόφασις μεταξὺ τοῦδε. 15. ἄλλους P. καὶ πρὸς τὸν Dionys. 17. τῆς ξέρξου A.B. E.F.H.K.N.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri τῆς τε ξέρξου. 18. οἱ ἀθηναῖοι C.G.L.O.e. cum Dionysio.

where the men passed their time when not actually on duty, and where they ordinarily took their meals and passed the nights. The ships were drawn up on the beach in front of this camp, and the fleet was protected against surprise by having a certain number of ships moored afloat and ready manned, which lay off the camp as a sort of look-out or guard; and sometimes also a stockade was made in the sea in front of the ships drawn up on the beach, or they were defended by a palisade, or some similar fortification, raised on the shore itself. These precautions the Athenians at Samos appear to have neglected from over-confidence, so that when the look-out ships were taken, the enemy might land and attack the ships drawn up on the shore, without being opposed by any artificial defences. The Athenians therefore had no other resource but to launch their ships in haste, and endeavour to meet them before they could land; and this being done in confusion, and the ships being launched and brought into action separately or in small parties, they were successively overpowered and defeated. Compare IV. 9, 1. VII. 25, 5. 38, 2, 3. 53, 1.

2. μετὰ Θουκυδίδου] It is a very doubtful point who this Thucydides

ἐγκρατεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυνάμεως, οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυον εἰ μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου, ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκάζοιντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργόμενοι, πρὶν δὴ ἡ 5 δύναμις τῶν Ἀθηναίων σαφῶς ἤρετο καὶ τῆς ξυμμαχίας 3 αὐτῶν ἥπτοντο. τότε δὲ οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προθυμίᾳ καὶ καθαιρετέα ἡ 4 ἰσχὺς, ἢν δύνωνται, ἀραμένοις τόνδε τὸν πόλεμον. αὐτοῖς

A. C. 432. Olymp. 87. 1.

μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελύ- 10 σθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν, πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ πολεμοῦσιν ἄμεινον ἔσται· ὁ δὲ ἀνεῖλεν αὐτοῖς, ὡς λέγεται, κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος. CXIX. αὖθις δὲ 15

They then assemble their allies, and propose to them the question of immediate war. The Corinthians speak strongly in favour of going to war.

τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόντων 2 τῶν πρέσβεων ἀπὸ τῆς ξυμμαχίας καὶ ξυνόδου γενομένης οἵ τε ἄλλοι εἶπον ἃ ἐβούλοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων 20

1. ἐγκρατεστάτην O. ἐπὶ] om H. 2. οὐδὲ K. 3. ἡσυχάζοντες, omissa τε, Dionysius. τὸ] τὸν F.L.O.Q. 4. εἰ] ἢν C.G.I.L.O.P.Q.e. ἀναγκάζωνται C.G.I.L.O.Q.e. 5. τι] τοι i. πολεμίοις L.P. 6. τῆς] om. K. 8. εἶναι ἐδόκει K.i. 9. αἰραμένοις E. idem αἴρασθαι I. 125, 3. ἦιρτο 130, 1. ἀραμένοις δὲ τόνδε C.G.L.O.Q. 10. οὖν] om. L.O. 11. τε] om. K.L.V. d.e.f.g.h. 14. συλλήψεσθε Q. 16. ξυμμάχους A.B.C.b.c.h.i. Poppo. Goeller. Bekk. vulgo συμμάχους. 19. συνόδου C.

was. That he was the historian himself seems highly improbable, not only because he would most likely have given some hint of his presence, but because we might then have expected a somewhat fuller account of the siege. On the other hand, the son of Melesias had been ostracized less than two years before. Yet it seems easier to suppose that the term of his exile had been abridged, than that the officer mentioned on this occasion was a person otherwise unknown. Thirwall, Hist. Gr. vol. III. p. 53. note 1.

3. ὄντες—μὴ ταχεῖς] "In μὴ hæremus," says Poppo, nor does it seem easy to explain the use of it according to the present reading, without supposing that it was inserted rather than οὐ, to avoid the close recurrence of the same syllables, πρὸ τοῦ οὐ. But it may be a corrupt reading of the later copyists who lived at an age when the correct distinction between οὐ and μὴ had been long since neglected; and if οὐ had been omitted in any MS., from having been overlooked owing to the same syllable immediately preceding it

καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δεηθέντες μὲν καὶ κατὰ πόλεις πρότερον ἑκάστων ἰδίᾳ ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ προδιαφθαρῇ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες 5 ἔλεγον τοιάδε.

SPEECH of the CORINTHIANS. (120—124.)

10 The ambition of Athens is dangerous to every state alike, nor should the Peloponnesians, through an excessive desire of remaining at peace, forfeit the enjoyments of peace for ever. 15

CXX. "ΤΟΥΣ μὲν Λακεδαιμονίους, ὦ ἄνδρες ξύμμαχοι, "οὐκ ἂν ἔτι αἰτιασαίμεθα ὡς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν "πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνή"γαγον. χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ 2 "ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ "καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. ἡμῶν 3 "δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν, "οὐχὶ διδαχῆς δέονται ὥστε φυλάξασθαι αὐ"τούς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ μὴ "ἐν πόρῳ κατῳκημένους εἰδέναι χρὴ ὅτι, τοῖς

1. γίγνεσθαι C.I.L.O.Q.e. 3. ψηφ. τὸν πόλεμον A.B.C.F.G.H.K.L.N.O. P.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ψηφ. πόλεμον. 4. διαφθαρῇ G.L.O.P.g. 7. ἔτι] om. G.L.N.O.P.V.i. οὐ] om. i. 8. ὑμᾶς C.G. 10. ὥστε L.O.Q. 11. ἐκ πάντων] om. C. 14. τοὺς] τὴν B. τὴν μεσόγαιαν P. ἐν τῇ μεσογείᾳ Dionysius. 15. πόρῳ κατῳκημένους] πόντῳ κατῳκισμένους d. cum Tusano.

in πρὸ τοῦ, the next copyist who perceived that the sense required a negative would have, in all probability, inserted μή. Otherwise some such word as οἷοι before μὴ ταχεῖς ἰέναι seems required by the general custom of the language.

8. καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον] Here, as in many other places, there is a confusion from the construction referring rather to the sense than to the words of the preceding part of the sentence. Ὡς οὐ, following αἰτιασαίμεθα, gives exactly the same meaning as if it had been written καὶ γὰρ αὐτοὶ ἐψηφισμένοι—εἰσι, καὶ—νῦν ξυνήγαγον, "We cannot blame them for not having voted for war themselves, and for "not now calling us together; for they "have done both the one and the "other." The γὰρ in the succeeding words, χρὴ γὰρ τοὺς ἡγεμόνας, refers to a suppressed sentence: "We cannot "now blame them; but had they acted "differently, we should have had a "right to blame them; *for* those who "command others should provide for "the welfare of others." Τὰ ἴδια ἐξ ἴσου νέμοντας, "Dealing or disposing "one's private affairs;" i. e. "conducting, administering." So in Herodotus, I. 59, 7. V. 29, 3. 92, 5. &c. νέμειν τὴν πόλιν; and in Thucyd. I. 71, 1. VI. 16, 4. νέμειν τὸ ἴσον.

12. ἐνηλλάγησαν] "Have been in"volved or engaged with the Atheni"ans." It is applied properly to things exchanged between merchants in the course of trade; and thence applied to the dealings and intercourse of men. Poppo justly observes, with regard to the voice of this word, Prolegomena, T. I. p. 192. "Medium formas quibus "caret, si quando iis opus sit, ex pas"sivo recipere;" so that ἐνηλλάγησαν is rather to be considered as having a middle signification, than, as Dionysius thought, an active one.

15. ἐν πόρῳ κατῳκημένους] Compare V. 99. VI. 48.

" κάτω ἢν μὴ ἀμύνωσι, χαλεπωτέραν ἕξουσι τὴν κατακο-
" μιδὴν τῶν ὡραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ
" ἠπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτὰς
" ὡς μὴ προσηκόντων εἶναι, προσδέχεσθαί ποτε, εἰ τὰ
" κάτω προεῖντο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν, καὶ 5
4 " περὶ αὑτῶν οὐχ ἧσσον νῦν βουλεύεσθαι. διόπερ καὶ μὴ
" ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ' εἰρήνης μεταλαμβάνειν.
5 " ἀνδρῶν γὰρ σωφρόνων μέν ἐστιν, εἰ μὴ ἀδικοῖντο, ἡσυ-
" χάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν,
" εὖ δὲ παρασχὸν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε 10
" τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι μήτε τῷ ἡσυχίῳ
6 " τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι. ὅ τε γὰρ διὰ τὴν
" ἡδονὴν ὀκνῶν τάχιστ' ἂν ἀφαιρεθείη τῆς ῥᾳστώνης τὸ
" τερπνὸν δι' ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὅ τε ἐν πολέμῳ
" εὐτυχίᾳ πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαι- 15
7 " ρόμενος. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν
" ἐναντίων τυχόντων κατωρθώθη, καὶ ἔτι πλέω ἃ καλῶς

1. ἀνακομιδὴν L.O.P.Q. 5. πρόειντο G.I.L.O.Q.d.g.h. προοντο E. vulgo πρόοιντο. κἂν] καὶ h. βούλεσθαι O. 8. μέν] om. K. 11. ἡσυχίῳ A.B.E.F.H.K.N.V.c.f.g. Haack. Poppo. Goeller. Bekk. C.G. et vulgo ἡσύχῳ. 12. ἡδόμενοι I. 14. ἡσυχάζει d.i. 16. ἀβουλοτέρων] κακοβουλοτέρων ἀβουλοτέρων E. 17. τυχόντων A.B.E.F.G.H.K.V.c.f.h.i. Poppo. Bekk. C.G. et ceteri cum Haack. Goell. τυχόντα. πλέω A.B.E.G.H.K.N.V.g.h.i. Poppo. Goeller. Bekk. C. et vulgo πλείω. ἃ] τὰ Stobæus. om. C.G.L.O.P.e.g.

1. τὴν κατακομιδὴν] "The carrying "their corn down to the sea-coast for "exportation." Compare the treatise which goes under Xenophon's name, De Repub. Atheniens. II. §. 3. οὐ γάρ ἐστι πόλις οὐδεμία, ἥτις οὐ δεῖται εἰσάγεσθαί τι ἢ ἐξάγεσθαι· ταῦτα τοίνυν οὐκ ἔσται αὐτῇ, ἐὰν μὴ ὑπήκοος ᾖ τῶν ἀρχόντων τῆς θαλάσσης.

3. κακοὺς κριτὰς] Careless, inattentive judges, from feeling their own interest not to be involved in their judgment. Compare Aristot. Rhetoric. I. 1, 10. ἧττόν ἐστι κακοῦργον ἡ δημηγορία δικολογίας, κ. τ. λ.

5. προεῖντο] This is Bekker's reading in his edition of 1832, and I have followed it, as thinking it safest in points of this sort to defer to his authority. It is well known that the forms in οιντο, with the accent on the antepenultima as in barytone verbs, e. g. τύπτοιντο, are said to be peculiarly Attic; and according to this Bekker might seem to have done wrong in preferring προεῖντο to πρόοιντο. But Buttmann considers it as a doubtful question "how many of these are "really the genuine Attic forms, or "have been introduced from the later "language into those copies of the old "writers which were revised by the "grammarians of that later period." Ausfurliche Griech. Sprachlehre, §. 107. Anmerk. 35. not. Bekker it seems thinks that the latter is the true state of the case, and I know no one whose judgment is entitled in such a matter to more respect.

17. τυχόντων] Compare I. 32, 3.

" δοκοῦντα βουλευθῆναι ἐς τοὐναντίον αἰσχρῶς περιέστη.
" ἐνθυμεῖται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ ἔργῳ ἐπεξέρ- 8
" χεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ
" ἐν τῷ ἔργῳ ἐλλείπομεν. CXXI. ἡμεῖς δὲ νῦν καὶ ἀδικού-
5 " μενοι τὸν πόλεμον ἐγείρομεν καὶ ἱκανὰ
" ἔχοντες ἐγκλήματα, καὶ ὅταν ἀμυνώμεθα
" Ἀθηναίους καταθησόμεθα αὐτὸν ἐν καιρῷ.
" κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, 2
" πρῶτον μὲν πλήθει προύχοντας καὶ ἐμπειρίᾳ
10 " πολεμικῇ, ἔπειτα ὁμοίως πάντας ἐς τὰ
" παραγγελλόμενα ἰόντας. ναυτικόν τε, ᾧ 3
" ἰσχύουσιν, ἀπὸ τῆς ὑπαρχούσης τε ἑκάστοις
" οὐσίας ἐξαρτυσόμεθα καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ
" Ὀλυμπίᾳ χρημάτων· δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν
15 " οἷοί τ' ἐσμὲν μισθῷ μείζονι τοὺς ξένους αὐτῶν ναυβάτας.
" ὠνητὴ γὰρ Ἀθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ 4
" ἡμετέρα ἧσσον ἂν τοῦτο πάθοι, τοῖς σώμασι τὸ πλέον
" ἰσχύουσα ἢ τοῖς χρήμασι. μιᾷ τε νίκῃ ναυμαχίας κατὰ τὸ 5
" εἰκὸς ἁλίσκονται· εἰ δ' ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς
20 " ἐν πλέονι χρόνῳ τὰ ναυτικά, καὶ ὅταν τὴν ἐπιστήμην ἐς τὸ

Their prospects of success, if they go to war, are encouraging. Practice will enable them to rival the Athenians in naval skill, and their evident common interest in the war will induce them to furnish liberal supplies of money for carrying it on.

1. τοὐναντίον καὶ αἰσχρῶς K.i. 2. γὰρ] δὲ Q. ὁμοίᾳ de conjectura Reiskii Goell. 8. ἡμᾶς] om. d. ἐπικρατήσειν correctus G. 9. προὐχ. Bekk. 11. τε] δὲ B.d. 12. ἰσχύσουσιν L.O. τε] om. L.O.Q. ἑκάστης O.P.i. 13. ἐξαρτυσώμεθα A.B.E.F.K.c.g. καὶ ἐν ὀλυμπίᾳ d. καὶ ὀλυμπιάσιν V. γρ. A.B.F; F. quidem addito ὡς Ἀθήνησιν. 15. ἐσμὲν] om. A.B.F. 16. ἀθητναίοις f. ἡ] om. L.O.P. ante ἀθηναίων ponunt C.G.d.e. 17. πάθοι τοῦτο V. τὸ] om. d.i. 20. πλείονι f.

τετύχηκε ἄλογον, which exactly corresponds to τυχόντων ἀβουλοτέρων, the participles ὂν and ὄντων being in both cases omitted. See Kühner, Gr. Gr. §. 664. anm. 1. Jelf, 694. obs. 1.

2. ἐνθυμεῖται γὰρ οὐδεὶς κ. τ. λ.] The order seems to me to be, οὐδεὶς γὰρ ἐνθυμεῖται τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται ὁμοῖα. "What we speculate on "in our expectations, and what we ac"complish in our practice, are wholly "different from each other;" i. e. as it is explained in the following line, "Fear, when we come to the execu"tion, spoils what we had projected in "the midst of security." Göller now reads ὁμοίᾳ, and translates it, "eâdem "animi fiduciâ." The order of the words is, I think, decidedly against this, and the interpretation of the common reading, which has been given above, seems to me quite satisfactory.

10. ὁμοίως πάντας ἐς τὰ παραγγελλόμενα ἰόντας] Compare II. 11, 10. κάλλιστον γὰρ τόδε καὶ ἀσφαλέστατον, πολλοὺς ὄντας ἑνὶ κόσμῳ χρωμένους φαίνεσθαι.

“ ἴσον καταστήσωμεν τῇ γε εὐψυχίᾳ δή που περιεσόμεθα.
6 “ ὃ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθὸν, ἐκείνοις οὐκ ἂν γένοιτο
“ διδαχῇ· ὃ δ' ἐκεῖνοι ἐπιστήμῃ προὔχουσι, καθαιρετέον ἡμῖν
7 “ ἐστὶ μελέτῃ. χρήματα δ' ὥστ' ἔχειν ἐς αὐτὰ, οἴσομεν· ἢ
“ δεινὸν ἂν εἴη εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ 5
“ αὐτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωρού-
“ μενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα
“ δαπανήσομεν, καὶ ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρε-
“ θέντες αὐτοῖς τούτοις κακῶς πάσχειν. CXXII. ὑπάρχουσι

Yet they must not suffer themselves to go to work blindly from mere passion: but, considering the great and most alarming power of Athens, they 2 should unite firmly and steadily to reduce it; and no longer, as they had done, suffer it to increase without interfering.

“ δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμμάχων 10
“ τε ἀπόστασις, μάλιστα παραίρεσις οὖσα
“ τῶν προσόδων αἷς ἰσχύουσι, καὶ ἐπιτειχισμὸς
“ τῇ χώρᾳ, ἄλλα τε ὅσα οὐκ ἄν τις νῦν
“ προΐδοι. ἥκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς
“ χωρεῖ, αὐτὸς δὲ ἀφ' αὑτοῦ τὰ πολλὰ τεχνᾶται 15
“ πρὸς τὸ παρατυγχάνον· ἐν ᾧ ὁ μὲν εὐορ-
“ γήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ

1. ἴσον] ἧσσον A.B.F.h. ἴσσον E. γε] τε O. δὲ d. εὐτυχία E. εὐτυχίᾳ c.e. 2. ἔχομεν φύσει A.B.C.E.F.G.H.K.L.O.P.V.c.f.g.h.i. Poppo. Haack. Goeller. Bekk. vulgo φύσει ἔχομεν. 3. διδαχή G. προὔχ. Bekk. καθαιρετὸν Ludovicus Dindorfius. 6. αὐτῶν Bekk. ἀπαίρουσιν B.E.F. 10. ὁδοὶ πολέμου A.B.F. Bekk. Goeller. C.E.G. et vulgo τοῦ πολέμου. 11. μάλιστα] om. C. παραίνεσις B.c.h. 12. ἐπιτειχισμοὶ i. 15. ἀφ' ἑαυτοῦ V. 16. εὐεργήτως P. ἀοργήτως G. 17. βεβαιότατος Q.

8. καὶ ἐπὶ τῷ μὴ—πάσχειν] “And “that we may not be made to suffer in “that very part in which we are most “sensitive, namely, in our property, “by suffering them to become our “masters.” Compare Gibbon, Decline and Fall, chap. 68. where he says, that the Greeks at the last siege of Constantinople buried their money, rather than contribute it to the service of their country; and that by thus crippling their own means of defence, their money and themselves became alike the prey of the enemy.

12. ἐπιτειχισμὸς τῇ χώρᾳ] Hæc sunt auctoris ipsius: nil tale illi excogitabant ante Alcibiadis monita. Wass. not. MS.

16. ἐν ᾧ ὁ μὲν εὐοργήτως κ. τ. λ.] The connection of the argument is rather obscure. Perhaps the speaker wishes to disclaim being influenced by passion in urging war against Athens so vehemently. He had disclaimed it indeed before, at the end of the 120th chapter, but here again he repeats his protest against the admission of anger into their deliberations: let them not begin the war under the influence of passion, but coolly and resolutely; for they have causes for hostility sufficient to prevail on them, even when considered with the coolest temper. Elmsley and Haack place the comma after αὐτὸν, so that ὀργισθεὶς περὶ αὐτὸν is opposed to εὐοργήτως αὐτῷ προσομιλήσας. And ὀργί-

"δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. ἐνθυμώμεθα 3
"δὲ καὶ ὅτι εἰ μὲν ἦσαν ἡμῶν ἑκάστοις πρὸς ἀντιπάλους
"περὶ γῆς ὅρων διαφοραὶ, οἰστὸν ἂν ἦν· νῦν δὲ πρὸς
"ξύμπαντάς τε ἡμᾶς Ἀθηναῖοι ἱκανοὶ καὶ κατὰ πόλιν ἔτι
5 "δυνατώτεροι, ὥστε εἰ μὴ καὶ ἀθρόοι καὶ κατὰ ἔθνη καὶ
"ἕκαστον ἄστυ μιᾷ γνώμῃ ἀμυνούμεθα αὐτοὺς, δίχα γε
"ὄντας ἡμᾶς ἀπόνως χειρώσονται. καὶ τὴν ἧσσαν, εἰ καὶ 4
"δεινόν τῳ ἀκοῦσαι, ἴστω οὐκ ἄλλο τι φέρουσαν ἢ ἄντικρυς
"δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοπον-
10 "νήσῳ, καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν. ἐν ᾧ ἢ 5
"δικαίως δοκοῖμεν ἂν πάσχειν ἢ διὰ δειλίαν ἀνέχεσθαι, καὶ
"τῶν πατέρων χείρους φαίνεσθαι, οἳ τὴν Ἑλλάδα ἠλευθέ-

1. αὐτὸν Bekk. αὐτῶν C. 2. δὲ] μὲν e. καὶ] om. C.G.L.O.P.Q.e. ἦσαν ἡμῶν A.B.E.F.H.Q.V.c.h.i. Haack. Poppo. Goell. Bekk. ἡμῶν, omisso verbo, K.g. C.G. et vulgo ἡμῶν ἦσαν. 3. αἱ διαφοραὶ C.G.L.O.Q. 4. ἱκανοὶ] om. P. ἔτι om. G. 5. καὶ ante ἀθρόοι om. e. ἁθρόοι G. κατὰ τὰ ἔθνη C.L.c. καὶ ante ἕκαστον om. c. 6. μιᾷ γνώμῃ om. G. αὐτοὺς] καὶ τοὺς L.P. 8. τῳ] τὸ B.E.V.g. τῷ K. ἴστε G. 9. ἐνδυασθῆναι C. 10. ὑπὸ B. E.F.G.H.K.N.P.g. Gottleber. Poppo. Goeller. Haack. Bekk. ceteri ἀπό. 11. ἂν] om. B.

ζεσθαι περί τι is a correct expression to denote "engaging about a thing while "under the influence of anger." Dobree reads περὶ αὐτὸν πταίει. But the dative in such expressions is the case commonly used, and not the accusative. Compare I. 69, 9. and the examples given in the note on that passage. Οὐκ ἐλάσσω is the same as μᾶλλον, according to the well known figure of speech, by which from the denial of one of two contraries the other is implied to be affirmed.

8. ἄντικρυς δουλείαν] Compare VIII. 64, 5. τὴν ἄντικρυς ἐλευθερίαν. In the opposite signification, IV. 86, 2. we have ἀσαφῆ τὴν ἐλευθερίαν ἐπιφέρειν, "An "uncertain, half and half sort of li-"berty, which is neither one thing nor "the other." Ἄντικρυς is "direct, "downright;" and so "clear, undis-"puted." The metaphor is taken from a dart or arrow going straight forward, and penetrating to its object. Compare our words "thorough, thoroughgoing." See also Lobeck on Phrynichus, p. 443.

9. ὃ καὶ λόγῳ ἐνδοιασθῆναι κ. τ. λ.] The neuter ὃ is used instead of the feminine, because the reader is wished to think more of the thing than of the grammatical form or gender of the word. Compare the note on the use of the nominative instead of the other cases, VII. 36, 5. and also I. 59, 2. τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον. The words καὶ λόγῳ ἐνδοιασθῆναι seem tacitly put in opposition with ἔργῳ ἄντικρυς γενέσθαι, "It is an "affront to Peloponnesus that the very "name of slavery should be pronounced "as within possibility applicable to it; "much more when it is not only the "name, but the actual evil itself, which "is directly falling on us." The following words, καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν, are meant to aggravate the affront to which the Peloponnesians were submitting: "It is an affront too "that so many states should be ill-"used by one."

" ρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιοῦμεν αὐτὸ,
" τύραννον δὲ ἐῶμεν ἐγκαθεστάναι πόλιν, τοὺς δ' ἐν μιᾷ
6 " μονάρχους ἀξιοῦμεν καταλύειν. καὶ οὐκ ἴσμεν ὅπως τάδε
" τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ
7 " μαλακίας ἢ ἀμελείας. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν 5
" πλείστους δὴ βλάψασαν καταφρόνησιν κεχωρήκατε, ἣ ἐκ
" τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα ἀφροσύνη
" μετωνόμασται. CXXIII. τὰ μὲν οὖν προγεγενημένα τί
" δεῖ μακρότερον ἢ ἐς ὅσον τοῖς νῦν ξυμφέρει
" αἰτιᾶσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων 10
" τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπω-
" ρεῖν· πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς
" ἀρετὰς κτᾶσθαι· καὶ μὴ μεταβάλλειν τὸ
" ἔθος, εἰ ἄρα πλούτῳ τε νῦν καὶ ἐξουσίᾳ
" ὀλίγον προφέρετε (οὐ γὰρ δίκαιον ἃ τῇ 15
" ἀπορίᾳ ἐκτήθη τῇ περιουσίᾳ ἀπολέσθαι), ἀλλὰ θαρσοῦντας
" ἰέναι κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε θεοῦ χρήσαντος
" καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης

But to regret the past is useless. For the future, the oracle encouraging them, and all Greece sympathizing with them, and their cause being entirely just, they should enter on the contest without hesitation.

2. ἐγκαθιστάναι e. ἀμαθεστάναι V. πόλει C.L.O. τὴν πόλιν K.P. 3. οὐκ] om. e. 4. ξυμφορῶν ἀπήλλακται A.B.C.E.F.G.H.K.N.c.e.g. Haack. Poppo. Goeller. Bekk. ξυμφορῶν οὐκ ἀπήλλακται ceteri. ἢ ἀμελείας ἢ μαλακίας G. 5. αὐτὰ C.L.O.I. 12. ὑμῖν A.B.E.F.H. 14. νῦν] om. d. 15. ὀλίγων A.B.F.c.h. ὀλίγῳ i.V. προφέρεται E. 16. ἐκτήσθη b.i. περιουσίᾳ] ἀπουσίᾳ A.B.E.F.h. ἀπλουσίᾳ, et a correctore εὐπλουσίᾳ K. ἀπολέσαι g. θαρσοῦντες B.C.E.F.f.

1. βεβαιοῦμεν αὐτὸ] i. e. τὸ ἐλευθεροῦσθαι, which must be supplied from the preceding word, ἠλευθέρωσαν.

3. οὐκ ἴσμεν ὅπως κ. τ. λ.] "In thus "tamely witnessing the progress of a "power so dangerous, we see not how "we can be cleared of three of the "most fatal faults, folly, or cowardice, "or carelessness. For if we say that it "is not from any one of these causes, "but from contempt of our enemy, "that we have not chosen to interfere "with him, this confession shews the "justice of the charge, for contempt "itself is folly; and therefore if we "despise our adversaries we cannot be "cleared of the charge of folly." The play on the words καταφρόνησις and ἀφροσύνη can hardly be preserved in English: "A *sense* of your adversaries' "inferiority is so fatal a feeling to "those who entertain it, that it more "fitly deserves to be called *nonsense*."

15. ἃ—ἐκτήθη] The aorist of a deponent verb is here used in a passive signification; as ὤφθην from ὄπτομαι, ἐθεάθην from θεάομαι. See Matth. Gr. Gr. §. 496. and Viger, ch. V. sect. 1. §. 13. Jelf, 368. 3. *b*.

" Ἑλλάδος πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ τὰ δὲ
" ὠφελείᾳ. σπονδάς τε οὐ λύσετε πρότεροι, ἅς γε καὶ ὁ θεὸς 2
" κελεύων πολεμεῖν νομίζει παραβεβάσθαι, ἠδικημέναις δὲ
" μᾶλλον βοηθήσετε· λύουσι γὰρ οὐχ οἱ ἀμυνόμενοι ἀλλ' οἱ
5 " πρότεροι ἐπιόντες. CXXIV. ὥστε πανταχόθεν καλῶς
" ὑπάρχον ὑμῖν πολεμεῖν, καὶ ἡμῶν τάδε κοινῇ
" παραινούντων, εἴπερ βεβαιότατον τὸ ταῦτα
" ξυμφέροντα καὶ πόλεσι καὶ ἰδιώταις εἶναι,
" μὴ μέλλετε Ποτιδαιάταις τε ποιεῖσθαι τιμω-
10 " ρίαν οὖσι Δωριεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις, οὗ
" πρότερον ἦν τοὐναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν
" ἐλευθερίαν, ὡς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη
" βλάπτεσθαι, τοὺς δ', εἰ γνωσθησόμεθα ξυνελθόντες μὲν
" ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ
15 " πάσχειν· ἀλλὰ νομίσαντες ἐς ἀνάγκην ἀφῖχθαι, ὦ ἄνδρες
" ξύμμαχοι, καὶ ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν

The common danger calls for common efforts; and peace can only be permanently secured by immediate war.

1. πάσης A.B.E.F.H.K.V.c.f.g.h.i. C.G. et ceteri ἁπάσης. ξυναγωνιζομένοις O. ξυναγωνιζομένης c. 2. ὠφελίᾳ Bekk. τε] δὲ c. γε] τε L.O.e. 3. νομίζειν C.c. ἠδικημένας d. ἠδιακειμέναις E. 4. ἀμυνουμένοι K. 5. πρότερον Q. et pr. G. 6. ὑπάρχον] om. C. ἡμῖν K.N.V.g. τάδε κοινῇ A.B.E.F.H.K.Q.V.c.f.g.h. Haack. Goeller. Bekk. C.G. et vulgo κοινῇ τάδε. 7. τὸ] τε K. ταὐτὰ γρ. A. 9. τε] δὲ c. 11. τὴν om. K. 14. οὐ τολμῶντες] ἀτολμῶντες C.E.K.L.M.O.P.b.e. ἀτολμοῦντες recens F. et γρ. G. 15. ἐς F.H.K.O.V.f. Poppo. Goell. ed. 2. εἰς γρ. G. om. B.g.h. cum ipso ἀνάγκην. vulgo ἐπ' ἀνάγκην. et sic Bekk. ἀφῖχθαι om. G. 16. ψηφ. τὸν A.B.C.E. F.G.H.L.M.N.O.P.V.b.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo ψηφ. δὴ τόν. ψηφίσατε G. ψηφίσασθαι E.

3. παραβεβάσθαι] Suidas, παραβεβάσθαι τὰς σπονδάς. τὸ παθητικὸν τοῦ παραβεβηκέναι. πάνυ ἀκολούθως Θουκυδίδης. Duker.

7. τὸ ταῦτα ξυμφέροντα] Göller, in his first edition, preferred ταὐτὰ, " qua " mutatione facta sententia fit univer- " salis, neque ad solos Peloponnesios " pertinet." And he referred to the well known words of Sallust, " idem " velle, idem nolle, ea demum firma " amicitia." But in his second edition he allows that ταῦτα is right. Apparently this clause refers to the words just preceding, τάδε κοινῇ παραινούντων. " We advise the war not for our own " interest, but for that of the whole " confederacy; and it is for their in- " terest, if it be admitted as most cer- " tain that this measure is alike for the " benefit of states and of the indivi- " duals who reside in them."

12. περιμένοντας τοὺς μὲν—τοὺς δ'] Compare a similar construction in Xenophon, Anabasis, V. 6, 30. λαβόντας ὑμᾶς πόλιν, τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον κ. τ. λ.

" πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν, τῆς δ' ἀπ' αὐτοῦ
" διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ
" εἰρήνη μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι
2 " οὐχ ὁμοίως ἀκίνδυνον. καὶ τὴν καθεστηκυῖαν ἐν τῇ
" Ἑλλάδι πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως 5
" καθεστάναι, ὥστε τῶν μὲν ἤδη ἄρχειν τῶν δὲ διανοεῖσθαι,
" παραστησώμεθα ἐπελθόντες, καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν
" οἰκῶμεν, καὶ τοὺς νῦν δεδουλωμένους Ἕλληνας ἐλευθερώ-
3 " σωμεν." Τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ' ἁπάντων ἤκουσαν 10
γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι
παρῆσαν ἑξῆς, καὶ μείζονι καὶ ἐλάσσονι πόλει·
2 καὶ τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. δεδο-
γμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπι-
χειρεῖν ἀπαρασκεύοις οὖσιν, ἐκπορίζεσθαι δὲ 15
3 ἐδόκει ἑκάστοις ἃ πρόσφορα ἦν καὶ μὴ εἶναι μέλλησιν. ὅμως
δὲ καθισταμένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον
δέ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι
φανερῶς. CXXVI. ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ

The question being put, the majority of the allies vote for war; and proceed to prepare for it accordingly.

3. μᾶλλον] om. G. post βεβαιοῦται ponit e. 5. ὁμοίως ἐπὶ πᾶσι e. 7. παραστησόμεθα B.C.G.I. ὑπεξελθόντες Q. αὐτοὶ ἀκινδύνως A.B.E.F.H.N.V. g.h. Goell. Bekk. αὐτοί (τε) Poppo. ceteri αὐτοί τε ἀκινδύνως. 9. ταῦτα F.H. quod sequebatur μέν, omisi cum A.B.E.F.H.N.V.c.f.g.h. om. Goeller. Bekk. uncis inclus. Poppo. 13. ἐψηφίσατο i. δεδογμένου L.O.P. 14. ἦν] om. e. 16. ἑκάστοις] om. g. μέλησιν d.e. 18. δὲ] γὰρ Q.

13. τὸ πλῆθος ἐψηφίσαντο πολεμεῖν] "The majority of the allies;" as V. 30, 1. κύριον εἶναι ὅ τι αν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται; where this same Lacedæmonian confederacy is spoken of. Compare II. 87, 7. 89. 1, 2.

δεδογμένον] Perperam quidam libri δεδογμένου, ex ignoratione Atticismi; de quo Budæus in Commentar. H. Steph. Append. ad Thesaur. pag. 160. et Camerar. ad Act. Apost. ii. 29. Sic cap. præced. §. 1. καλῶς ὑπάρχον ὑμῖν πολεμεῖν, cap. 120, 5. εὖ δὲ παρασχόν. Nec melius corrector Codicis Græv. mox ἀδύνατον, pro ἀδύνατα. Vid. ad cap. 1, 3. DUKER.

16. ὅμως δὲ καθισταμένοις κ.τ.λ.] This refers to the words εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν. "Although they could "not commence the attack immedi- "ately, yet it took up something less "than a year to prepare for the in- "vasion."

SPARTA. A. C. 432. Olymp. 87. 1.

Meantime the Peloponnesians, to give their cause the better colour, pretend a zeal for religion, and call on the Athenians to drive out from among them "the accursed." Explanation of this term given in the story of Cylon.

A. C. 612? Olymp. 42. 1?

πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἤν μή τι ἐσακούωσι. καὶ πρῶτον 2 μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι 5 ἐκέλευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε. Κύλων ἦν 3 Ὀλυμπιονίκης ἀνὴρ Ἀθηναῖος τῶν πάλαι εὐγενής τε καὶ δυνατὸς, ἐγεγαμήκει δὲ θυγατέρα Θεαγένους, Μεγαρέως ἀνδρὸς, ὃς κατ' ἐκεῖνον 10 τὸν χρόνον ἐτυράννει Μεγάρων. χρωμένῳ δὲ τῷ Κύλωνι ἐν 4 Δελφοῖς ἀνεῖλεν ὁ θεὸς ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. ὁ δὲ παρά τε τοῦ 5 Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπείσας, ἐπειδὴ ἐπῆλθεν Ὀλύμπια τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν ἀκρό-

2. τοῦ] τοῦτο H. 3. τι] τινες B. ἐσακούσωσι G.H.I.L.O.P.Q. et corr. F. ἀκούωσι B. 5. ἐλαύνειν] ἐκβαλεῖν c. τῆς] τοῦ B.L.O. 7. ὀλυμπ. ἀνὴρ ἀθηναῖος A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἀθηναῖος ἀνὴρ ὀλυμπ. 9. διαγένους L.O. 10. Μεγάρων] μεγαρέων K.N.i. 11. ἐν τῇ] τῇ om. C.G.K.L.N.P.Q.c.d.e.f. 12. τὴν] τῶν B.c.g.h. τε N.V.i. 14. ἐπῆλθον B.F.H.I.Q.V.g.h. Poppo. Goeller. ἐπῆλθεν Bekk.

5. τὸ ἄγος τῆς θεοῦ] ἄγος corresponds to the Latin word "sacer," and implies set apart or devoted to some god, whether for good or for evil. Τὸ ἄγος τῆς θεοῦ is then "the accursed thing "devoted to the vengeance of the god-"dess, or that would draw down her ven-"geance." Compare Herod. VI. 91, 2.

9. Θεαγένους, Μεγαρέως ἀνδρὸς] Compare Aristotle, Rhetoric, I. 2, 7.

14. ἐπῆλθεν Ὀλύμπια] Several MSS. read ἐπῆλθον, which has been adopted by Poppo and Göller, and also by Kühner, Gr. Gr. §. 424. anmerk. 2. Jelf, 385. *b*. Kühner says that a neuter plural substantive may have a plural verb, when the notion of plurality, or of a whole made up of several parts, is prominent in the substantive; and thus he says Ὀλύμπια means, "the Olympic "festivities." But it is manifest that the notion of plurality, or of the several festivities which made up the great festival, is here wholly out of place; for it is merely as a mark of time that the festival is mentioned, and it is considered without the slightest reference to its several constituent parts. Kühner's rule therefore does not apply here, and Poppo's, "that a plural verb may be "used wherever a masculine or femi-"nine substantive of the same signifi-"cation may be tacitly substituted in "the place of the neuter; as in the "present case ὀλύμπιοι ἀγῶνες may be "substituted for ὀλύμπια," would allow of a plural verb in almost every conceivable case. I have therefore followed Bekker in retaining the singular verb ἐπῆλθεν. Compare V. 49, 1. Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, and VIII. 10, 1. ἐν δὲ τούτῳ τὰ Ἴσθμια ἐγίγνετο.

A reason for the apparent anomaly of a neuter plural noun in Greek governing a singular verb, may be seen in Coleridge's Table Talk, vol. II. p. 61. See Donaldson's New Cratylus, p. 314. and seqq.

τὰ ἐν Πελοποννήσῳ] Nam et alibi

ATHENS. A.C. 512? Olymp. 42.1?

πολιν ὡς ἐπὶ τυραννίδι, νομίσας ἑορτήν τε τοῦ Διὸς μεγίστην 6 εἶναι καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικηκότι. εἰ δὲ ἐν τῇ Ἀττικῇ ἢ ἄλλοθί που ἡ μεγίστη ἑορτὴ εἴρητο, οὔτε ἐκεῖνος ἔτι κατενόησε τό τε μαντεῖον οὐκ ἐδήλου· ἔστι γὰρ καὶ Ἀθηναίοις Διάσια ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου 5 μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι, πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα ἐπιχώρια· δοκῶν δὲ ὀρθῶς γιγνώσκειν 7 ἐπεχείρησε τῷ ἔργῳ. οἱ δ' Ἀθηναῖοι αἰσθόμενοι ἐβοήθησάν τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτοὺς καὶ προσκαθεζόμενοι 8 ἐπολιόρκουν. χρόνου δὲ ἐπιγιγνομένου οἱ Ἀθηναῖοι τρυχό- 10

2. τι] om. L.O.P. ἐν om. pr. G. 5. καὶ] om. C.G.L.O.e. μειλιχείου K. 6. μεγίστη om. G.V. οὐχ ἱερεῖα μόνον ἀλλὰ καὶ θύματα codex Giraldi Hist. deor. syntagm. 2. 9. τε] om. N.V. 10. ἐγγινομένου C.G.I.L.O.P.e. ἐπιγενομένου c. οἱ] om. Q.

agebantur, ut hic Scholiastes, et Spanhem. ad Morell. Ep. I. pag. 14. 82. et Ep. V. pag. 303. Sed pro Thucydide, quem hoc scribere dicit, ponendum est nomen Scholiastæ. Duker.

5. Διάσια] "De Diasiis agitur in "Schæf. Apparat. Crit. Demosthen. "vol. III. p. 318. seqq." Göller.

The reference is to a note of Taylor's, justifying the reading τῶν Πανδίων in the Orat. against Midias, p. 517. Reiske, and asserting that the Πάνδια were the same as the Διάσια.

Μειλιχίου] Jovis Μειλιχίου crebra est apud Veteres mentio. Ad hunc locum pertinent, quæ Schol. Aristoph. Nubib. 407. et ex eo Suidas, habet: Διάσια Ἀθήνησιν ἑορτὴ Μειλιχίου Διός. Nec Athenis solum, sed alibi quoque cultum fuisse Jovem Μείλιχιον constat ex iis, quæ in Histor. Deor. Syntagm. II. congessit Giraldus. Sed et aliis Diis idem cognomen tribuitur, de quo vid. Brod. ad Anthol. Græc. I. 1. 4. Duker.

6. πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα ἐπιχώρια] Such is the correct pointing of this passage as it has been given by Bredow, Haack, Poppo, and Göller; the comma used formerly to be placed after πολλοὶ, and omitted after θύουσι. The practice here spoken of prevailed also in Egypt; (Herodot. II. 47, 6.) where, on a certain festival on which swine were necessarily sacrificed, the poorer people offered little figures of dough or paste made into the shape of swine, and baked. Thus the θύματα ἐπιχώρια, mentioned by Thucydides, are rightly explained by the Scholiast as "cakes made into the shape of ani- "mals." Every man at the common festivals made an offering according to his means; and his sacrificial feast would consist of the best description of food to which his means could reach. In the earliest times amongst agricultural nations their offerings were commonly of cakes, fruits, wine, or oil; animal sacrifices were rare, because animals were not the common food, and were too valuable to be at any time killed by the poorer classes. Swine were the first exception to this rule, as they could be kept most cheaply, and therefore formed the meat diet most within the reach of the mass of the people. See Varro, De Re Rusticâ, II. 4. But in Egypt, where there was a large population wholly unconnected with agriculture or with pasture, there would be many to whom even bacon would be an unattainable luxury; and even their festival meals could only consist of the cakes which formed their ordinary living.

οὐχ ἱερεῖα, ἀλλὰ θύματα] Vid. Kühnium ad Poll. I. 26. Wass.

μενοι τῇ προσεδρείᾳ ἀπῆλθον οἱ πολλοὶ, ἐπιτρέψαντες τοῖς ἐννέα ἄρχουσι τὴν φυλακὴν καὶ τὸ πᾶν αὐτοκράτορσι διαθεῖναι ᾗ ἂν ἄριστα διαγιγνώσκωσι· τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐννέα ἄρχοντες ἔπρασσον. οἱ δὲ μετὰ τοῦ 9
5 Κύλωνος πολιορκούμενοι φλαύρως εἶχον σίτου τε καὶ ὕδατος ἀπορίᾳ. ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδράσκουσιν· 10 οἱ δ' ἄλλοι ὡς ἐπιέζοντο καί τινες καὶ ἀπέθνησκον ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἱκέται τὸν ἐν τῇ ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων 11
10 ἐπιτετραμμένοι τὴν φυλακὴν, ὡς ἑώρων ἀποθνήσκοντας ἐν τῷ ἱερῷ, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν· καθεζομένους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν

1. προσεδρίᾳ P.Q.c. οἱ πολλοὶ] om. N. articulum om. V. 2. φυλακὴν καὶ A.B.E.F.H.K.V.e.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri φυλακήν τε καί. 3. διαγιγνώσκουσι C.F.K.O.e. 4. δὲ] τε K. 5. Κύλωνος] χειμῶνος i. 6. κύκλων E. ὁ post καὶ om. K. αὐτοῦ] om. C.G.L.O.P.e. 7. τ. καὶ] καὶ om. H.q. et correct. F. 8. ἀπὸ C.L.e. τὸν] τῶν C. 9. δὲ] om. A. 10. ἐπιτρεψάμενοι d. 11. ποιήσωσιν c. 12. θεῶν ἐν om. L.O.P. ἐν om. C.G.

3. τότε δὲ—ἔπρασσον] "The scanty "and contradictory information we "possess respecting the insurrection of "Cylon shews the impossibility of as- "certaining the manner in which the "ruling clans, (houses, γένη,) at that "time exercised their privileges." C.F. Hermann. Polit. Antiquit. Gr. §. 103. Eng. Transl. Hermann adds in a note, "Τριακοσίων ἀριστίνδην δικαζόντων is "Plutarch's expression, Solon. XII. "on the other hand, the Scholiast on "Aristophanes Equit. 443. brings the "partizans of Cylon before the Areo- "pagus. Herodot. V. 71, 3. calls the court, οἱ πρυτάνεις τῶν Ναυκράρων, "οἵπερ ἔνεμον τότε τὰς Ἀθήνας; whilst, "on the other hand, Thucydides says, "I. 126, 8. τότε δὲ τὰ πολλὰ κ. τ. λ., "whence Harpocratio and others have "confounded these several magistra- "cies." The quotation, however, from Plutarch is a mistake; the "three hun- "dred elected judges" were not a court of the aristocratical constitution, but one appointed after the affair of Cylon by the consent of both parties to try the Alcmæonidæ and their friends for their alleged sacrilege and murder: and the authority of the Scholiast on Aristophanes as to points in the constitutional history of Athens is of very little value. The statements of Herodotus and Thucydides are indeed perplexing; and it is not easy to say whether they are really contradictory, or would be found consistent with each other, if we knew more of the details of the government of that period.

9. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι] Vid. Valckenar. ad Herodot. V. 71, 3. p. 407. BEKK. A person is said ἀναστῆσαι ἱκέτην, by offering his hand to the suppliant sitting at the altar, and raising him from the ground; an action which implied that the safety which he sought was pledged to him.

12. σεμνῶν θεῶν] Εὐμένιδες a Sicyoniis, σεμναὶ θεαὶ ab Atheniensibus dicebantur, teste Pausania in Corinthiacis. Antiqui (ut inquit Helladius in Chrestomathia) solliciti fuerunt, ne male ominosa dicerent, ideo Ἐριννύας *Eumenides* vel *venerandas deas*, μύσος *sceleratum* vocabant ἄγος. Sed Gram-

ATHENS. A. C. 612? Olymp. 42. 1?

12 ἐν τοῖς βωμοῖς ἐν τῇ παρόδῳ διεχρήσαντο. καὶ ἀπὸ τούτου ἐναγεῖς καὶ ἀλιτήριοι τῆς θεοῦ ἐκεῖνοί τε ἐκαλοῦντο καὶ τὸ 13 γένος τὸ ἀπ᾽ ἐκείνων. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς ἐναγεῖς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τούς τε ζῶντας 5 ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀστᾶ ἀνελόντες ἐξέβαλον· κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῇ πόλει. CXXVII. τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν 10 Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα, καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥᾷον 2 σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι τοσοῦτον ἤλπιζον παθεῖν ἂν αὐτὸν τοῦτο ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος 15

A. C. 432. Olymp. 87. 1. The real object of the Peloponnesians was to excite odium against Pericles, as he was of the family of "the accursed."

1. ἀπεχρήσαντο C.e. 2. ἀλητήριοι C. ἁλιτήριοι F. 3. ἐκείνου C. οἱ] om. A. 4. καὶ] om. B. 6. ἐξέβαλλον A.B.F.H.h.i. ἐξέλαβον I. 7. ἔστιν ἔτι A.B.E.F.G.H.K.Q.V.g.h. Haack. Poppo. Goeller. Bekk. ἔστιν, omisso ἔτι, c.f.i. ἔτι ἐστὶν C. et vulgo. 9. ἐκέλευον ἐλαύνειν C.E.F.H.K.L.O.P.V.c.e.f.i. Haack. Poppo. τοῖς θεοῖς δῆθεν L.O.P. 10. δὲ] δὲ καὶ N.V. τε L.O.f. om. K.i. τὸν] τοῦ P. 11. προσερχόμενον N.V.c. 13. προχωρεῖν A.B.C. E.F.G.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo προχωρήσειν. 14. post τοῦτο habet τὸ ἐκβληθῆναι E.

matici illa per Antiphrasin nominant. Vide Meursii Attic. Lect. l. 4. c. 1. Huds.

1. διεχρήσαντο] Suidas in ἀνεχρήσαντο. Hesych. Wass. Suidas, ἀνεχρήσαντο, διέφθειραν. οὕτω Θουκυδίδης. Sed v. ibi Kuster. Duker. Some have supposed that the true reading is ἀνεχρήσαντο, referring to this passage the words of Suidas quoted in Duker's note.

2. ἐναγεῖς καὶ ἀλιτήριοι] Vid. Herodot. Plutarch. Schol. Aristoph. locis dd. et Pausan. Achaicor. XXV. Notandum esse, quod etiam posteri eorum sic fuerunt dicti, monet Spanhem. Dissert. IX. de Præst. et Usu Numism. p. 670. Et hinc Aristoph. Equit. 443. Ἐκ τῶν ἀλιτηρίων σε φημὶ γεγονέναι τῆς θεοῦ. Quæ mox de Cleomene dicit, ea pluribus exsequitur Herodot. V. 70. seqq. De ossibus mortuorum extra fines ejectis Plutarch. in Solone. Duker.

11. κατὰ τὴν μητέρα] Agariste, the mother of Pericles, was the granddaughter of Megacles, the son of Alcmæon; (Herodot. VI. 131, 3.) and the family of the Alcmæonidæ were principally concerned in the treacherous murder of Cylon and his partizans. See Herodotus, V. 70, 3. 71.

15. τὸ μέρος] The article here seems used with a tacit reference to the relative term τὸ ὅλον, (Plato, Phædrus, p. 261.) or τὸ πᾶν, τὸ σύμπαν. "*The* "part" as opposed to "*the* whole." Poppo disapproves of this, and interprets it "pro ratâ parte," "ex parte "ipsi convenienti." In two other places where τὸ μέρος occurs, I. 74, 4.

ἔσται ὁ πόλεμος. ὢν γὰρ δυνατώτατος τῶν καθ' ἑαυτὸν καὶ 3 ἄγων τὴν πολιτείαν ἠναντιοῦτο πάντα τοῖς Λακεδαιμονίοις, καὶ οὐκ εἴα ὑπείκειν ἀλλ' ἐς τὸν πόλεμον ὥρμα τοὺς Ἀθηναίους.

5 CXXVIII. Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμονίους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαι- 2 μόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἱλώτων ἱκέτας ἀπαγαγόντες διέφθειραν· δι' ὃ δὴ καὶ 10 σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμὸν γενέσθαι ἐν Σπάρτῃ. ἐκέλευον δὲ καὶ τὸ τῆς 3 Χαλκιοίκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ τοιόνδε. ἐπειδὴ Παυσανίας ὁ Λακεδαιμόνιος τὸ 4 πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ 15 τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ καὶ κριθεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριήρη λαβὼν Ἑρμιονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ 20 δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥσπερ καὶ

The Athenians retort by calling on the Lacedæmonians to drive out "the accursed" from among themselves. The curse of Tænarus; and the curse of Minerva of the Brazen House. This last leads Thucydides to give an account of the treason and death of Pausanias.
(128—134.)
Pausanias first corresponded with the king of Persia after the taking of Byzantium. (Ch. 94.)

1. ἑαυτοῦ h. 2. πόλιν K. 3. ὑπήκειν E. 6. τὸ] om. d. ἀπὸ τοῦ ταινάρου d. ἄγος—Ταινάρου] om. H. 8. εἱλώτων ἱκέτας A.B.C.F.G.H.K. N.V.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo εἱλώτων τοὺς ἱκέτας. 9. διὸ Bekk. 11. ἐν τῇ σπάρτῃ G.L.O.P.e. καὶ] om. K. 16. μὲν οὖν οὐκέτι G. 19. τῷ μὲν—πόλεμον] om. C. 20. quod vulgo post πράγματα legitur βουλόμενος, ante τὰ ponunt C.G.L.O.P.Q.e. om. A.B.E.F.H.K.N.V.c.d.f.g. om. Poppo. Goeller. Bekk.

II. 67, 3. Poppo interprets it "pro virili parte;" and there it will bear that sense, but in the present passage it will not. I do not yet therefore see any better way of explaining it than that which is given in the first part of this note.

10. De hoc terræ motu vid. Pausan. VII. 25. Duker.

σεισμὸν] v. Suidam in ἀπέσπασε. Ælian. V. H. VII. 7. Pausan. Messen. 24. et Ach. VII. 25. Wass. not. MS.

20. πράγματα πράσσειν] The infinitive mood belongs to the preceding verb ἀφικνεῖται. Compare VIII. 29, 2. παραδοῦναι τὰς ναῦς ξυμπλέων, and other passages quoted by Matthiæ, Gr. Gr. §. 535, b. Jelf, 669, e.

τὸ πρῶτον ἐπεχείρησεν, ἐφιέμενος τῆς Ἑλληνικῆς ἀρχῆς.
5 εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν ἐποιήσατο· Βυζάντιον γὰρ ἑλὼν τῇ προτέρᾳ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι αὐτὸ καὶ 5 βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς [οἳ] ἑάλωσαν ἐν αὐτῷ) τότε τούτους οὓς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν.
6 ἔπρασσε δὲ ταῦτα μετὰ Γογγύλου τοῦ Ἐρετρίεως, ᾧπερ
7 ἐπέτρεψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ 10 καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέθη. "Παυσανίας ὁ ἡγεμὼν "τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βουλόμενος ἀπο-"πέμπει δορὶ ἑλών, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ, "θυγατέρα τε τὴν σὴν γῆμαι καί σοι Σπάρτην τε καὶ τὴν 15
8 "ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι
9 "ταῦτα πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων "ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὗ τὸ "λοιπὸν τοὺς λόγους ποιησόμεθα." CXXIX. τοσαῦτα μὲν

His proposals were readily accepted by Xerxes.

ἡ γραφὴ ἐδήλου, Ξέρξης δὲ ἥσθη τε τῇ ἐπι- 20 στολῇ καὶ ἀποστέλλει Ἀρτάβαζον τὸν Φαρνάκου ἐπὶ θάλασσαν, καὶ κελεύει αὐτὸν τήν τε Δασκυλῖτιν

1. ἐνεχείρησεν A.B.F.H.N.V.h. Poppo. ἐπεχείρισεν K. ἐλλήνων f. 3. κατέθεντο C. 4. γὰρ] δὲ L. 5. κύρου E. δὲ καὶ μῆδοι P. 7. ἔλαβον B. 9. γογγύλου d. ᾧ, omissa περ, A.E.F.H.K.N.V.c.f.g.h.i. 11. γοίγυλον d.i. αὐτῷ φέροντα i. 12. τάδε ἐν A.C.E.F.G.H.L.N.O.Q.V.c.f.g.h. Haack. Poppo. Goell. Bekk. B. et vulgo τάδε καὶ ἐν. εὑρέθη f. ὁ] om. Q. 13. τε] om. L. χαρίσασθαι L.O. et marg. G: pr. enim om. 15. τε] om. g. τὴν] om. C.G.e. καὶ σοὶ F. τε] om. C.G.L.O. 16. ποιήεσθαι c. ποιεῖν h. δὴ c. δοκεῖ f. εἶναι δοκῶ G. εἶναι] om. c.f. 17. βουλόμενος b. σοι Q.g. 20. δὲ] om. K.d. τε] om. K.L.O.d.g. τῆς ἐπιστολῆς E. 21. φανάκου F. 22. θαλάσσης L.O.P. αὐτὸν] om. g. δασκυλίτην E.F. δασκυλείτην b.d.e. δασκυλείτιν g. σκυλῖτιν V.

6. οἳ] omittendum fortasse hoc pronomen. Bekk.

18. θάλασσαν] θάλατταν Sch. Aristoph. Plut. 69. at hac forma noster vix ullibi. Wass. Thucydidem neque in hoc, neque in aliis quibusdam vocabulis, gemino τ uti, adnotat e vetustis Grammaticis Eustath. ad Homer. Il. κ'. p.

σατραπείαν παραλαβεῖν, Μεγαβάτην ἀπαλλάξαντα ὃς πρότερον ἦρχε, καὶ παρὰ Παυσανίαν ἐς Βυζάντιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ὡς τάχιστα διαπέμψαι καὶ τὴν σφραγῖδα ἀποδεῖξαι, καὶ ἤν τι αὐτῷ Παυσανίας παραγγέλλῃ περὶ τῶν 5 ἑαυτοῦ πραγμάτων, πράσσειν ὡς ἄριστα καὶ πιστότατα. ὁ δὲ ἀφικόμενος τά τε ἄλλα ἐποίησεν ὥσπερ εἴρητο καὶ τὴν 2 ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τάδε. "Ὧδε λέγει "βασιλεὺς Ξέρξης Παυσανίᾳ. καὶ τῶν ἀνδρῶν οὕς μοι "πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας κεῖταί σοι εὐεργεσία 10 "ἐν τῷ ἡμετέρῳ οἴκῳ ἐσαεὶ ἀνάγραπτος, καὶ τοῖς λόγοις τοῖς "ἀπὸ σοῦ ἀρέσκομαι. καί σε μήτε νὺξ μήθ' ἡμέρα ἐπισχέτω 3 "ὥστε ἀνεῖναι πράσσειν τι ὧν ἐμοὶ ὑπισχνῇ, μηδὲ χρυσοῦ "καὶ ἀργύρου δαπάνῃ κεκωλύσθω, μηδὲ στρατιᾶς πλήθει, εἴ "ποι δεῖ παραγίγνεσθαι· ἀλλὰ μετ' Ἀρταβάζου ἀνδρὸς 15 "ἀγαθοῦ, ὅν σοι ἔπεμψα, πρᾶσσε θαρσῶν καὶ τὰ ἐμὰ καὶ "τὰ σὰ ὅπῃ κάλλιστα καὶ ἄριστα ἕξει ἀμφοτέροις."

CXXX. ταῦτα λαβὼν ὁ Παυσανίας τὰ γράμματα, ὢν καὶ

1. σατραπίαν C.E.P.b.d.e.g. 2. περὶ M.b. 3. ἀντεπιτίθει E. 4. παραγγέλῃ K.Q.g. παραγγέλει c. 5. ἑαυτῶν i. 6. ὡς προείρητο L.O. 7. ἐπιστολὴν] om. c. ἀντεπεγέγραπτο C.G.I.L.M.O. ἀντέγραπτο e. 9. ἔσωσας A.B.C.E.F.H.I.K.N.V.c.e.f.g.h. Haack. Poppo. Goeller. Bekk. G. et vulgo διέσωσας. κεῖται A.B.E.N.g.h. cum Thom. M. v. ἀεί. Poppo. Goeller. Bekk. C.G. et ceteri κείσεται. 10. ἄγραπτος K. 11. καὶ σὲ F. μήτε ἡμέρα V. 12. πράττειν f. 13. δαπάνη E. εἴπῃ 1. 15. θαρρῶν A.C.L.O.P.Q.f. 16. καὶ ἄριστα] om. Q.

813. Add. Steph. supr. ad cap. 20, 3. Σὲ ἀρέσκει, pro σοὶ, Atticorum esse adnotat Schol. Aristoph. Plut. 353. Ran. 103. Schol. Theocr. ad I. Idyll. 61. et Corinth. in libello de Dialectis. Vid. Spanhem. ad Aristoph. Plut. 353. Duker.

ib. τὴν Δασκυλῖτιν σατραπείαν] The satrapy of Dascylium comprehended the cities of the Hellespont, Bithynia, and Paphlagonia, extending along the southern shore of the Hellespont, the Propontis, and the Euxine. It took its name from Dascylium, an inconsiderable town on the shore of the Propontis, where the satrap resided, and had a castle surrounded by a park or chase, such as were commonly possessed by the Persian governors. This was the province of which Pharnabazus was afterwards satrap. See Herodotus, III. 90, 3. Xenophon, Hellen. IV. 1, 15. Strabo, XII. p. 670. ed. Xyland.

9. κεῖταί σοι εὐεργ.] Hoc idem est ac si dixisset; εὐεργέτης ἀναγραφθήσῃ καὶ κληθήσῃ ἐν τῷ ἡμετέρῳ οἴκῳ. Nam qui de Rege et regno Persarum bene meriti erant, Ὀροσάγγαι ab iis dicebantur (εὐεργέται Græci vertere) et eorum nomina codicibus regiis inferebantur; ut nos sacri et profani scriptores docent. Vide Herodotum, V. 11. et VIII. 85, 4, 5. et c. 6. lib. Estheræ. Huds. Ad ea, quæ hic adnotat Huds. add. Brisson. lib. I. de Regno. Persar. pag. 93. Herald. I. Adversar. 9. et Grot. ad Esther. VI. 1. Duker.

SPARTA. A. C. 478. 7. Olymp. 75. 3.

πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν ἡγεμονίαν, πολλῷ τότε μᾶλλον ἦρτο, καὶ οὐκέτι ἠδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ σκευάς τε Μηδικὰς ἐνδυόμενος ἐκ τοῦ Βυζαντίου ἐξῄει, καὶ διὰ τῆς 5 Θρᾴκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν, τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἠδύνατο, ἀλλ' ἔργοις βραχέσι προὐδήλου ἃ τῇ γνώμῃ μειζόνως ἐσέπειτα 2 ἔμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παρεῖχε, καὶ τῇ ὀργῇ 10 οὕτω χαλεπῇ ἐχρῆτο ἐς πάντας ὁμοίως ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη.

Which elated Pausanias extremely, and increased in him that arrogant behaviour which drove the Asiatic Greeks to put themselves under the supremacy of Athens. (Ch. 95.)

CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ δεύτερον 15 ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρῳάδας ἱδρυθεὶς πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς 20

He had been recalled therefore by his government; but going out again in a private capacity, and continuing his treasonable intrigues, he was recalled a second time and put under arrest. A. C. 477—467.

1. πρῶτον C.G.I.L.O.e. 2. πλαταιᾶσιν F.H.Q.g. Poppo. Goell. Bekk. probante Dukero. Vulgo, Πλαταιάσιν. μᾶλλον τότε B.b.c.f.g.h.i. 3. ἐδύνατο K. Bekk. καθεστηκότι A.B.E.F.H.K.V.b.c.f.g. Poppo. Goeller. Bekk. C.G. et ceteri καθεστῶτι. 7. Περσικὴν] μηδικὴν K.b.c.f. 8. περιετίθετο V. κατέχειν] τεύχειν I. ἐδύνατο V. Bekk. 9. προυδήλου Bekk. 11. μηδένα] μὴ N.V. 12. διὸ e. ἢ] καὶ K. 14. τότε V. αὐτὰ] om. C. ἀνεκαλέσαντο F.H.Q. Poppo, qui et hæc subjicit, "et Thom. Magist. in ἀνακαλοῦμαι, quanquam in hoc "duo codd. ἀνεκάλεσαν habent. Recte autem idem Thom. observat et ἀνακαλοῦ-"μαι et ἀνακαλῶ dici." ἀνεκάλεσεν E. 17. ἀπὸ O. 19. ἐχώρει c.f. κωλωνὰς V. τρωάδας B.F.H.g.h. Poppo. τρωιδας e. vulgo Τρωϊάδας. 20. ἱδρυνθεὶς C.E.G.L.O.P.Q.e. αὐτοῖς post βαρβάρους ponit P. πρὸς A.B.E.F.H.K.N.Q.V.g.h.i. Poppo. Haack. Goell. Bekk. C.G. et ceteri ἐς.

10. δυσπρόσοδόν τε—πάντας] Thomas M. χαλεπῶς legit, non χαλεπῇ. Ὀργὴν Casaub. ad Dion. Halic. IV. 244. hic accipit pro ingenio ac moribus, ut in illo Dionysii l. d. βαρὺς καὶ χαλεπὸς ὀργήν. Ita sæpe sumitur. Vid. Schol. ad cap. 122, 2. et 140, 1. hujus lib. Aristoph. Equit. 41. Sophocl. Ajac. 646. et ad utrumque Schol. nec non Casaub. ad Aristoph. l. d. Add. Cl. Wass. infr. ad cap. 140, 1. DUKER.

13. οἱ δὲ Λακεδαιμόνιοι] Vid. Aristotel. Polit. VII. 14, 20. Mox puto legendum ἀνεκαλέσαντο. Ita certe Thom. Magist. WASS. Et apud Thomam in ἀνακαλοῦμαι, qui et τότε legit, ut Cass. et Gr. non τό, τε. DUKER.

16. τοιαῦτα] "Malim τὰ αὐτά." DOBREE.

τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος, οὕτω δὴ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. 2 ὁ δὲ βουλόμενος 5 ὡς ἥκιστα ὕποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. 3 καὶ ἐς μὲν τὴν εἱρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο), ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς 10 βουλομένοις περὶ αὐτὸν ἐλέγχειν. CXXXII. καὶ φανερὸν μὲν εἶχον οὐδὲν οἱ Σπαρτιᾶται σημεῖον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύσαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν 15 ἔχοντα (Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα βασιλέα καὶ νέον ἔτι ἀνεψιὸς ὢν ἐπετρόπευεν)· ὑποψίας δὲ πολλὰς παρεῖχε τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τά τε ἄλλα αὐτοῦ ἀνεσκόπουν, εἴ τί που ἐξεδεδιῄτητο τῶν καθε- 20 στώτων νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελ-

Still there was a want of satisfactory evidence against him; till one of the emissaries whom he had employed in his correspondence with Persia, gave information to the ephori.

2. ἔπασχον E. κήρυκα] om. d. 4. σπαρτιᾶται V. προσαγορεύειν B.P.b.d.e. 5. ὡς] om. L.O.P. 6. παραβολὴν C.e. ἐνεχώρει V. ἐς τὴν σπάρτην K. 7. ἐκπίπτει V. 9. αὐτὸν L.O.P. Q. 10. περὶ] om. g. αὐτὸν A.B.E.F.G.H.N.Q.e.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo αὐτῶν. 11. οἱ σπαρτιάται οὐδὲν g. οὔτε οἱ ἐχθροὶ] om. A.B.h. 13. τε] om. g. 16. ἐπετρόπευσεν E. 17. δὲ] τε C. om. e. 18. ἴσως E. τε] om. d. 19. εἴ που τι K. ἐξεδεδιαίτητο E. 20. ποτε] τε B.g.h. τὸν] τῶν C.

8. διαπραξάμενος] Having settled the business. Compare V. 89.

17. τῇ τε παρανομίᾳ] This is more plainly expressed with regard to Alcibiades, IV. 15, 4. τῆς παρανομίας ἐς τὴν δίαιταν, and 28, 2. τὴν ἐς τὰ ἐπιτηδεύματα οὐ δημοτικὴν παρανομίαν.

18. μὴ ἴσος εἶναι τοῖς παροῦσι] "Not "to be content with things as they "were." "To be something greater "than the present state of things per- "mitted."

20. ἐπὶ τὸν τρίποδα τὸν ἐν Δελφοῖς] Hanc rem, ut et versus repetiit Demosthenes, κατὰ Νεαίρας, p. 1378. Reisk. Versus, quos Græci tripodi inscripserunt, apud Diodorum L. XI. 33. p. 430. reperiuntur: Ἑλλάδος εὐρυχόρου σωτῆρες τόνδ' ἀνέθηκαν, Δουλοσύνης στυγερᾶς ῥυσάμενοι πόλιας. ubi vid. Wesseling. GOTTL. This was a golden tripod, supported by a figure of a serpent with three heads made of bronze. Comp. Herodotus, IX. 81, 1. with Wes-

φοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε,

> Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,
> Παυσανίας Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε 5 ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα· τοῦ μέντοι Παυσανίου ἀδίκημα καὶ τοῦτ' ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῷ μᾶλλον παρόμοιον 2 πραχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ. ἐπυνθάνοντο δὲ 10 καὶ ἐς τοὺς Εἵλωτας πράσσειν τι αὐτὸν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσίν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἢν 3 ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάσωνται. ἀλλ' οὐδ' ὣς οὐδὲ τῶν Εἱλώτων μηνυταῖς τισὶ πιστεύσαντες ἠξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτὸν, χρώμενοι τῷ τρόπῳ ᾧπερ 15 εἰώθασιν ἐς σφᾶς αὐτοὺς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλεῦσαί τι ἀνήκεστον, πρίν γε δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς πρὸς Ἀρτάβαζον κομιεῖν, ἀνὴρ Ἀργίλιος, παιδικά ποτε ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ, 20 μηνυτὴς γίγνεται, δείσας κατὰ ἐνθύμησίν τινα ὅτι οὐδείς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησά-

2. αὐτὸς ἐπιγράψασθαι e. ἐπιγράψαι αὐτὸς f. ἐλεῖον C. 3. ἀρχὸς B.g.h. 6. τούτου C.e. 7. συγκαθελοῦσαι f. ἔστησαν τὸ B.F.G.H.K.L.N.O.g. A.C.E. et vulgo ἐστήσαντο. 9. ἐπειδὴ A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri ἐπεί γε δή. παρόμοιον] προοίμιον e. 10. ἐφαίνετο] ἐβούλετο C.e. ἐπυνθάνετο P. 11. πράσσειν τι αὐτὸν καὶ εἰς τοὺς εἵλωτας A. αὐτὸν καὶ εἰς τοὺς εἵλ. πράσσειν τι f.g.h. 13. ξυγκατεργάσονται E. 14. τισὶ] om. L.P. 15. ᾧ omissa περ, G.L.O.P. 16. εἰώθεσαν Q. 17. ἀμφισβητήτων E.K. 20. αὐτῷ f. 22. αὐτοῦ L.O.

seling's note; and Gibbon, "Decline "and Fall," vol. III. ch. 17. p. 22. ed. 8vo. note.

21. ἐνθύμησιν] Observat hanc vocem e Thucydide Pollux II. 231. DUKER.

22. παραποιησάμενος σφραγῖδα] "Having counterfeited the seal of Pausanias;" i. e. having made a seal which was *near* or *like* the seal of Pausanias. Thus παράσημον ἀργύριον is money with a forged stamp, not the real stamp itself, but one *near* or *like* it. Compare Blomfield, Glossary to Agamem. 754.

μενος σφραγῖδα, ἵνα ἢν ψευσθῇ τῆς δόξης ἢ καὶ ἐκεῖνός τι μεταγράψαι αἰτήσῃ μὴ ἐπιγνῷ, λύει τὰς ἐπιστολὰς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσεπεστάλθαι καὶ αὑτὸν εὗρεν ἐγγεγραμμένον κτείνειν. CXXXIII. τότε δὲ οἱ ἔφοροι

5 By their instructions, he then took sanctuary; and when Pausanias went to him, and urged him to continue in his service, the Ephori contrived to overhear the conversation. 10

δείξαντος αὐτοῦ τὰ γράμματα μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουληθέντες ἔτι γενέσθαι αὐτοῦ Παυσανίου τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἱκέτου οἰχομένου καὶ σκηνησαμένου διπλῆν διαφράγματι καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός

1. καὶ] om. f.g. τι μεταγράψαι A.B.C.E.F.G.H.K.L.O.P.Q.V.e.f.g.h. Haack. Poppo. Goell. μεταγράψαι, omisso τι, i. μεταγράψαι τι vulgo. 3. τοιοῦτο A.B.E.F.H.V. Poppo. Goell. Bekk. C.G. et ceteri τοιοῦτον. 4. τότε B.E.F.G. H.K.L.N.O.V.c.d.h.i. Haack. Poppo. Goell. Bekk. A.C. et vulgo τόδε. δὲ A.E.F.H.K.c.d.i. Poppo. Goell. Bekk. B.C.G. et vulgo δή. om. N.V. 5. δείξαντες e. μὲν] ἂν g. 6. βουλευθέντες A.B.F.H.V.c.g. ἔτι om. L.O.P. 8. οἰχομένου ἱκέτου f. 9. σκηνωσαμένου P. 10. τε] Uncis inclusit Poppo. ἐντὸς] om. N.V. post ἔκρυψε ponunt c.f.

7. ἀπὸ παρασκευῆς] "From a concerted plan, on a set purpose." Compare Herodot. I. 68, 5. ἐκ λόγου πλαστοῦ.

10. τῶν τε ἐφόρων] Haack and Poppo have enclosed the particle τε in brackets, as introducing confusion into the whole sentence. But it is scarcely conceivable that every MS. should agree in inserting a word which only creates a difficulty, unless it were really genuine; and there are several other places in Thucydides in which this same particle is equally supported by all the MSS. and yet appears perplexing or superfluous. Such are IV. 85, 3, 7. 86, 4. 95, 1. VI. 17, 6. VII. 20, 1. 28, 3. In the passage before us it may be explained, either by supposing the construction to be confused, and that after τῶν τε ἐφόρων τινὰς ἔκρυψε Thucydides should have added καὶ Παυσανίας ὡς αὐτὸν ἦλθεν, τὴν πρόφασιν τῆς ἱκετείας ἐρωτήσων; a method of explanation partly suggested by a writer in one of the periodical works of Germany, whom Göller quotes, or else τε signifies no more than "also, moreover," in which sense δὲ, after the article and substantive, frequently occurs, and τε also in some other places of Thucydides has this meaning; (II. 63, 1. VI. 17, 1. VII. 20, 1; where see the notes.) It would then be merely a remnant of the needless verbiage of language in its early state, from which it gradually frees itself as general civilization and activity of mind increase: "in which he concealed moreover some of the ephori." This was probably the original meaning of δὲ, as it certainly was of ἀλλὰ, a mere notice that the speaker had something else to say, some additional fact or thought to communicate. And it is on this principle that δὲ and τε are sometimes used in the apodosis of a sentence, and are equivalent to εἶτα. See Hermann on Viger, note 219. They simply signify, that after all that has been said in the protasis something is still to be added, following upon the statement already made; which relation is expressed in English by the words "then, thus, so," &c.

[Of the interpretation of τε here given, Poppo says, "plane fieri non potest, et frustra locis II. 63. VII. 20. fulcitur." And Mr. Peile, in his recent edition of the Agamemnon of Æschylus, speaks of a reference made

τινας ἔκρυψε, καὶ Παυσανίου ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἱκετείας ᾔσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτοῦ γραφέντα καὶ τἆλλ' ἀποφαίνοντος καθ' ἕκαστον, ὡς οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προτιμηθείη 5 δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, κἀκείνου αὐτὰ ταῦτα ξυνομολογοῦντος καὶ περὶ τοῦ παρόντος οὐκ ἐῶντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς

2. τὴν πρόφασιν] om. L. 3. αὐτοῦ Bekk. 4. οὐδὲ g.h. 5. παραβάλλοιτο B.d.f.g. διαβάλλοιτο Q. 7. αὐτὰ ταῦτα A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo αὐτά τε ταῦτα. "malim αὖ ταὐτά τε." Bekker. 8. λογίζεσθαι L.O. τῆς] om. P.

to this interpretation in a subsequent note, that it is "a grafting of error "upon error." It may be so, and I would willingly exchange my error for truth, if I could but find it. But the long dissertations on the particle τε which have been given by Mr. Peile and also by Mr. Donaldson in his New Cratylus, do not seem to me to be satisfactory. As we begin to extend our knowledge of the several languages which have an affinity to Greek, it is natural that we should hope to discover the origin of those little words, which when studied in one language alone, are perfectly unintelligible. But this hope is apt to lead us on too quickly, and to make us fancy that we have cleared up our difficulties too early. I thank Mr. Donaldson much for his attempt to introduce the labours of the great modern philologists of Germany to the knowledge of English scholars, and for his having followed up the path on which Mr. Seager had already entered, and having shewn that the study of Sanscrit is a natural and most important companion to our study of Greek. But the errors of etymology committed by very eminent men in past times from a want of sufficient knowledge, should make us suspect that we too may fall into the same snare, if while we are really making progress, we overrate that progress as compared with what remains to be accomplished, and think that the very sanctuary of the mysteries of language is already on the point of being opened to us. I cannot think that we are yet in a condition to understand the process by which language was formed, if indeed it ever was formed and not rather given, and to explain the nature of its very simplest elements. And I am quite certain that what has hitherto been attempted in this way, although as all such attempts do, it contains in it much that is valuable, and will aid our further researches, has yet failed of attaining its object, and that τε remains as imperfectly understood now, as it was when this volume was first published. I therefore leave my original note, not as being convinced that it is right, but as thinking that it is as likely to be right as any of the different theories that have been more elaborately advanced against it.]

5. παραβάλοιτο] "Had risked or "hazarded him; had carelessly en-"dangered him."

προτιμηθείη ἀποθανεῖν] The scholiast and Gottleber understand προτιμηθείη as ironical: "That he, like so many of "his fellow-servants, should be pre-"ferred to the gallows." But it may be rendered simply, "was thought de-"serving of death:" in the sense in which ἐπιτήδειος is used in Xenophon's Anabasis, II. 3, 11. as already referred to in note on ὅσια, chap. 71, 7. ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων, "just like "the mass of his common servants."

SPARTA. About A. C. 467. Olymp. 78. 2.

ἀναστάσεως καὶ ἀξιοῦντος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ πρασσόμενα διακωλύειν. CXXXIV. ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ ἔφοροι, βεβαίως δὲ ἤδη εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο. 5 λέγεται δ' αὐτὸν μέλλοντα ξυλληφθήσεσθαι 2 ἐν τῇ ὁδῷ, ἑνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον προσιόντος ὡς εἶδε, γνῶναι ἐφ' ᾧ ἐχώρει, ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοίᾳ πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ 10 προκαταφυγεῖν· ἦν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἴκημα οὐ 3

The Ephori proceed to arrest Pausanias, but he takes sanctuary in the temple of Minerva of the Brazen House, where he is starved to death.

1. ὡς] om. C.L.O.e. τὰ] om. C.G.L.O.P.f.g. 2. κωλύειν f. 7. ἴδε K. 10. προκαταφυγεῖν λέγεται δηλονότι ἦν. K. τὸ] om. P.

1. ἀναστάσεως] Hoc immerito suspectum est Stephano. Mos supplicum erat καθίζεσθαι ἐπὶ τῆς Ἑστίας. quando aram relinquebant, surrexerunt; et hoc est ἀνάστασιν facere, quo fere sensu Sophocles. Noster infra cap. 136, 7. ὁ δὲ ἀκούσας ἈΝΙΣΤΗΣΙ τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱέος. III. 28, 2. ἐπὶ τοὺς βωμοὺς —καθίζουσι. Πάχης δ' ἈΝΑΣΤΗΣΑΣ αὐτοὺς, ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον, et alibi: Καθίζουσιν ἐς τὸ Ἡραῖον ἱκέται·—ὁ δὲ δῆμος ἈΝΙΣΤΗΣΙΝ αὐτούς. WASS.

4. τὴν ξύλληψιν ἐποιοῦντο] "Were "preparing to arrest him; were going "to effect his arrest." A well known sense of the imperfect tense, as in Herodot. I. 68, 6. ἐμισθοῦντο παρ' οὐκ ἐκδιδόντος.

9. τῆς Χαλκιοίκου] The temple of Minerva of the Brazen House was one of the most ancient at Lacedæmon, deriving its name from the circumstance that both the statue of the goddess, and the chapel or interior part of the temple in which it was erected, were of brass. See Pausanias, III. 17, 3. When it is said that the chapel was of brass, it means probably that the walls were hung with plates of that metal, or rather of bronze, like the walls of what is called the Treasury of Atreus at Mycenæ. In this latter building are still to be found bronze nails "in the en- "trance and all over the walls of the "chamber; at regular distances, very "strongly fastened into the stone." They consist of eighty-eight parts of copper, and twelve of tin, and, as Sir W. Gell justly observes, "must have "served to fasten plates of the same "metal to the wall; and the seeming "fables of brazen chambers and brazen "temples may be easily explained by "this circumstance." See Sir W. Gell's Argolis, p. 30. 33.

9, 10. τὸ ἱερὸν, τὸ τέμενος] These words, as Haack observes, are sometimes used as synonymous, both denoting no more than "ground consecrated for the wor- "ship of some god." Thus in Herodotus, VI. 79. the grove dedicated to the hero Argos is called by both these names. They are, however, more frequently distinguished; and then τέμενος signifies the whole consecrated ground, including not only gardens and the sacred grove, but sometimes also arable land, by whose produce the priests were maintained, and the expenses of the temple provided for. Compare Herodot. IV. 161, 4. Ἱερὸν expresses the sacred buildings, including not only the actual temple, but the cloister or στοὰ, and the habitations of the ministers of the god. Compare Herodotus, II. 112, 3. where the ἱρὸν is said to be ἐν τεμένεϊ. Ναὸς, on the other hand, is that part of the buildings especially devoted to the habitation of the presiding deity, in which his statue was placed, and where he was supposed

μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθὼν, ἵνα μὴ ὑπαίθριος ταλαιπωροίη,
4 ἡσύχαζεν. οἱ δὲ τὸ παραυτίκα μὲν ὑστέρησαν τῇ διώξει,
μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον καὶ τὰς
θύρας ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω
ἀπῳκοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρκησαν λιμῷ. 5
5 καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκήματι,
αἰσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, καὶ
6 ἐξαχθεὶς ἀπέθανε παραχρῆμα. καὶ αὐτὸν ἐμέλλησαν μὲν ἐς
τὸν Καιάδαν, οὗπερ τοὺς κακούργους, ἐμβάλλειν· ἔπειτα
7 ἔδοξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν 10
τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν
οὗπερ ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ

1. ἐσελθὼν] καταφυγὼν G. ὑπαίθριον f. om. G. ταλαιπωροῖτο. f. 2. ὑστέρισαν F.P. 3. ὅρον A.B.F. 4. αὐτὸν—εἴσω om. G. 5. προκαθεζόμενοί τε ἐπολιόρκησαν g. 6. μέλλον F. ἀποψυχεῖν C. ὡς, omissa περ, c.f. εἶχον A.B.E.F. et γρ. G. 7. αἰσθόμενοί τε ἐξάγουσιν A.B.C.E.F.H. K.N.Q.V.g. Haack. Poppo. Goell. Bekk. αἰσθόμενοί τι ἐξάγουσιν h. G. et vulgo αἰσθόμενοι ἐξάγουσιν. 8. ἐμέλισαν G.e. 9. καιάδαν A.B.E.G.V.b.c.d.e. f.g. Haack. Poppo. Goell. Bekk. χαιάδαν h. κεάδαν C.F. et reliqui. ἐμβάλλειν] εἰώθασιν ἐμβάλλειν K.d. εἰώθεσαν ἐμβάλλειν F.H.V.c.f. εἰώθεσαν ἐσβάλλειν corr. G. ἐμβάλλειν εἰώθασιν L.O. ἐσβάλλειν εἰώθασιν C.I.P. ἐμβάλλειν B.g. inter versus posito ille εἰώθεισαν, hic εἰώθεσαν: vulgo ἐμβάλλειν εἰώθεσαν. ἐμβαλεῖν E. εἰώθεσαν om. Bekk. Poppo. et Goell. in ed. 2. 12. προτενίσματι B.E.

to dwell. Other smaller *ναοὶ*, like the chapels in the aisles of Roman catholic cathedrals, were often ranged around the great *ναὸς*, or choir, and were often dedicated to other gods. Thus the great *ναὸς* at Delphi belonged to Apollo; but Minerva, under the title of *Προναία*, or "our Lady of the Ante-"chapel," had a small *ναὸς* close to the entrance of it.

3. *ὄροφον*] Quasi Glossam ex nostro adducit Pollux VII. 120. sed pro calami aquatilis genere apud Homerum invenitur. Vid. Eustath. p. 1495. Apud nostrum alibi *ὀροφὴ*, Herodoto *στέγη* placuit. *ὄροφος* habes in Aristoph. Lysistr. 229. *ὀροφὴ* Vesp. 1210. Nub. 173. WASS.

6. *ἀποψύχειν*] Agn. Suidas h. v. WASS.

8. *ἐς τὸν Καιάδαν*] *Καιάδας* sive *Κεάδας* (nam utroque modo scribitur) id ipsum fuit, quod Græcorum aliis *Καίετον* vel *Καιετὸς*, *locus effossus*, vel *terræ dehiscentis ruptura*. Hujusmodi rupturæ quum frequentes fuerint in agro Laconico, sunt qui Lacedæmona inde ab Homero (Il. β'. v. 581.) *καιετάεσσαν* (non ut vulgo scribitur *κητώεσσαν*) dici statuunt. Sc. *ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχμοὶ* (ut ait Strabo) *καιετοὶ λέγονται*. Vide Strabonem, l. 8. p. 367. Ed. Par. et Eustath. ad Homeri Odyss. δ'. v. 1. HUDS. De voce *Κεάδας* vid. Paul. Leopard. XIII. Emendat. 14. et Meursii Miscellanea Laconica III. 7. WASS.

12. *ἐν τῷ προτεμενίσματι*] The later meaning of this word, as explained by Synesius and the scholiast, and as used by Agathias, (V. 9. p. 297. ed. Niebuhr.) appears to be that of a portico or vestibule, in which the holy water was kept for every one to wash or sprinkle himself with as he entered. It

γραφῇ στῆλαι δηλοῦσι), καὶ ὡς ἄγος αὐτοῖς ὂν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοίκῳ ἀποδοῦναι. οἱ 8 δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Παυσανίου ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ 5 ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν αὐτό.

Τοῦ δὲ Μηδισμοῦ τοῦ Παυσανίου Λακεδαιμόνιοι πρέσβεις 2 πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνεπητιῶντο καὶ τὸν Θεμιστοκλέα, ὡς εὕρισκον ἐκ τῶν περὶ Παυ-10 σανίαν ἐλέγχων, ἠξίουν τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. οἱ δὲ πεισθέντες (ἔτυχε γὰρ 3 ὠστρακισμένος καὶ ἔχων δίαιταν μὲν ἐν Ἄργει, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον) πέμπουσι μετὰ τῶν Λακεδαιμονίων ἑτοίμων 15 ὄντων ξυνδιώκειν ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύχωσιν. CXXXVI. ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. δεδιέναι δὲ φασκόντων Κερκυραίων 2 ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ Ἀθη-20 ναίοις ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς

In the proofs of the treason of Pausanias, matter was found to affect Themistocles; and Thucydides takes this opportunity to continue his digression so as to embrace the final fate of that illustrious person. (135—138.)

At the time of Pausanias' death he was already living in exile at Argos; but being now pursued by the La-

1. ἄγος E. et hic et infra, c. 135, 1. 2. ἀνθ' ἑνὸς] om. N.V. 7. οἱ λακεδαιμόνιοι C.G.L.O.P.e. 9. τῶν παυσανίου C.e. παυσανίου V. 10. τε] om. e. τοῖς] om. G.I.L.O.P.c.e. αὐτοὺς G.I.L.O.P. 12. μὲν om. G. 14. ὄντων ἑτοίμων V. 15. ξυνδιώξειν c. ὅπου] ἔνθα g. 16. περιτέτμωσιν P. 18. φασκόντων κερκυραίων A.B.E.F.G.H.L.N.V.c.d.e.f.g.h.i. Poppo. Goeller. Bekk. C. et vulgo φασκόντων τῶν κερκυραίων. 19. ὥστε ἔχειν αὐτὸν e. 20. ἀπέχεσθαι E.V.d. διακομίζεσθαι B.

would not follow, however, that it is always to be understood of a portico attached to the ναὸς or principal temple, but, like the Propylæa at Athens, it might have formed a sort of lodge or entrance to the whole sacred ground, similar to the gateways of our closes at Salisbury, Peterborough, &c. And this apparently is the sense of προτεμένισμα in Thucydides: for a dead body would not have been buried within the sacred ground, and much less in the actual vestibule of a temple; but it might have been buried in the precinct of the lodge or gate-house, just on the outside of the entrance.

12. ὠστρακισμένος] Τοὺς δοκοῦντας ὑπερέχειν δυνάμει διὰ πλοῦτον ἢ πολυφιλίαν ἤ τινα ἄλλην πολιτικὴν ἰσχὺν, ὠστράκιζον καὶ μεθίστασαν ἐκ τῆς πόλεως (αἱ δημοκρατούμεναι πόλεις) χρόνους ὡρισμένους. Aristot. Politic. III. 13, 15.

EPIRUS. A. C. 466. Olymp. 78. 3.

3 cedæmonian and Athenian governments, he flies to Corcyra, and thence to the protection of Admetus, king of the Molossians.

τὴν ἤπειρον τὴν καταντικρύ. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστιν ᾗ χωροίη, ἀναγκάζεται κατά τι ἄπορον παρὰ Ἄδμητον τὸν Μολοσσῶν βασιλέα ὄντα αὐτῷ 4 οὐ φίλον καταλῦσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ 5 τῆς γυναικὸς ἱκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν 5 παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἑστίαν. καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι· καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ 10 ἀσθενέστερος ἐν τῷ παρόντι κακῶς πάσχειν, γενναῖον δὲ

2. προτεταγμένων c. ᾗ A.B.C.E.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. Vulgo οἷ. 3. ἀναγκάζεται] om. d. 4. τὸν] τῶν K.g. 7. καθέζεσθαι d. τῆς ἑστίας L.O.P. 9. τι] om. c. αὐτὸς] αὐτῷ F. ἀθηναίων δεομένων L.O. δεομένῳ ἀθηναίων g. 10. καὶ] οὐ d. 11. ἀσθενέστερον g. cum Tusano. ἀσθενέστερος Goeller. Dobræus. Vulgo et Bekk. ἀσθενεστέρου. ἐν τῷ παρόντι] om. pr. G.

5. καταλῦσαι] Καταλύειν is properly, "to undo completely; to finish undoing or taking to pieces." Thus καταλύειν ἵππους, "to undo or take off the horses from a carriage." Hence it signifies generally, "to put an end to, to finish, to destroy:" and thus καταλύειν ὁδὸν is, "to finish a journey;" that is, "to stop, or come to an halt:" and the substantive ὁδὸν being often omitted, as after the similar verb ἀνύειν, καταλῦσαι παρὰ Ἄδμητον is no more than "to stop at the house of Admetus; to bring his journey to an end by turning in to the house of Admetus." Ἀναλύειν in the sense of "departure" is taken, I think, from the unfastening the rope or cable by which ships were secured to the shore, previously to putting to sea: "Navem solvere:" and from this it was applied indiscriminately to any kind of departure:" just as ἀναζευγνύναι, which properly signifies, "the putting the horses to a carriage, previously to commencing a land journey," is sometimes applied to a ship getting under weigh, or commencing her voyage. See Herodotus, VII. 60, 3.

7. καθίζεσθαι ἐπὶ τὴν ἑστίαν] Hoc non erat tam *sedere ad focum* (ut nonnulli putant) quam *hærere illi arulæ* vel *larario*, quod ad focum excitari solitum erat, ubi jus esset ἀσυλίας, id est, *unde avelli nefas esset*. Nam et καθίζεσθαι Hesychius explicat προσάπτεσθαι, *arripere, tenere*, ut solebant, qui ad aras confugiebant. Vide Casauboni Animadvers. in Dionysium Halicarnasseum, l. 8. p. 481. HUDS. Scriptura librorum, qui habent ἐπὶ τῆς ἑστίας, defendi potest auctoritate Dionys. Halic. l. d. ἱκέτης τοῦ ἀνδρὸς γίνεται καθεζόμενος ἐπὶ τῆς ἑστίας. Nam videri potest hæc scribens ante oculos habuisse verba Thucydidis. Admetum inimicum fuisse Themistocli etiam Aristides scribit tom. III. p. 385. DUKER.

11. ἀσθενέστερος] If ἀσθενεστέρου were the true reading, it could only signify, as the Scholiast explains it, "that he, Themistocles, was now so reduced, as to be liable to injury from one far less powerful than Admetus:" in which case ἐκείνου must be governed by ἀσθενεστέρου, "By one weaker than he." But I have no doubt that Göller is right in reading ἀσθενέστερος, "For that he, Themistocles, would now receive evil from Admetus, when he

εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι. καὶ ἅμα αὐτὸς 6 μὲν ἐκείνῳ χρείας τινὸς καὶ οὐκ ἐς τὸ σῶμα σώζεσθαι ἐναντιωθῆναι· ἐκεῖνον δ᾽ ἄν, εἰ ἐκδοίη αὐτὸν (εἰπὼν ὑφ᾽ ὧν καὶ ἐφ᾽ ᾧ διώκεται), σωτηρίας ἂν τῆς ψυχῆς ἀποστερῆσαι. ὁ δὲ 7 5 ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱέος, (ὥσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἱκέτευμα τοῦτο,)

CXXXVII. καὶ ὕστερον οὐ πολλῷ τοῖς Λακεδαιμονίοις καὶ Ἀθηναίοις ἐλθοῦσι καὶ πολλὰ εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ᾽ ἀποστέλλει βουλόμενον ὡς βασιλέα πορευ- 10 θῆναι ἐπὶ τὴν ἑτέραν θάλασσαν πεζῇ ἐς Πύδναν τὴν Ἀλεξάνδρου. ἐν ᾗ ὁλκάδος τυχὼν 2 ἀναγομένης ἐπ᾽ Ἰωνίας καὶ ἐπιβὰς καταφέρεται χειμῶνι ἐς τὸ Ἀθηναίων στρατόπεδον, ὃ ἐπολιόρκει Νάξον. καὶ (ἦν γὰρ ἀγνὼς τοῖς ἐν τῇ νηΐ) δείσας φράζει τῷ ναυ- 3 15 κλήρῳ ὅστις ἐστὶ καὶ δι᾽ ἃ φεύγει, καὶ εἰ μὴ σώσει αὐτόν, ἔφη ἐρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει· τὴν δὲ ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὼς μέχρι πλοῦς γένηται· πειθομένῳ δ᾽ αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. ὁ δὲ ναύκληρος 4 ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ

From him he obtains the means of escaping to Asia, where he is hospitably entertained by Artaxerxes king of Persia.

1. καὶ θεμιστοκλῆς ἅμα A.B.F.g.h. ὁ θεμιστοκλῆς ἅμα E. 2. μὲν ἐν τῷ ἀδμήτῳ E. 3. ἐκδύηι τὸν ἄδμητον αὐτὸν E. καὶ ἐφ᾽ ᾧ] om. e. 5. αὐτοῦ K.d. παιδὸς d.i. 7. τοῖς λακεδαιμονίοις A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo. Goell. Bekk. τοῖς τε λακεδαιμονίοις C.G. et ceteri. 8. εἰποῦσι πολλὰ g. ἐνδίδωσιν Q. δίδωσιν b. 11. ἀλεξάνδρου τοῦ φιλέλληνος ἐν E. 12. καὶ] om. P. καὶ ἐπιβὰς om. G. 15. ὅς, omisso τις, g. καὶ διάφευγοι E. εἰ] om. P. σώσοι f. σώσῃ E. 17. πειθομένου c. 18. ἀπομνήσασθαι d. ἀμείνω μνήσασθαι e. μνημονεύσαντα ἀποδοῦναι K. καὶ ἀξίαν C. 19. ποιεῖ τε E.F.G.H.I.K.L.O.P.Q.g. Gottleber. Haack. Poppo. Goell. Bekk. A.B.C. et ceteri ποιεῖται.

"was far his inferior in power, and "unable to defend himself; whereas a "noble nature should spare an inferior "enemy, and only revenge itself on its "equals."

6. μέγιστον ἦν ἱκέτευμα] Apud Molossos scilicet, ut Plutarch. Themist. DUKER. Compare Dion. Cassius, LXVIII. p. 780. ed. Leunclav. ὁ γὰρ παῖς λαμπρόν οἱ ἱκέτευμα ἦν. I have followed Poppo and Göller in correcting the stopping, by putting the words ὥσπερ—τοῦτο, in a parenthesis, and connecting ἀνίστησί τε—καὶ οὐκ ἐκδίδωσιν. Bekker also in his smaller edition has placed a comma instead of a full stop after τοῦτο.

19. ἀποσαλεύσας] Habet Suidas et Schol. exscripsit. ἐπιτηρήσας exponunt Hesych. Etymol. et Phavorinus. Glossæ, ἀποσαλεύω, amoveo, vid. Pollucem I. 103. Demosthenes, ἀποσαλεύειν ἐπ᾽

5 στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἔφεσον. καὶ ὁ Θεμιστοκλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων δόσει (ἦλθε γὰρ αὐτῷ ὕστερον ἔκ τε Ἀθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἄργους ἃ ὑπεξέκειτο), καὶ μετὰ τῶν κάτω Περσῶν τινὸς πορευθεὶς ἄνω ἐσπέμπει γράμματα ὡς βασιλέα Ἀρταξέρξην τὸν 5
6 Ξέρξου νεωστὶ βασιλεύοντα. ἐδήλου δ' ἡ γραφὴ ὅτι "Θεμι-"στοκλῆς ἥκω παρὰ σὲ, ὃς κακὰ μὲν πλεῖστα Ἑλλήνων "εἴργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα "ἐπιόντα ἐμοὶ ἀνάγκῃ ἠμυνόμην, πολὺ δ' ἔτι πλείω ἀγαθὰ, "ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοὶ, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ 10
7 "πάλιν ἡ ἀποκομιδὴ ἐγίγνετο. καί μοι εὐεργεσία ὀφείλεται," (γράψας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως,

3. ὕστερον αὐτῷ K. 4. ὑπερεξέκειτο K. 5. ὡς g. πρὸς C.G.L.O.P.e. A.B.E. et vulgo εἰς. Poppo *ἐς*. ἀρταξέρξην G. ἀρτοξέρξην A.B.C.E.F. Bekk. Sic infra IV. 50, 3. c. et VIII. 5, 4. C. 6. βασιλεύσαντα h. 7. σοὶ g. ἑλλήνων] om. Q. τῶν ἑλλήνων K. 9. δέ τι G.L.O. 10. δὲ ἐπὶ κινδύνῳ K. 11. ἐγένετο K.c. 12. γράψαντι Q. τὴν ἐκ A.B.E.F.H.K.V.c.g. Poppo. Goell. Bekk. C.G. et vulgo τήν τε ἐκ.

ἀγκύρᾳ. Diodor. XX. Τὰς ἀγκύρας ἀφέντες, ὡς ἂν δυσὶ σταδίοις ἀπὸ τῆς γῆς ἀποσαλεύειν. absolute, uti noster, Aristot. Hist. An. et Dio, et Dion. Halicarn. VII. 37. Simile quid, et ad hoc exemplum fecit apud Appian. Civ. IV. p. 617. Rebulus. WASS. Add. Steph. Thesaur. Corn. Nepos vertit: *procul ab insula in salo navem tenuit in ancoris.* Quod in Gloss. exponitur *amoveo*, fortassis κατ' ἔλλειψιν dictum est, pro *amoveo a portu.* DUKER.

12. τὴν ἐκ Σαλαμῖνος προάγγελσιν κ.τ.λ.] It seems almost inconceivable that after the event of the battle of Salamis, and the public honours paid to Themistocles for the ability which he had displayed in effecting it, he could still venture to plead as a merit with the Persian king the secret message which he had sent to Xerxes, acquainting him with the intended retreat of the Greek fleet. (See Herodotus, VIII. 75.) And it should be observed, that Themistocles in his letter speaks of his services to the king as consisting in favouring his retreat, when he could serve him without certain ruin to himself. It has therefore seemed to me not improbable that the words τὴν ἀναχωρήσεως, allude to the warning to retreat without delay, which Themistocles sent to Xerxes after the battle, (Herodot. VIII. 110.) although, according to Herodotus, that message was sent not from Salamis, but from Andros. Thucydides, however, may have either had some grounds for stating that it was sent from Salamis, or it may have been an oversight, in alluding incidentally to the transaction. And τὴν προάγγελσιν τῆς ἀναχωρήσεως, "His warning him "to retreat," would then resemble the expression ναῦς περιήγγελλον, Thucyd. II. 85. "They sent round a requisition "for ships." Yet it is fair to mention, that in the second message sent by Themistocles to Xerxes, in which he advised him to retreat, he is said, even after the battle of Salamis, to have sent the very same messenger whom he had employed on his former treacherous message before the battle, as if his devotion to the king's cause had not been rendered more suspicious by the result of the battle. He may therefore have appealed to that first message as a proof of his fidelity even some years later.

ASIA. A. C. 466. Olymp. 78. 3.

καὶ τὴν τῶν γεφυρῶν, ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν) "καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι "πάρειμι, διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν "φιλίαν. βούλομαι δ' ἐνιαυτὸν ἐπισχὼν αὐτός σοι περὶ ὧν 8 5 "ἥκω δηλῶσαι." CXXXVIII. βασιλεὺς δὲ, ὡς λέγεται,

He dies in exile, after receiving the most liberal treatment from Artaxerxes. His character.

ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν, καὶ †ἐκέλευε† ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ ὃν ἐπέσχε τῆς 2 Περσίδος γλώσσης ὅσα ἠδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας· ἀφικόμενος 10 δὲ μετὰ τὸν ἐνιαυτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος

1. τὴν] om. g. τότε] τε E.F. προσεποιεῖτο I. 2. οὐ] om. d. ἔχω Q. σοι c. 3. πάρειμι] παρὰ μήδων d.i. 5. ὡς] om. i. 6. ἐκέλευε A.B.C.E.F. H.V.c.g.h. Goell. Bekk. ἐκέλευ[σ]ε Poppo. G. et vulgo ἐκέλευσε. 7. τῆς περσίδος A.B.E.F.G.K.N.c.d.e.f.g.h.i. Poppo. Goell. Bekk. vulgo τῆς τε περσίδος. 8. γλώττης L.O.P. ἐδύνατο V. Bekk. 10. δὲ] om. P. τὸν] om. e.

1. τὴν τῶν γεφυρῶν—οὐ διάλυσιν] Thucydides et ejus exemplo alii sæpe particulam negativam præponunt substantivis. Sic ἡ οὐ περιτείχισις, quod e Thucydide (III. 95, 2.) adfert Eustath. ad Homer. Il. α'. p. 111. pro τὸ ἀτείχιστον, ut ille dicit. Rurs. Thucyd. V. 50, 4. ἡ οὐκ ἐξουσία τῆς ἀγωνίσεως, quod Schol. exponit τὸ μὴ ἐξεῖναι ἀγωνίζεσθαι. (Add. V. 35, 2. τὴν—οὐκ ἀπόδοσιν.) Et Euripid. Hippol. v. 196. οὐκ ἀπόδειξις. Hæc et plura hujus generis adnotarunt Scaliger ad Catull. Carm. LXV. v. 83. Casaubon. ad Dionys. Halic. X. 669. et Henr. Steph. ad Corinth. de Dialect. Art. XL. Duk.

6. †ἐκέλευε†] This is the reading of the best MSS. which Bekker restored, and which Göller has retained; nor have I ventured to reject it, because we cannot be certain that Thucydides never used the imperfect tense carelessly, where his own general practice, and the constant use of subsequent writers, would require the aorist. Yet I have marked the word as suspicious, because the examples out of Herodotus of the alleged use of the imperfect for the aorist do not apply here. There (Herod. VIII. 61, 1.) the scene is brought forward in as lively a manner as possible, and the imperfect tense will either signify, "began to do so and so," or, as if the reader had the whole picture present to his mind, it may signify, "there was "Adimantus ordering him to he si- "lent, &c." And the same may be said of another passage in Herodotus, VIII. 58, 1. where ἐκέλευε, occurring in the report of a conversation between Eurybiades and Themistocles, seems to resemble the use of the infinitive mood in similar circumstances in Latin: "Tum Eurybiades jubere," &c. But in Thucydides, where the style is that of the plainest narrative, without any thing of a dramatic or lively character, ἐκέλευε instead of ἐκέλευσε could be little else than an absolute solecism.

8. ὅσα ἠδύνατο] This simple statement, when contrasted with the exaggeration of Cornelius Nepos, serves admirably to shew the difference between a sensible man who loved truth, and the careless folly of that most worthless class of writers, the second and third rate historians of Greece and Rome. Thucydides says, "that The- "mistocles learnt as much of the Per- "sian language as he could;" Cornelius Nepos tells us, that he became so perfectly master of it, "ut multo "commodius dicatur apud regem verba "fecisse, quam hi poterant qui in Per- "side erant nati."

οὐδείς πω Ἑλλήνων διά τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἣν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα 3 δὲ ἀπὸ τοῦ πεῖραν διδοὺς ξυνετὸς φαίνεσθαι. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἑτέρου ἄξιος θαυμάσαι· 5 οἰκείᾳ γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμαθών, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων, καὶ τῶν μελλόντων ἐπὶ πλεῖστον τοῦ γενη-4 σομένου ἄριστος εἰκαστής. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος εἴη, κρῖναι ἱκανῶς οὐκ 10 5 ἀπήλλακτο. τό τε ἄμεινον ἢ χεῖρον ἐν τῷ ἀφανεῖ ἔτι 6 προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει

1. πω] τῶν K. Ἑλλήνων—τοῦ] om. g. τε] om. C.e. 2. ἐπετίθει c. 5. ἐς—προμαθὼν] om. L.O. αὐτὸν I.e. 7. τῶν μὲν παρόντων Cic. ad Attic. 10, 8. 8. γνώμην e. καὶ τῶν] τῶν δὲ Cic. μενόντων I. τοῦ γενησομένου] margo d.i. 9. ἔχει C.K.P. 10. εἴη, κρῖναι] ἐπικρῖναι Dionysius. 11. τὸ ἄμεινον καὶ τὸ χεῖρον Cic. 12. μάλιστα] om. Dionys.

2. τοῦ Ἑλληνικοῦ ἐλπίδα—δουλώσειν] "The hope with respect to Greece "which he held out to him, namely, "that he would enable him to conquer "it." Δουλώσειν, scil. αὐτὸ, τὸ Ἑλληνικὸν, is added as an explanation of the words τοῦ Ἑλληνικοῦ ἐλπίδα. Compare IV. 125, 1. ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι.

9. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι κ. τ. λ.] "What things he was practically versed "in, the same he was well able to con-"duct to their issue: and even where "the matter was out of his own ex-"perience, he was not unable to form "a sufficient judgment of it." It should be remembered that τὸ κρῖναι, or the common sense judgment which men may pass upon subjects which are not within their own peculiar study or possession, was constantly distinguished among the Greeks from that full knowledge, whether theoretical or practical, which enables men not only to judge of things when done, but to do them themselves. See II. 40, 3. VI. 39, 1. and Aristotle's Politics, III. 7. ed. Oxford. And on this principle the people at large were considered competent judges of the conduct of their magistrates, though they might be very unfit to be magistrates themselves. The expression μετὰ χεῖρας belongs apparently to the original signification of μετὰ, which is connected with μέσος, *medius*, and with the German *mit*, *mittel*, and the English *mid*, *middle*. Its subsequent meaning of "after" flows from the notion of one thing being taken with another, being connected with it, attached to it, and hence following it. Μετὰ χεῖρας ἔχοι seems to answer to our English expression, "whatever he happened to "have on his hands;" i. e. whatsoever his hands were engaged in. Ἐξηγήσασθαι is, "to have the chief conduct "or direction of a thing; to bring it to "its issue." Compare V. 66, 2.

12. φύσεως μὲν δυνάμει κ. τ. λ.] "In "a word, with natural powers thus "extraordinary, and acquired learning "thus scanty, he was of all men the "most excellent in determining on a "moment's notice what was fitting to "be done." His wisdom was so little the result of study, that sudden emergencies did not perplex him, as they would those who being accustomed to trust wholly to it are called on at once to act without it.

μελέτης δὲ βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο. νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ 7 τινες καὶ ἑκούσιον φαρμάκῳ ἀποθανεῖν αὐτὸν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο. μνημεῖον μὲν 8 5 οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ, Λάμψακον δὲ οἶνον (ἐδόκει γὰρ πολυοινότατον τῶν τότε εἶναι), Μυοῦντα δὲ ὄψον. τὰ δὲ ὀστᾶ φασὶ κομισθῆναι 9

2. δέοντα] ὄντα G. 3. θανατῳ pro φαρμάκῳ G. 5. οὖν] om. d. 6. γὰρ] μὲν d. διδόντος A. 7. ἄρτου i. et mox οἴνου et ὄψου (ν supra scr.). 8. τῶν τότε πολυοινότατον e.

4. μνημεῖον] Pro μνῆμα agnoscit Pollux IX. 15. ut huic peculiare. illud passim apud Demosth. Xenoph. Pausan. Plutarch. et ipsummet Herodotum VII. 167, 2. qui et μνημήϊον pro memoriali posuit II. 126. WASS.

6. Μαγνησίαν μὲν ἄρτον κ. τ. λ.] In the same manner we read in Herodotus, II. 98, 1. of a city in Egypt given always to the reigning queen of Persia to supply her with shoes; of four villages near Babylon devoted to the maintenance of the satrap's hounds; I. 192, 5. of some villages given to Parysatis, the mother of Artaxerxes Mnemon, to provide her with the jewels for her girdle; (Xenophon Anabas. I. 4, 9.) and of others which were to provide the queen with her veil, and with the several other articles of her dress, (Plato, Alcibiad. I. c. 40. p. 123.) In all these cases it means that the land tax, or rather rent, which was always paid to the absolute monarchs of the East, as an acknowledgment that the property of all the soil was theirs, and which amounted generally to the tenth part of the produce, but sometimes, as in Egypt, (Genesis xlvii. 24. 26.) to the fifth part, was given by the king to Themistocles, to the queen, and to the satrap, under the title of furnishing them with certain articles of their establishment. In Greece and Italy all conquered land, and generally all land which had not been divided out amongst the citizens of the state by a regular assignment, was accounted national property, and the holders of it being tenants, and not proprietors, regularly paid, or were bound by law to pay, their tithes to the government. [The statements in this note have been objected to by the writer, I believe Mr. Long, who reviewed the first volume of the former edition in the Journal of Education, No. VII. I believe however that they are in accordance with what Niebuhr has said in his great chapter on the Roman Agrarian laws, and if so, I cannot but consider any defence of them as superfluous.]

8. Λάμψακον] Hinc ejus ad servulos dictum, Ὦ παῖδες, ἀπολώμεθα ἄν, εἰ μὴ ἀπολώμεθα l. ἀπολώλειμεν, Plutarch. p. 328. WASS.

9. ὄψον] Bread and wine being considered the main supports of human life, all additional articles of food, such as meat, fish, or vegetables, were called by the common name of ὄψον. See Xenophon, Œconomic. 5, 3. and the expression in Homer, Iliad XI. 629. κρόμυον ποτῷ ὄψον. In later writers the word was applied particularly to fish, and so Diodorus understands it here, as he observes that Myus was chosen to provide ὄψον, because it had near it θάλασσαν εὔιχθυν. But its signification in Thucydides is probably much more extensive.

αὐτοῦ οἱ προσήκοντες οἴκαδε κελεύσαντος ἐκείνου καὶ τεθῆναι κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν ὡς 10 ἐπὶ προδοσίᾳ φεύγοντος. τὰ μὲν κατὰ Παυσανίαν τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν. 5

A. C. 432. Olymp. 87. 1. Thucydides then resumes his story from chap. 127. After some fruitless negotiation, ambassadors are sent to Athens with the final demands of the Lacedæmonians, "that "every Greek state "should be restored to 2 "independence." Pericles urges the Athenians not to comply with them.

CXXXIX. Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας τοιαῦτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι ἐκέλευον καὶ Αἴγιναν αὐτόνομον ἀφιέναι, καὶ 10 μάλιστά γε πάντων καὶ ἐνδηλότατα προὔλεγον τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἂν γίγνεσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ. οἱ δ' Ἀθηναῖοι 15 οὔτε τἆλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς

1. αὐτοῦ ὑπὸ τῶν προσηκόντων f. 2. κρύφα Ἀθ.] om. Q. ὡς] om. K. 3. φυγόντος G.L.O.P. 7. ἔπραξάν G.e. ἔταξάν E. 9. ἐπανίστασθαι d. 11. προὔλεγον Bekk. 12. καθελοῦσι—ψηφίσματα] om. e. 13. γίγνεσθαι vel γίνεσθαι B.E.F.G.H.I.L.O.P.Q.V.g.h. Haack. Poppo. Goell. Bekk. A.C. et vulgo γενέσθαι. αὐτοῖς c.d.i. 15. Ante ἀττικῇ litteras duas deletas F. 16. τὸ] om. C.L.O. 17. τοῖς μεγαρεῦσι V.

1. καὶ τεθῆναι] Confer Cl. Whelerum Itinerar. 419. Wass.

2. οὐ γὰρ ἐξῆν θάπτειν etc.] Vide Pausaniam in initio Atticorum. Petiti leges Atticas, p. 562. et Meursii Them. Attic. l. 2. c. 2. Huds. Add. Kirchmann. de Funeribus Rom. Append. C. VII. et Interpretes Æliani IV. V. H. 7. Valesius ad Notas Maussaci in Harpocration. v. Ὀργὰς, scribit, sacrilegos et proditores, quos in Attica sepeliri fas non erat, in Ὀργάδα, inter Atticam et Megaridem, projectos fuisse. Non scio, quo auctore hoc prodiderit. Nam neque ab iis, quos ibi laudat, neque ab aliis, qui de hac pœna proditorum egerunt, quidquam hujusmodi traditum invenio. Ex eo autem, quod e Telete descripsit Stobæus Serm. XL. p. 233. τοὺς ἀσεβεῖς τῶν Ἀθηναίων in Megaride sepeliri, non satis liquet, eos in Orgadem, quem locum Deabus sacrum fuisse dicit Helladius, de quo ad Cap. seq. adjectos fuisse. Nec credo de eodem loco agere Helladium et Teletem. Duk.

17. ἐπικαλοῦντες ἐπεργασίαν κ. τ. λ.] The land on the frontiers was consecrated to prevent it from being enclosed; in which case the boundaries might have been a subject of perpetual disputes between the two nations. Land thus unenclosed was strictly a common pasture, on which any one might feed cattle, but none might break it up or appropriate it. It was therefore ἀόριστος, "not yet divided by landmarks," which were only placed when the land was brought into cultivation, and distributed among particular individuals. On this

γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων. τέλος δὲ ἀφικομένων τῶν τελευταίων 3 πρέσβεων ἐκ Λακεδαίμονος, Ῥαμφίου τε καὶ Μελησίππου καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὧν πρότερον 5 εἰώθεσαν, αὐτὰ δὲ τάδε ὅτι "Λακεδαιμόνιοι βούλονται τὴν "εἰρήνην εἶναι, εἴη δ' ἂν εἰ τοὺς Ἕλληνας αὐτονόμους "ἀφεῖτε," ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσιν αὐτοῖς προὐτίθεσαν, καὶ ἐδόκει ἅπαξ περὶ ἁπάντων βουλευσαμένους ἀποκρίνασθαι. καὶ παριόντες ἄλλοι τε πολλοὶ 4 10 ἔλεγον, ἐπ' ἀμφότερα γιγνόμενοι ταῖς γνώμαις, καὶ ὡς χρὴ πολεμεῖν, καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης ἀλλὰ καθελεῖν· καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκεῖνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος, παρῄνει τοιάδε.

15 CXL. "ΤΗΣ μὲν γνώμης, ὦ Ἀθηναῖοι, ἀεὶ τῆς αὐτῆς "ἔχομαι, μὴ εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς "ἀνθρώπους οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους "τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσοντας,

SPEECH OF PERICLES. (140—144.) He alarms the pride

1. ἀρίστου L.O.P.Q. 2. τῶν τε τελευτ. F. 3. μελσίππου K. μελλησίππου B.e. μελλισίππου C. μελισίππου F. μελησικου g. 4. ἀγισάνδρου F.V. ἄλλως i. 5. τὴν] om. K.P.d. 6. εἶναι] ἄγειν εἶναι K. εἰ] ἦν L.N.P. 7. ἀφῆτε A.B. F.H.I.L.N.O.V.g.h. ποιήσαντες οὖν ἐκκλησίαν f. 8. προυτίθεσαν Bekk. 9. ἀποκρίνασθαι A.B.C.E.F.G.H.L.N.O.Q.V.e.f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀποκρίνεσθαι. παρόντες K.L.O. πολλὰ H. 11. τῆς εἰρήνης K. 12. καθελεῖν τὸν πόλεμον K.c. et inter versus g. ὁ περικλῆς L.O.P. 14. πράττειν K. τάδε A.L.O.P. 15. τῆς αὐτῆς ἀεὶ f. 16. μὴ] om. e. 17. ὁρμῇ e. et corr. G.

common land the Israelite patriarchs fed their flocks and herds all over Canaan without disturbance; but when they wanted a piece of ground for a burial-place, which would thus become their absolute property, a regular sale of the ground on the part of the nation to whom it belonged was necessary. It is well known that the devotion of any portion of land as sacred to any god, rendered it impious to enclose and cultivate it. Hence the policy of the law laid down by Cicero in his Utopian Constitution, and which he borrowed from Plato, "ne quis agrum consecrato;" as such consecrations were so many barriers to the progress of agriculture. See Cicero de Legibus, II. 9. 18.

1. ἀνδραπόδων] Aspasiæ servos. v. Athenæum p. 570. et Aristoph. Acharn. 525. et Schol. Vide et Aristot. Eth. [Eudem. vii. 2, 11.] p. 189. Sylburg. Οὐκέτι γιγνώσκουσιν Ἀθηναῖοι Μεγαρῆας. Wass.

17. ὀργῇ] Hunc locum innuit Suidas in εὐοργήτως. Ὀργὴ, inquit, ὁ τρόπος, ita Schol. Thucyd. et Schol. Nicandri, p. 71. Ald. in Ed. Sophocles Ajace 1153. pro studio: ἐμφερὴς ἐμοὶ, ὈΡΓΗΝ θ' ὅμοιος. Clare Theognis: Κύρνε φίλους κατὰ

ATHENS. A.C. 432. Olymp. 87.1.

of the Athenians by dwelling on the insulting tone of the Lacedæmonian demands, and assures them that compliance now would only provoke further trials of their patience.

" πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρε-
2 " πομένους. ὁρῶ δὲ καὶ νῦν ὁμοῖα καὶ παρα-
" πλήσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς
" ἀναπειθομένους ὑμῶν δικαιῶ τοῖς κοινῇ
" δόξασιν, ἤν ἄρα τι καὶ σφαλλώμεθα, βοη- 5
" θεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως
3 " μεταποιεῖσθαι. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμά-
" των οὐχ ἧσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ
" ἀνθρώπου· διόπερ καὶ τὴν τύχην, ὅσα ἂν παρὰ λόγον
4 " ξυμβῇ, εἰώθαμεν αἰτιᾶσθαι. Λακεδαιμόνιοι δὲ πρότερόν 10
" τε δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν καὶ νῦν οὐχ ἥκιστα.
5 " εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις διδόναι
" καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δίκας
" πω ᾔτησαν οὔτε ἡμῶν διδόντων δέχονται, βούλονται δὲ
" πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, καὶ 15

3. ὄντα] εἶναι g. 4. δικαιῶ post δόξασιν V. 5. δοξάσασιν K. καὶ] om. d. σφαλλώμεθα A.B.C.E.F.H.K.d. et pr. G. Poppo. Goell. Bekk. corr. G. et vulgo σφαλώμεθα. 7. ἀντιποιεῖσθαι Q. 9. παρὰ λόγον A.E.F.G.H.N.Q.V.g. Haack. Poppo. Goell. Bekk. παράλογον B.K.c.f. C. et vulgo παραλόγως. 10. δὲ καὶ πρότερον K. 12. εἰρημένων C. διαφορῶν F.H.L.N.O.V.g. Haack. Poppo. 14. πω] om. K. 15. τὰ] τε P.

πάντας ἐπίστρεφε ποικίλον ἮΘΟΣ, ὈΡΓΗΝ συμμίσγων ἥν τιν' ἕκαστος ἔχει. Πουλύπου ὈΡΓΗΝ ἴσχε πολυπλόκου, ὃς ποτὶ πέτρῃ Τῇ προσομιλήσει τοῖος ἰδεῖν ἐφάνη. Vid. Indicem. Alcman. apud Schol. in Hippocr. ὀργὰς τοὺς τρόπους ἐκάλουν, ut Alcman. ἐν μὲν ἀνθρώπῳ ὈΡΓΑΙ βεβριμέναι μυρίαι. Pindarus Pyth. θ'. Καὶ γάρ σε—Ἔτραπε μείλιχος ὈΡΓΑ Παρφάμεν τοῦτον λόγον. Suidas iterum in ὀργῇ, pro διανοίᾳ, τρόπῳ, σκοπῷ. Confer Diodor. XII. 307. a. et Aristoph. Εἰρ. 602. 608. WASS. Suidas in ὀργῇ descripsit Schol. ad h. l. in εὐοργήτως ad cap. CXXX. ubi vid. DUK.

7. ἐνδέχεται γὰρ—αἰτιᾶσθαι] "Your "minds must be prepared for unex-"pected reverses; for events are as "little to be surely calculated upon as "the counsels of men; and therefore "we acknowledge Fortune as the author "of all such things as fall out beyond "our expectation;" that is to say, by familiarly ascribing to Fortune all things that happen contrary to reasonable expectation, we admit the existence of a power in its very essence capricious and irregular, by which we may expect the course of events to be often interrupted, in a manner that could not before have been calculated on. Ἀμαθῶς means, "in a manner past learning;" so that they are not subject to any fixed rules or principles. See the note on ἀπίστως, I. 21, 1. For the sentiment, compare c. 122, 2. ἥκιστα πόλεμος ἐπὶ ῥητοῖς χωρεῖ. Göller understands this passage to contain the reason, "cur "qui sententias temere mutant, etiamsi "bene iis succedat, prudentiæ sibi lau-"dem vindicare non debeant, posse "enim etiam imperita consilia Fortuna "adjuvari; quare ab iis quorum expec-"tationi prosper eventus non respon-"derit, non sua consilia, sed Fortunæ "ludos incusari."

" ἐπιτάσσοντες ἤδη καὶ οὐκέτι αἰτιώμενοι πάρεισι. Ποτι- 6
" δαίας τε γὰρ ἀπανίστασθαι κελεύουσι καὶ Αἴγιναν αὐτό-
" νομον ἀφιέναι καὶ τὸ Μεγαρέων ψήφισμα καθαιρεῖν· οἱ δὲ
" τελευταῖοι οἵδε ἥκοντες καὶ τοὺς Ἕλληνας προαγορεύουσιν
5 " αὐτονόμους ἀφιέναι. ὑμῶν δὲ μηδεὶς νομίσῃ περὶ βραχέος 7
" ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν,
" ὅπερ μάλιστα προὔχονται, εἰ καθαιρεθείη, μὴ ἂν γίγνεσθαι
" τὸν πόλεμον· μηδ' ἐν ὑμῖν αὐτοῖς αἰτίαν ὑπολίπησθε ὡς
" διὰ μικρὸν ἐπολεμήσατε. τὸ γὰρ βραχύ τι τοῦτο πᾶσαν 8
10 " ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πεῖραν τῆς γνώμης. οἷς εἰ 9
" ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθὺς ἐπιταχθήσεσθε ὡς
" φόβῳ καὶ τοῦτο ὑπακούσαντες· ἀπισχυρισάμενοι δὲ σαφὲς
" ἂν καταστήσαιτε αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσ-

1. οὐκέτι] οὐκ G. πάρεισι] ἥκουσι L.O.P. 2. κελεύουσιν ἀπανίστασθαι V. 4. οἵδε] ἤδη d.i. 5. δὲ] μὲν L. βραχέος A.B.C.F.G.d. Poppo. Goell. Bekk. E. et vulgo βραχέως. 6. ἂν] om. d. 7. προὔχονται Bekk. γενέσθαι d. 8. τὸν] om. K.d. μηδὲν E. ὑπολείπεσθε L.P. ὑπολείπησθε E.I.e. 9. βραχύ τι τοῦτο A.B.C.F.H.I.L.N.O.P.V.d.e.h.i. Haack. Poppo. Goell. Bekk. vulgo βραχὺ τοῦτο. 10. καὶ τὴν πεῖραν d. 11. ξυνχωρέσετε E. 12. ὑπακούσαντες A.B.C.E.F.G.I.K.L.O.P.V.c.d.e.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ὑπακούσοντες. ἀπισχυρισμένοι E. ἐπισχυρισάμενοι c. 13. καταστήσηται (αι ε) C. καταστήσαιτε B.G.g.h. Bekk. καταστήσετε A.E.F.H.K.V.d. Poppo. Goeller. καταστήσατε I. vulgo καταστήσητε.

3. τὸ Μεγαρέων ψήφισμα] Vide Toll. ad Apollon. Soph. p. 737. Bekker.

9. τὸ γὰρ βραχύ τι κ. τ. λ.] "For in "this little matter there is contained "absolutely and entirely the confirma- "tion and trial of your resolution." "The confirmation and trial" is, "the "confirmation as the last result, fol- "lowing from the trial." Compare, if I may venture to sink for a moment the difference of the subject and refer only to the similarity of the thought, the passage in the Romans, V. 4. ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα. (κατεργάζεται.) Dobree proposes to read in the next line ἧς εἰ ξυγχωρήσετε, "of "which resolution if you recede from "any part." But compare a similar passage, IV. 26, 4. οὓς ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, where the relative in like manner has no regular antecedent, but must be resolved in English into the demonstrative pronoun, with such a conjunction as the sense requires. And the person referred to may just as easily be understood at the beginning of the sentence as it must otherwise be at any rate a few lines lower, where we have the pronoun αὐτοῖς equally without any noun preceding.

10. ἔχει τὴν βεβαίωσιν καὶ πεῖραν] "Furnishes you with an opportunity of "confirming your resolution, while it "tries it." It would confirm their resolution, and secure it against future attempts of the enemy, for the reason given two lines afterwards, ἀπισχυρισάμενοι δὲ σαφὲς ἂν καταστήσαιτε κ. τ. λ. Ἔχει here exactly agrees with Göller's explanation of it, quoted in the note to c. 9, 2. "Ansam dat alicui rei."

" φέρεσθαι. CXLI. αὐτόθεν δὴ διανοήθητε ἢ ὑπακούειν
" πρίν τι βλαβῆναι, ἢ εἰ πολεμήσομεν, ὥς ἔμοιγε ἄμεινον
" δοκεῖ εἶναι, καὶ ἐπὶ μεγάλῃ καὶ ἐπὶ βραχείᾳ ὁμοίως προ-
" φάσει μὴ εἴξοντες μηδὲ ξὺν φόβῳ ἕξοντες ἃ κεκτήμεθα·
" τὴν γὰρ αὐτὴν δύναται δούλωσιν ἥ τε μεγίστη καὶ ἐλα- 5
" χίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς πέλας
" ἐπιτασσομένη. 2 Τὰ δὲ τοῦ πολέμου καὶ τῶν
" ἑκατέροις ὑπαρχόντων ὡς οὐκ ἀσθενέστερα
" ἕξομεν, γνῶτε καθ' ἕκαστον ἀκούοντες. 3 αὐ-
" τουργοί τε γάρ εἰσι Πελοποννήσιοι καὶ οὔτε 10
" ἰδίᾳ οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς,
" ἔπειτα χρονίων πολέμων καὶ διαποντίων ἄπειροι διὰ τὸ
4 " βραχέως αὐτοὶ ἐπ' ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. καὶ οἱ

He encourages them by pointing out their advantages over the Peloponnesians from their superior wealth, and superior unity and decision of counsels.

1. δὲ K. 2. βλαβηθῆναι L. πολεμήσαιμεν f.g. ὡς A.B.E.F.G.H. N.V.g.h. Poppo. Goeller. Bekk. C. et vulgo ὥσπερ. ἐμοὶ H.N.g. ἐμοίγε F. ἄμεινον ἔμοιγε εἶναι δοκεῖ f. 4. εἴξαντες G. 5. καὶ ἐλαχίστη A.B.E.F.H.K. N.V.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri καὶ ἡ ἐλαχίστη. 6. δικαίως B. 7. καὶ τῶν ἑκατέροις] om. pr. g. 8. ὑπαρχόντων ἑκατέροις g. ὡς] om. d. 10. τε γάρ] δέ K. 11. εἰσιν K.c.d.i. αὐτοῖς] om. C.e. 15. αὐτοῖς E.

4. μὴ εἴξοντες] διανοήθητε μὴ εἴξοντες is harsh Greek undoubtedly, but παρασκευάζεσθε ὡς μὴ εἴξοντες would be correct, and so I think would διανοήθητε ὡς εἴξοντες. And this I believe is what the present text means.

6. ἀπὸ τῶν ὁμοίων] Dobree taking these words as in the neuter gender, and so finding them unintelligible, proposes to strike them out. But δικαίωσις ἀπὸ τῶν ὁμοίων appears to mean, "A "demand proceeding from a man's "equals;" that is what Thucydides calls elsewhere, I. 77, 5. ἀπὸ τοῦ ἴσου πλεονεκτεῖσθαι. And that ὁμοίων will bear exactly the sense of ἴσων is sufficiently shewn by the well known title of ὅμοιοι bestowed on those citizens of Sparta who enjoyed equally the full rights of citizenship.

9. αὐτουργοί] Qui proprie ita dicantur ostendit Perizon. ad Ælian. I. Var. Hist. 31. VII. 5. et XII. 43. Quos hic αὐτουργοὺς, cap. 142. γεωργοὺς vocat. Duker. "They cultivate their lands "themselves, being unprovided with "slaves for that purpose." Compare Xenophon, Œconomic. V. §. 4. τοὺς μὲν αὐτουργοὺς διὰ τῶν χειρῶν γυμνάζουσα (ἡ γῆ) ἰσχὺν αὐτοῖς προστίθησι· τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας, ἀνδρίζει, πρωΐ τε ἐγείρουσα, καὶ πορεύεσθαι σφοδρῶς ἀναγκάζουσα. The number of slaves in Laconia was a striking exception to the state of the rest of Peloponnesus; where, as in almost all the merely agricultural republics of Greece and Italy, there were in early times extremely few of them. See Herodotus, VI. 137, 4. VIII. 137, 3. Athenæus, VI. 83, &c. Juvenal, Sat. XIV. 168. And we find afterwards that the other states of Peloponnesus were very unwilling to undertake any military operation during harvest time, because their citizens were themselves ordinarily employed at that season in getting in their crops; while to the Lacedæmonians, whose agricultural labours were wholly performed by the Helots, one season of the year was

" τοιοῦτοι οὔτε ναῦς πληροῦντες οὔτε πεζὰς στρατιὰς πολ-
" λάκις ἐκπέμπειν δύνανται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες
" καὶ ἀπὸ τῶν αὑτῶν δαπανῶντες καὶ προσέτι καὶ θαλάσσης
" εἰργόμενοι· αἱ δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ
5 " βίαιοι ἐσφοραὶ ἀνέχουσι. σώμασί τε ἑτοιμότεροι οἱ αὐ- 5
" τουργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν
" ἔχοντες ἐκ τῶν κινδύνων κἂν περιγενέσθαι, τὸ δὲ οὐ
" βέβαιον μὴ οὐ προαναλώσειν, ἄλλως τε κἂν παρὰ δόξαν,
" ὅπερ εἰκὸς, ὁ πόλεμος αὐτοῖς μηκύνηται. μάχῃ μὲν γὰρ 6
10 " μιᾷ πρὸς ἅπαντας Ἕλληνας δυνατοὶ Πελοποννήσιοι καὶ οἱ
" ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπα-
" ρασκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἑνὶ χρώμενοι
" παραχρῆμά τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες
" καὶ οὐχ ὁμόφυλοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν
15 " φιλεῖ μηδὲν ἐπιτελὲς γίγνεσθαι. καὶ γὰρ οἱ μὲν ὡς μάλιστα 7
" τιμωρήσασθαί τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεῖα
" φθεῖραι. χρόνιοί τε ξυνιόντες ἐν βραχεῖ μὲν μορίῳ σκο- 8
" ποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεῖα πράσσουσι.
" καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται βλάψειν, 9

9. ὅπερ εἰκὸς] om. e. αὐτοῦ d. αὐτοῖς post δόξαν ponit e. μηκύνεται d.e.i. μὲν] om. P. 10. οἱ] ἢ c. om. M. 11. παρασκευὴν d. 13. τε] δὲ O. om. M. 14. οὐχὶ K.d.i. ὑφ' L.O. ἑαυτῶν G.K.L.O. Poppo. Goell. αὐτὸν C. σπεύδει A.F.G.H.I.V.d.e.i. 17. βραχὺ H. 18. πλέονι A.B.C.F.G.H.Q.V.e.f.g.h. Poppo. Haack. Goell. Bekk. ceteri πλείονι. 19. περὶ g. βλάψειν τὰ κοινὰ e.

the same as another. See III. 15, 3. And compare the well known story of Regulus, who petitioned to be relieved in his command in Africa, because the persons whom he paid for looking after his land, not having sufficient slaves to cultivate it, neglected their charge in his absence: as also the story of Cincinnatus, who told his wife, that as he was called to Rome to be dictator, their farm must that year remain unsown.

14. τὸ ἐφ' ἑαυτὸν] Compare for this use of the accusative the expression τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. "quod ad se "ipsos attineret." See Kühner, Gr. Gr. §. 557. Anmerk. 4. Jelf, 679. 2.

17. χρόνιοί τε ξυνιόντες] "Conf. Iso-"crat. Nicoclen, p. 30. d." Dobree.

ἐν βραχεῖ μὲν μορίῳ] Stephanus in Thesauro v. μορίον putat deesse χρόνου. In Cass. pro supplemento scriptum est scholion ἡμέρας. Et sic Thucyd. supra cap. 85. ἐν βραχεῖ μορίῳ ἡμέρας· quod cur huic loco non satis convenire existimaverit Stephanus l. d. non scio. Duker.

19. παρὰ τὴν ἑαυτοῦ ἀμέλειαν] This is exactly expressed in vulgar English,

ATHENS. A.C. 432. Olymp. 87. 1.

" μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προϊδεῖν, ὥστε τῷ
" αὐτῷ ὑπὸ ἁπάντων ἰδίᾳ δοξάσματι λανθάνειν τὸ κοινὸν
" ἀθρόον φθειρόμενον. CXLII. μέγιστον δὲ τῇ τῶν χρη-
" μάτων σπάνει κωλύσονται, ὅταν σχολῇ αὐτὰ
" ποριζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου οἱ 5
2 " καιροὶ οὐ μενετοί. καὶ μὴν οὐδ' ἡ ἐπιτείχισις
3 " οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι. τὴν μὲν γὰρ
" χαλεπὸν καὶ ἐν εἰρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι,

While their enemies' means of annoying them would be wholly inefficient.

1. μέλλειν K.c.e.h.i. 2. αὐτῷ] om. M. ἁπάντων οἴεται ἰδίᾳ C.G.e. ἰδίῳ K. διὰ c. 3. ἀθρόως F. 4. σπάνῃι E. σχολῇ] om. e. σχολὴν E. 8. κατασκευάσασθαι C.G.L.O.P.e. παρακατασκευάσασθαι d. παρασκευάζεσθαι K. κατασκευάζεσθαι I.

"all *along* of his own neglect," i. e. owing to his own neglect. This sense of παρὰ is unusual; it occurs, however, in Demosthenes, Philippic I. p. 43. ed. Reiske, οὐδὲ γὰρ οὗτος παρὰ τὴν αὑτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. Compare I. 41, 2. παρὰ τὸ νικᾶν, and the note.

7. τὴν μὲν γὰρ, κ.τ.λ.] The difficulty of this passage has arisen from not perceiving that πόλιν ἀντίπαλον is the accusative case following παρασκευάσασθαι, and not going before it; and that Pericles is distinguishing between two different methods of ἐπιτείχισις, the one by founding a city in the neighbourhood of Athens strong enough to interfere with her trade, and be a check upon her power, πόλιν ἀντίπαλον; the other by merely raising one or two forts in Attica, as strong-holds for plundering parties to keep the country in constant annoyance and alarm. Of these two methods, the first was impracticable; partly from the greatness of Athens, which no newly-founded city even in peace could easily rival; and partly from the impossibility of building a city in an enemy's country, with a neighbour like Athens already on the spot, with far greater means of crippling the power of an infant state than that state could have of injuring her: οὐχ ἧσσον ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων. The second method of ἐπιτείχισις, by raising forts in Attica, φρούριον δ' εἰ ποιήσονται, was practicable perhaps, but would not be able seriously to affect the issue of the war. Instances of the first sort of ἐπιτείχισις, i. e. of a town founded to be a sort of thorn in an enemy's side, are Megara, founded by the Dorians as a check on the Athenian power, after their unsuccessful expedition into Attica in the time of Codrus; Heraclea in Trachinia, built to curb the Thessalians; (Thucyd. III. 92, 93. V. 51.) almost all the Roman military colonies, particularly Placentia and Cremona in Cisalpine Gaul; and in modern times Alessandria in Italy, built by the Guelf cities of Lombardy as a check to the Ghibelin state of Pavia and to the marquis of Montferrat; and Carrouge, intended by the dukes of Savoy to be the rival of Geneva. The construction is, τὴν μὲν γὰρ (ἐπιτείχισιν) χαλεπὸν καὶ ἐν εἰρήνῃ παρασκευάσασθαι; but then as every sort of ἐπιτείχισις was not difficult to carry into effect, Thucydides inserts the words πόλιν ἀντίπαλον as a qualification of the general statement, and an explanation as to what sort of ἐπιτείχισις he was speaking of. Compare a similar insertion of the substantive by way of explanation in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις μάλιστα δὲ τοῖς μεγίστοις φόβοι καὶ δείματα ἐγγίνεσθαι,—ἐμπίπτει ταραχὴ, where the words φόβοι καὶ δείματα are the explanation of οἷον, just as πόλιν ἀντίπαλον is an explanation of τὴν μέν.

“ ἧπου δὴ ἐν πολεμίᾳ τε καὶ οὐχ ἧσσον ἐκείνοις ἡμῶν ἀντε-
“ πιτετειχισμένων· φρούριον δ' εἰ ποιήσονται, τῆς μὲν γῆς
“ βλάπτοιεν ἄν τι μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ
“ μέντοι ἱκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύ-
5 “ σαντας ἐς τὴν ἐκείνων καὶ ἧπερ ἰσχύομεν ταῖς ναυσὶν
“ ἀμύνεσθαι. πλέον γὰρ ἡμεῖς ἔχομεν τοῦ 4
“ κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐμπειρίας ἢ ἐκεῖνοι
“ ἐκ τοῦ κατ' ἤπειρον ἐς τὰ ναυτικά. τὸ δὲ τῆς θαλάσσης 5
“ ἐπιστήμονας γενέσθαι οὐ ῥᾳδίως αὐτοῖς προσγενήσεται.
10 “ οὐδὲ γὰρ ὑμεῖς μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν 6
“ ἐξείργασθέ πω· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι,
“ καὶ προσέτι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν
“ πολλαῖς ναυσὶν ἀεὶ ἐφορμεῖσθαι, ἄξιον ἄν τι δρῷεν; πρὸς
“ μὲν γὰρ ὀλίγας ἐφορμούσας κἂν διακινδυνεύσειαν, πλήθει
15 “ τὴν ἀμαθίαν θρασύνοντες· πολλαῖς δὲ εἰργόμενοι ἡσυχά-
“ σουσι καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται καὶ
“ δι' αὐτὸ καὶ ὀκνηρότεροι. τὸ δὲ ναυτικὸν τέχνης ἐστὶν 7
“ ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχῃ, ἐκ
“ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον
20 “ ἄλλο γίγνεσθαι. CXLIII. εἴτε καὶ κινήσαντες τῶν
“ Ὀλυμπιάσιν ἢ Δελφοῖς χρημάτων μισθῷ
“ μείζονι πειρῷντο ἡμῶν ὑπολαβεῖν τοὺς ξένους

They would be unable to equal their naval skill;

nor could they undermine their naval power by tempting their fo-

1. ἧπου F. ἦ που Bekk. δὴ καὶ ἐν K. 4. γε] om. N.V. ante ἱκανὸν ponunt d.i. τε] om. B.h. inferebatur καὶ quod habent C.G.: id omisi cum A.B.E.H.c.h. om. Poppo. Goeller. Bekk. 5. ἐς τὴν] ἐν τῇ C.e. ἰσχύομεν ἐν ταῖς e. 6. ἀμύνασθαι V. γὰρ ὅμως ἡμεῖς ἔχομεν C. γὰρ ἡμεῖς ὅμως ἔχομεν e. τοῦ] τὰ G. 7. κεῖνοι C. 9. ἐπιστημονίας B. προσγεγενήσεται I. 10. αὐτὸ] om. G. ἐπὶ L.O.Q. 11. πω] om. A.B.E.L.O.P. V.g.h. Bekk. ed. 2. πω· πῶς C.G. 13. ἐφορμᾶσθαι E.e. 14. ὀλίγας ἐφορμούσας A.B.E.F.H.g.h. Poppo. Goeller. Bekk. C.G. et vulgo ὀλίγας ναῦς ἐφορμούσας. 15. θαρσύνοντες d. ἡσυχάζουσι g. 16. ἐν τῷ] om. i. ἔσονται post ὀκνηρότεροι ponunt G.L.O.P. καὶ ante δι' om. C. 18. τύχοι f. ὡς ἂν τύχῃ ταῦτα ἐκ παρέργου Aristides pro Rhet. p. 183. Canter. 19. μὴ δὲ C. 20. ἄλλα A.B. νικήσαντες A.B.E.F.P.g. εἴ τε Bekk. 21. ὀλυμπιᾶσιν C.F. H. Ὀλυμπίασιν Poppo. Goeller. Bekk. ὀλυμπιᾶισι E. 22. πειρῶνται K.

18. ἐκ παρέργου] Compare VII. 27, 4. ὁ Ἄγις οὐκ ἐκ παρέργου τὸν πόλεμον ἐποιεῖτο, and also VI. 69, 3. Πάρεργον is “a by-work, or by-job, a thing done “by the by.” Compare Sophocles, Philoctet. 473. ἀλλ' ἐν παρέργῳ θοῦ με.

reign seamen to desert in the hope of higher pay.

" τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων,
" ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων, δεινὸν
" ἂν ἦν· νῦν δὲ τόδε τε ὑπάρχει, καὶ ὅπερ κράτιστον, κυβερ-
" νήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους
2 " καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. καὶ ἐπὶ τῷ κινδύνῳ 5
" οὐδεὶς ἂν δέξαιτο τῶν ξένων τήν τε αὑτοῦ φεύγειν καὶ
" μετὰ τῆς ἥσσονος ἅμα ἐλπίδος, ὀλίγων ἡμερῶν ἕνεκα
3 " μεγάλου μισθοῦ δόσεως, ἐκείνοις ξυναγωνίζεσθαι. Καὶ τὰ
" μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ πα-
" ραπλήσια δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τούτων 10
" τε ὧνπερ ἐκείνοις ἐμεμψάμην ἀπηλλάχθαι
" καὶ ἄλλα οὐκ ἀπὸ τοῦ ἴσου μεγάλα ἔχειν.
4 " ἤν τ' ἐπὶ τὴν χώραν ἡμῶν πεζῇ ἴωσιν, ἡμεῖς
" ἐπὶ τὴν ἐκείνων πλευσούμεθα, καὶ οὐκέτι ἐκ
" τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι 15
" τμηθῆναι καὶ τὴν Ἀττικὴν ἅπασαν· οἱ μὲν γὰρ οὐχ
" ἕξουσιν ἄλλην ἀντιλαβεῖν ἀμαχεί, ἡμῖν δέ ἐστι γῆ πολλὴ

Athens then was invulnerable, provided she did not forfeit her advantages by encountering the enemy's superior land force in the open field, from an impatience of seeing Attica laid waste by their invasions;

1. ἡμῖν i. om. h. 5. ἅπασα C.G.L.O.P. ἄλλη] om. G. 8. δώσεως E. συναγωνίζεσθαι C. 9. μὲν περὶ πελοποννησίων H.P.V. τοιαῦτα καὶ παραπλήσια] καὶ παραπλήσια τοιαῦτα A.B.E.F.H.V.g. 11. ὧνπερ] ὧν παρ' K.d. ὧνπερ παρ' b. 13. τὴν] om. L.O.P. πεζὴν L.N.O.e. πεζοὶ G.V. 15. πελοποννήσου μέρος A.B.E.F.H.V.g.h. Poppo. Goeller. Bekk. C.G. et vulgo πελοποννήσου τε μέρος. τι] om. P. 17. ἀμαχὶ d.i.

3. *κυβερνήτας ἔχομεν πολίτας κ. τ. λ.*] Compare Xenophon, or the writer who goes under his name, De Republica Atheniens. I. §. 19. *διὰ τὴν κτῆσιν τὴν ἐν τοῖς ὑπερορίοις καὶ διὰ τὰς ἀρχὰς τὰς εἰς τὴν ὑπερορίαν, λελήθασι μανθάνοντες ἐλαύνειν τῇ κώπῃ αὐτοί τε καὶ οἱ ἀκόλουθοι.* * * * *Καὶ κυβερνῆται ἀγαθοὶ γίνονται δι' ἐμπειρίαν τε τῶν πλόων, καὶ διὰ μελέτην· ἐμελέτησαν δὲ οἱ μὲν πλοῖον κυβερνῶντες, οἱ δὲ ὁλκάδα, οἱ δ' ἐντεῦθεν ἐπὶ τριήρη κατέστησαν. οἱ δὲ πολλοὶ ἐλαύνειν εὐθέως οἷοί τε εἰσβάντες εἰς ναῦς, ἅτε ἐν παντὶ τῷ βίῳ προμεμελετηκότες.*

9. *τοιαῦτα καὶ παραπλήσια*] The same expression is to be found in ch. 22, 4. and VII. 78, 1. It is one of the pleonasms of language in its earlier state, and appears to have grown into a common form of words to express the notion of resemblance in the main. "Such, and "similar to what has been stated, do I "consider to be the state of the Pelo- "ponnesian cause."

11. *ὧνπερ ἐκείνοις ἐμεμψάμην*] "*μέμ-* "*φεσθαι* cum dativo," says Dobree, "vix usurpatur nisi de persona: et "cum notione *querendi* vel *succen-* "*sendi.*" But compare Plato, Crito, p. 50. d. *τούτοις τοῖς νόμοις μέμφῃ τι ὡς οὐ καλῶς ἔχουσιν*; and *ὧνπερ ἐκείνοις ἐμεμψάμην* may be rightly translated, I suppose, "quæ illis vitio dedi."

“ καὶ ἐν νήσοις καὶ κατ᾽ ἤπειρον. μέγα γὰρ τὸ τῆς θαλάσσης 5
“ κράτος. σκέψασθε δέ· εἰ γὰρ ἦμεν νησιῶται, τίνες ἂν 6
“ ἀληπτότεροι ἦσαν; καὶ νῦν χρὴ ὅτι ἐγγύτατα τούτου
“ διανοηθέντας τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, τῆς δὲ
5 “ θαλάσσης καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις
“ ὑπὲρ αὐτῶν ὀργισθέντας πολλῷ πλείοσι μὴ διαμάχεσθαι
“ (κρατήσαντές τε γὰρ αὖθις οὐκ ἐλάσσοσι μαχούμεθα, καὶ
“ ἢν σφαλῶμεν, τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσα-
“ πόλλυται· οὐ γὰρ ἡσυχάσουσι μὴ ἱκανῶν ἡμῶν ὄντων ἐπ᾽
10 “ αὐτοὺς στρατεύειν), τήν τε ὀλόφυρσιν μὴ οἰκιῶν καὶ γῆς
“ ποιεῖσθαι, ἀλλὰ τῶν σωμάτων· οὐ γὰρ τάδε τοὺς ἄνδρας,
“ ἀλλ᾽ οἱ ἄνδρες ταῦτα κτῶνται. καὶ εἰ ᾤμην πείσειν ὑμᾶς, 7
“ αὐτοὺς ἂν ἐξελθόντας ἐκέλευον αὐτὰ δῃῶσαι, καὶ δεῖξαι
“ Πελοποννησίοις ὅτι τούτων γε ἕνεκα οὐχ ὑπακούσεσθε.

15 “ CXLIV. Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέ-
“ σεσθαι, ἢν ἐθέλητε ἀρχήν τε μὴ ἐπικτᾶσθαι ἅμα πολε-
“ μοῦντες καὶ κινδύνους αὐθαιρέτους μὴ προσ-
“ τίθεσθαι· μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας
“ ἡμῶν ἁμαρτίας ἢ τὰς τῶν ἐναντίων διανοίας.

or by attempting schemes of conquest, rather than acting on the defensive.

20 “ ἀλλ᾽ ἐκεῖνα μὲν καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις 2
“ δηλωθήσεται· νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμψωμεν,
“ Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ λιμέσι
“ χρῆσθαι, ἢν καὶ Λακεδαιμόνιοι ξενηλασίας
“ μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων

He concludes by urging a temperate but firm refusal to the demands of the Peloponnesians.

1. θαλάττης K.L.O.P.d. 2. εἰ μὲν γὰρ F.H.N.V.c.g. Poppo. 5. πελοποννησίους A.E.F.G.H.K.O.h. 6. ὀργισθεῖσι margo N.V. πλέοσι C.G.P. πλείονι b. μὴ] om. g. 7. τε] om. C.I.K.N.V. 9. μὴ οὐχ ἱκανῶν N.V. ὄντων ἡμῶν L. 10. τὴν γὰρ ὀλόφυρσιν g. 11. ποιεῖσθε G. 12. τάδε G.I.L.O.P.Q.e. ἡμᾶς K. 13. αὐτὴν L.Q. 17. προτίθεσθαι C.e. 21. ἀποπέμψομεν A.B.F. ἀποπέμψωμεν ἃ δεῖ λακεδαιμονίοις ἀποκρίνασθαι e. 22. ἀγοραῖς K. 23. χρήσασθαι L.O.P. καὶ] om. e. 24. μήτε ἡμῶν] om. H.

2. εἰ γὰρ ἦμεν νησιῶται] Compare Xenophon, de Rep. Atheniens. II. §. 14, 15, 16.

3. ὅτι ἐγγύτατα τούτου διανοηθέντας] Compare III. 40, 10. γενόμενοι ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν. τούτου, i. e. τοῦ νησιώτας εἶναι. “Feeling as nearly “as possible as if you were islanders; “entertaining views and feelings as “near as possible to the state of actual “islanders.”

23. ξενηλασίας] De ξενηλασίᾳ Lacedæ-

" ξυμμάχων (οὔτε γὰρ ἐκεῖνο κωλύει ἐν ταῖς σπονδαῖς οὔτε
" τόδε), τὰς δὲ πόλεις ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ
" αὐτονόμους ἔχοντες ἐσπεισάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς
" αὑτῶν ἀποδῶσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις
" ἐπιτηδείως αὐτονομεῖσθαι, ἀλλὰ αὐτοῖς ἑκάστοις ὡς βού- 5
" λονται· δίκας δὲ ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνθήκας,
3 " πολέμου δὲ οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνούμεθα. ταῦτα
" γὰρ δίκαια καὶ πρέποντα ἅμα τῇδε τῇ πόλει ἀποκρίνασθαι.
4 " εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν· ἢν δὲ ἑκούσιοι μᾶλλον
" δεχώμεθα, ἧσσον ἐγκεισομένους τοὺς ἐναντίους ἕξομεν· ἔκ 10
" τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ
5 " μέγισται τιμαὶ περιγίγνονται. οἱ γοῦν πατέρες ἡμῶν
" ὑποστάντες Μήδους, καὶ οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι
" ἀλλὰ καὶ τὰ ὑπάρχοντα ἐκλιπόντες, γνώμῃ τε πλείονι ἢ
" τύχῃ καὶ τόλμῃ μείζονι ἢ δυνάμει τόν τε βάρβαρον ἀπεώ- 15
6 " σαντο καὶ ἐς τάδε προήγαγον αὐτά. ὧν οὐ χρὴ λείπεσθαι,
" ἀλλὰ τούς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς
" ἐπιγιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι."

1. κωλύειν L.O. ἐν] om. Dionysius. 2. τε B.E.F.G.H.K.V.c.g.h.i. Haack. Poppo. Goeller. εἰ δὲ καὶ P. 4. αὐτῶν A..B.E.F.G.H.K.N.V. c.f.g.h. Goell. C. vulgo, et Poppo ἑαυτῶν. ἐπιδῶσι Q. 5. ἐπιτηδείως] om. f. 7. ἀμυνόμεθα A.F. ἀμυνώμεθα B.h. 8. τῇδε] om. c. 9. ἀνάγκῃ F. 14. ἐκλιπόντες A.B.C.E.F.H.I.K.L.N.O.P.V.d.f.g.h.i. Haack. Poppo. Goell. Bekk. G. et vulgo ἐκλείποντες. πλέονι C. πλέον G. 15. ἀπώσαντο e. 17. τε om. V. τρόπῳ παντὶ L.O.P.

moniorum multa congesserunt Meurs. II. Miscellan. Laconic. 9. et Crag. de Republ. Laced. III. 3. Duker. Comp. II. 39, 2. The avowed object of these summary expulsions of aliens, by which at the pleasure of the government all foreigners might be ordered to leave Sparta immediately, and to carry away all their property, was to prevent the introduction of foreign manners. It had also a further object, to prevent the formation of a body of mercantile and wealthy aliens, who in all governments founded, like that of Sparta, on a system of exclusion, naturally strengthened the interest of the excluded commons, and joined them in demanding a more extended communication of political rights.

1. κωλύει] Equidem κωλύει impersonaliter dictum putaverim, uti δεῖ et χρή: ut οὐ κωλύει dici possit pro οὐδὲν κωλύει. Haack. Hermann understands ἐκεῖνο and τόδε as accusatives, and supplies τι as the nominative case to κωλύει. The expression may be literally translated into English, "It forbids "neither the one nor the other in the "treaty." Göller understands κωλύει as impersonal, "neither the one nor "the other is a hinderance in the "treaty."

4. μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδείως] Compare chapp. 19, 1. 76, 1.

ATHENS. A. C. 432. Olymp. 87. 1.

CXLV. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν, οἱ δ' Ἀθηναῖοι νομίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε ὡς ἔφρασε, 5 καὶ τὸ ξύμπαν, οὐδὲν κελευόμενοι ποιήσειν, δίκῃ δὲ κατὰ τὰς ξυνθήκας ἑτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ. 2 καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

His opinion prevails; and the Peloponnesian ambassadors return home without having their proposals complied with.

CXLVI. Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ 10 τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρᾳ· ἐπεμίγνυντο δὲ ὅμως ἐν αὐταῖς καὶ παρ' ἀλλήλους ἐφοίτων, ἀκηρύκτως μέν, ἀνυπόπτως δὲ οὔ· σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ πρόφασις 15 τοῦ πολεμεῖν.

During all this period of mutual complaints and discussion, intercourse was still kept up between the countries, but not without suspicion on both sides.

3. τοῖς λακεδαιμονίοις C.G.K.L.N.O.P.V.e. Poppo. Goeller. Bekk. A.B.E.F. et ceteri τοῖς τε λακεδαιμονίοις. 4. τε] om. N.V. ἐφώρασε E. 6. τὰς] om. K. 7. ἐγκλημάτων καὶ ἴσα καὶ ὅμοια c. ὅμοιον d. 11. ἐν] om. e. ἐπεμίγνυτο C. 13. ἀκήρυκτα e. δὲ οὔ] δέον f.

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ.

B.

I. ἌΡΧΕΤΑΙ δὲ ὁ πόλεμος ἐνθένδε ἤδη Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν ἑκατέροις ξυμμάχων, ἐν ᾧ οὔτε ἐπεμίγνυντο ἔτι ἀκηρυκτὶ παρ' ἀλλήλους καταστάντες τε ξυνεχῶς ἐπολέμουν· γέγραπται δὲ ἑξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρος καὶ 5 χειμῶνα.

But from the return of the Lacedæmonian ambassadors all intercourse was broken off unless through the medium of heralds.

II. Τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούτεις σπονδαὶ αἳ ἐγένοντο μετ' Εὐβοίας ἅλωσιν· τῷ δὲ πέμπτῳ καὶ δεκάτῳ ἔτει, ἐπὶ Χρυσίδος ἐν Ἄργει τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερω- 10 μένης, καὶ Αἰνησίου ἐφόρου ἐν Σπάρτῃ, καὶ

Here then the Peloponnesian war properly begins:
A. C. 431. Ol. 87. 1.
March or April.

Titulo nonnulli carent: C. solum habet *β*. *θουκυδίδου β*. G. *θουκυδίδου συγγραφῆς β*. B. *θουκυδίδου ξυγγραφῆς β*. F.H. *θουκυδίδου ξυγγραφῆς δεύτερον* g. *θουκυδίδου ξυγγραφῆς τὸ δεύτερον* N. *θουκυδίδου ἱστοριῶν ξυγγραφῆς βιβλίον δεύτερον* L. 3. *οὐδὲ* f. *ἔτι*] om. e. *ἀκηρυκτὶ* C.c. Poppo. Goell. Bekk. vulgo *ἀκηρυκτεί*. *ἄλλους* c. 4. *γέγραπται δὲ*] *καὶ γέγραπται* I.L. O.P.e. 7. *τέσσαρα γὰρ καὶ δέκα μὲν* L.O.e. *τέσσαρα καὶ δέκα μὲν* C.P. *αἱ*] om. L.O.P. *τριακοντούτις* A. 8. *ἐγίγνοντο* i.

5. *κατὰ θέρος καὶ χειμῶνα*] Nomine *θέρους* comprehendit ver et æstatem, *χειμῶνος* autumnum et hiemem. Petav. X. de Doctrin. Temp. 28. Sic et alii Græci pariter ac Latini Scriptores annum in duas partes tribuunt. Vid. Serv. et Cerd. ad Virgil. III. Georg. 296. et Gronov. III. Observ. 14. DUKER.

8. *Εὐβοίας ἅλωσιν*] See I. 114, 5. 115.

9. *ἐπὶ Χρυσίδος*] Memorat hanc rursus lib. IV. 133, 2. Apud nonnullos Scriptores perperam est *Χρυσηΐς*, pro *Χρυσίς*. Vid. Leopard. VI. Emendat. 11. De more Argivorum annos per Sacerdotes computandi, quem hic tangit Schol., multa habent, quos in notis ad eum laudat Hudsonus. De characteribus temporis, ad quod initium hujus belli adligat Thucydides, consulendi sunt Scalig. V. de Emend. Temp. p. 410. Petav. X. de Doctrin. Temp. 28. Selden. in Apparat. Chronolog. ad. Veter. Græcorum Epochas p. 238. Mar-

PLATÆA. A.C. 431. Olymp. 87. 1.

Before the Peloponnesians are ready to march, the Thebans attempt to surprise Platæa, a Bœotian town in alliance with Athens. A party of Thebans, favoured by the aristocratical party in Platæa, enter the town by night.

Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος Ἀθηναίοις, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἕκτῳ καὶ ἅμα ἦρι ἀρχομένῳ, Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων (ἡγοῦντο δὲ αὐτῶν βοιωταρχοῦντες Πυθάγγελός τε ὁ Φυλείδου καὶ Διέμπορος ὁ Ὀνητορίδου) ἐσῆλθον περὶ πρῶτον ὕπνον ξὺν ὅπλοις ἐς Πλάταιαν τῆς Βοιωτίας οὖσαν Ἀθηναίων ξυμμαχίδα. ἐπηγάγοντο δὲ καὶ 2 ἀνέῳξαν τὰς πύλας Πλαταιῶν ἄνδρες Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ, βουλόμενοι ἰδίας ἕνεκα δυνάμεως ἄνδρας τε τῶν πολιτῶν τοὺς σφίσιν ὑπεναντίους διαφθεῖραι καὶ τὴν πόλιν Θηβαίοις προσποιῆσαι. ἔπραξαν δὲ ταῦτα δι' Εὐρυμάχου 3 τοῦ Λεοντιάδου, ἀνδρὸς Θηβαίων δυνατωτάτου· προϊδόντες γὰρ οἱ Θηβαῖοι ὅτι ἔσοιτο ὁ πόλεμος, ἠβούλοντο τὴν Πλάταιαν ἀεὶ σφίσι διάφορον οὖσαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μήπω φανεροῦ καθεστῶτος προκαταλαβεῖν. ᾗ καὶ 4 ῥᾷον ἔλαθον ἐσελθόντες, φυλακῆς οὐ προκαθεστηκυίας. θέμενοι δὲ ἐς τὴν ἀγορὰν τὰ ὅπλα τοῖς μὲν ἐπαγομένοις οὐκ 5

2. μετὰ δὲ τὴν K.d. 3. ἅμα] om. e. 5. φυλείδου C.F.G.H.I.L.O.V.e. Poppo. Goell. Bekk. φιλίδου K.d. A.B.E. et ceteri φυλίδου. Φυλλίδου Schneiderus. 6. νητορίδου L.O. περὶ τὸν πρῶτον g. 7. ξὺν ὅπλοις om. G. 9. πλαταιῶν A.B.C.E.F.H.N.V. Poppo. Goell. Bekk. om. h. G. et vulgo πλαταιέων. ἄνδρες] om. L.O.P. 11. ἐναντίους e. 13. προϊδότες d. 14. γὰρ] δὲ Q. ἔσεται K. ἐβούλοντο C.V.f. Poppo. Bekk. 15. σφίσι om. G. ἔτι οὖσαν c. 16. μή που b. καθεστηκότος G. 17. ῥᾴδιον F. εἰσελθόντας L.O. 18. ἐπειγομένοις P. ἐπαγαγομένοις C.e.

mor. Arundell. edit. Oxon. et Petit. IV. Eclog. Chronolog. 12. Porro Salmasium, in Exercit. Plin. p. 111. ed. Traj. scribentem Græcos nunquam dicere Ἄρχοντος τοῦ δεῖνα sine præpositione, sed semper cum præpositione ἐπὶ, recte reprehendit Petav. Exercitat. Miscellan. cap. VII. Duker.

3. ἦρι] Totum tempus comprehendit ἀπὸ ἰσημερίης, μέχρι πλειάδων ἐπιτολῆς. Wass.

9. ἀνέῳξαν—ἄνδρες] T. Magister in ἀνέῳγεν. Confer omnino Demosthenem in Neæram p. 1378. R. Wass.

18. θέμενοι—τὰ ὅπλα] Vide Vigerium, c. 5. sect. 11. Vales. ad Harpocr. p. 186. Huds. Valcken. ad Herodot. IX. 52, 3. p. 717. Wesseling. ad Diodor. T. i. p. 524. XII. 66. et T. ii. p. 428. Gottleber. The Greek heavy-armed soldiers whenever they halted on a march immediately piled their spears and shields, and did not resume them till the halt was over. When they encamped any where an open space within the camp was selected for piling the arms, and this naturally served also as a sort of parade for the soldiers. In a time of siege,

ἐπείθοντο ὥστ' εὐθὺς ἔργου ἔχεσθαι καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν, γνώμην δὲ ἐποιοῦντο κηρύγμασί τε χρήσασθαι ἐπιτηδείοις καὶ ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν ἀγαγεῖν, καὶ ἀνεῖπεν ὁ κήρυξ, εἴ τις βούλεται κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν ξυμμαχεῖν, τίθεσθαι παρ' 5 αὐτοὺς τὰ ὅπλα, νομίζοντες σφίσι ῥᾳδίως τούτῳ τῷ τρόπῳ προσχωρήσειν τὴν πόλιν. III. οἱ δὲ Πλαταιῆς ὡς ᾔσθοντο ἔνδον τε ὄντας τοὺς Θηβαίους καὶ ἐξαπιναίως κατειλημμένην τὴν πόλιν, καταδείσαντες καὶ νομίσαντες πολλῷ πλείους ἐσεληλυθέναι (οὐ 10 γὰρ ἑώρων ἐν τῇ νυκτὶ) πρὸς ξύμβασιν ἐχώρησαν καὶ τοὺς λόγους δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ 2 ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον. πράσσοντές δέ πως

The Platæans in their first surprise offer to treat with the Thebans; but afterwards recovering themselves they attack the invaders.

1. ἄρχεσθαι Q. ἐπὶ C.G.O.P.Q.e. 2. δὲ] τε g.h. τε] om. N.V.
8. τε] om. G.L.O.P. καὶ] om. corr. G. 12. τοὺς] om. K.L.O.P.

when a large part of the population were on active military duty, their arms were kept constantly piled in some of the squares or open places in the town, that they might be ready on the first alarm. Hence the expression to run ἐπὶ τὰ ὅπλα, "to fetch the arms;" to hasten to the places where they were deposited, in order to arm oneself with them for battle. And so inveterate was this practice of piling the spear and shield on every possible occasion, that in reviews the ordinary "stand at ease" of a Grecian soldier was to get rid of his long spear and shield; and whenever they were addressed by their general they always left their arms piled, and attended him unarmed: a practice which was on one or two occasions made use of by tyrants to disarm the citizens, their foreign guards being instructed to carry off the spears and shields of the national infantry, while piled in the usual manner, during the time that the citizens in military order were attending unarmed in another quarter to a speech purposely addressed to them by the tyrant, that he might be enabled to effect this object. See Thucydides, IV. 91. VI. 58. and Polyænus, Strategemat. I. 21. Compare also, for the general substance of this note, Thucyd. IV. 130, 3. VIII. 69, 1, 2. and Xenophon, Anabas. II. 2, 20. III. 1, 3. The Thebans therefore, as usual on a halt, proceeded to pile their arms, and by inviting the Platæans to pile theirs with them, they meant that they should come in arms from their several houses to join them, and thus naturally pile their spears and shields with those of their friends, to be taken up together with theirs, whenever they should be required either to march or to fight.

4. ἀνεῖπεν] Pro ἀνεβόησε, Th. Magist. in ἀνεῖπον. Vid. Aristoph. Acharn. 11. WASS.

ὁ κήρυξ,—τὰ ὅπλα] Compare IV. 68, 3.

κατὰ τὰ πάτρια—ξυμμαχεῖν] "To "remember their common Æolic blood "and origin, and to be a member of "the confederacy of their Bœotian "countrymen, as their fathers had been "before them, rather than ally them-"selves with aliens in blood like the "Athenians."

7. οἱ δὲ Πλαταιῆς] Rem narrat Demosth. in Neæram, p. 551. C. WASS. not. MS.

ταῦτα κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας καὶ ἐνόμισαν ἐπιθέμενοι ῥᾳδίως κρατῆσαι· τῷ γὰρ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι. ἐδόκει οὖν ἐπιχειρητέα εἶναι, καὶ ξυνελέγοντο διορύσσοντες 3 5 τοὺς κοινοὺς τοίχους παρ' ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν φανεροὶ ὦσιν ἰόντες, ἁμάξας τε ἄνευ τῶν ὑποζυγίων ἐς τὰς ὁδοὺς καθίστασαν, ἵν' ἀντὶ τείχους ᾖ, καὶ τἆλλα ἐξήρτυον ᾗ ἕκαστον ἐφαίνετο πρὸς τὰ παρόντα ξύμφορον ἔσεσθαι. ἐπεὶ 4 δὲ ὡς ἐκ τῶν δυνατῶν ἕτοιμα ἦν, φυλάξαντες ἔτι νύκτα καὶ 10 αὐτὸ τὸ περίορθρον ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτούς, ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται, ἀλλ' ἐν νυκτὶ φοβερώτεροι ὄντες ἥσσους ὦσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν. προσέβαλόν τε εὐθὺς καὶ ἐς χεῖρας ᾖεσαν κατὰ τάχος. 5

15 *and defeat, put to the sword, or capture the whole body.*

IV. οἱ δ' ὡς ἔγνωσαν ἠπατημένοι, ξυνεστρέφοντό τε ἐν σφίσιν αὐτοῖς καὶ τὰς προσβολὰς ᾗ προσπίπτοιεν ἀπεωθοῦντο. καὶ δὶς μὲν ἢ 2 τρὶς ἀπεκρούσαντο, ἔπειτα πολλῷ θορύβῳ αὐτῶν τε προσβαλλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν 20 οἰκιῶν κραυγῇ τε καὶ ὀλολυγῇ χρωμένων, λίθοις τε καὶ

1. τοὺς] om. K. 3. βουλομένοις V. 4. γοῦν e. 5. τείχους V. 7. καθέστασαν P. ἀντὶ τοῦ τείχους L.O.P. 9. ὡς] om. I.L.O.e. 10. περὶ ὄρθρον B.E.F.h. 11. προσφέροιντο C.I.L.O.P.b.e. 12. γίγνοιντο I.L.Q. γίγνονται E. 13. τὴν] om. L.O.P.g. 14. προσέβαλόν] A.E.e.g. Poppo. Goell. Bekk. προσεβάλλοντό N.V. B.C.F.G. et vulgo προσέβαλλόν. τε] δ' N. 15. ἠπατημένοι A.B.E.F.G.H.K.N.V.d.g.h.i. Poppo. Goell. Bekk. C. et ceteri ἐξηπατημένοι. 17. ᾗ] οἳ c. 18. τε] om. g. προσβαλλόντων g. Bekk. Goell. ceteri προσβαλόντων. 19. ἱκετῶν K. ἀπὸ τῶν οἰκιῶν] om. G.L.O.P.

2. τῷ πλήθει — οὐ βουλομένῳ ἦν] Compare Matthiæ, Gr. Gr. §. 391. e. Jelf, 599, 3.

11. προσφέρωνται] i. e. the Platæans; γίγνωνται, i. e. the Thebans. Φοβερώτεροι is generally supposed to have here an active sense, "more timid;" and so the Etymologicon Magnum and Suidas understand it. It is also thus used by Xenophon, Œconomic. VII. 25. ὅτι πρὸς τὸ φυλάττειν οὐ κάκιόν ἐστι φοβερὰν εἶναι τὴν ψυχὴν, πλεῖον μέρος καὶ τοῦ φόβου ἐδάσατο τῇ γυναικὶ ἢ τῷ ἀνδρί.

12. φοβερώτεροι ὄντες] Auctor Etym. M. φοβερὸς, ὁ φοβούμενος, παρὰ Θουκυδίδῃ. Sic et Suidas, qui addit καὶ παρὰ Φερεκράτει καὶ Ἀρριανῷ. DUK.

κεράμῳ βαλλόντων, καὶ ὑετοῦ ἅμα διὰ νυκτὸς πολλοῦ ἐπιγενομένου, ἐφοβήθησαν καὶ τραπόμενοι ἔφυγον διὰ τῆς πόλεως, ἄπειροι μὲν ὄντες οἱ πλείους ἐν σκότῳ καὶ πηλῷ τῶν διόδων ᾗ χρὴ σωθῆναι (καὶ γὰρ τελευτῶντος τοῦ μηνὸς τὰ γιγνόμενα ἦν), ἐμπείρους δὲ ἔχοντες τοὺς διώκοντας τοῦ 5 μὴ ἐκφεύγειν, ὥστε διεφθείροντο πολλοί. 3 τῶν δὲ Πλαταιῶν τις τὰς πύλας ᾗ ἐσῆλθον καὶ αἵπερ ἦσαν ἀνεῳγμέναι μόναι, ἔκλῃσε στυρακίῳ ἀκοντίου ἀντὶ βαλάνου χρησάμενος ἐς τὸν

1. βαλόντων A. νυκτὸς γενομένου d. πολλοῦ om. G. 2. ἔφευγον C.I.L.O. 3. ἀπειρότεροι γρ. E. σκότει N.V. cum Ænea Tact. 2. Conf. Pierson. ad Mœr. p. 355. καὶ πηλῷ] om. e. καὶ πολλῷ πηλῷ L. 6. ἐκφυγεῖν f. πολλοὶ A. Articulum delere jubet Haack. cui Bekk. Poppo. et Goell. obtemperarunt. B.C.E.F.G. et vulgo οἱ πολλοί. δὲ] τε E.F.H.K.N.Q.V.f.g.h.i. Haack. Poppo. 7. μόναι] om. b. ante ἀνεῳγμέναι ponunt C.G.L.O.P.e. 8. ἔκλῃσε E. Poppo. Goell. Bekk. vulgo ἔκλεισε.

1. κεράμῳ βαλλόντων] "Pelting them "with the *tiling*." So Pollux, VII. §. 162. κέραμος, πᾶσα ἡ τῶν κεραμέων ἀγγείων ὕλη. Compare Herodot. III. 6, 1. κέραμος ἐσάγεται πλήρης οἴνου: and again in the same chapter, συλλέξαντα πάντα τὸν κέραμον, where ὁ κέραμος is "the earthenware."

5. τοῦ μὴ ἐκφεύγειν] "Nota hunc "infinitivum non ut alibi consilium, "sed effectum significare. Nisi cum "διώκοντας, (*eo consilio, ut*,) eum jungi "mavis." Poppo. "Legendum puto "τὸ μή." Dobræus. The expression is unusual, but the alteration from the genitive to the accusative would not make it less so. The infinitive mood thus added to sentences in the genitive case, denotes properly, I suppose, neither an intended or unintended result, but simply a connection, or belonging to, in the attached idea with respect to that which had preceded it. Thus in the example quoted by Kühner from Cæsar, Bell. Gall. IV. 17. "naves "dejiciendi operis a barbaris missæ," the words "dejiciendi operis" belong properly to naves, and signify "ships "belonging to, or connected with, the "destroying of the work." It is immaterial therefore whether this connection is the result of the will of the principal subject of the sentence or no: and ἔχοντες ἐμπείρους τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν may be said with no less propriety than ποιοῦντες—τοῦ μὴ κ. τ. λ. "Having their pursuers well acquainted "with the ways, which thing belonged "to, or was connected with, their not "escaping."

8. στυρακίῳ] Sic legit atque explicat Eustath. Il. κ΄. 795. item Theon Progymn. 55. Pollux X. 27. εἰς τὸν Harpocrat. p. 324. antea ἐς. Vid. Athenæum. Hesych. exponit λόγχην. Etymol. corrupte ἀκοντίῳ. Vid. eundem in σαυρωτήρ, et Suidam, qui locum adducit. Ab arbore nomen tractum ait Eustath. ad Il. β΄. 281. φυτὸν, ἐξ οὗ τὰ ἀκοντίσματα ἐοικότα τοῖς κρανείνοις. Et bona bello cornus. Adi Stapelium ad Theophrast. θηλυκῶς θυμίαμα inquit Ammonius p. 72. χρησάμενον Theon. Wass. Sed Theon obliqua oratione utitur. Vid. etiam, quæ de voc. στύραξ et στυράκιον habent Casaub. ad Æneam Tactic. cap. XVIII. et Bochart. Hieroz. II. 4. 12. et de βάλανος Casaub. ibid. et Salmas. ad Solin. p. 650. Athenæi locum hic significari puto eum, qui est lib. XII. p. 514. ἐπὶ τῶν στυράκων μῆλα χρυσᾶ ἔχοντες. Εἰς, quod hic pro ἐς edi voluit Wass., habent etiam Suidas in στύραξ, et Theon. sed veteres in laudandis verbis Thucyd. Attica illa ἐς, ξὺν, et alia plerumque mutant in communia. Pollux ἐς retinet cum MSS. Thucyd. Duker.

8. ἀντὶ βαλάνου] The βάλανος was a

μοχλὸν, ὥστε μηδὲ ταύτῃ ἔτι ἔξοδον εἶναι. διωκόμενοί τε 4 κατὰ τὴν πόλιν οἱ μέν τινες αὐτῶν ἐπὶ τὸ τεῖχος ἀναβάντες ἔρριψαν ἐς τὸ ἔξω σφᾶς αὐτοὺς καὶ διεφθάρησαν οἱ πλείους, οἱ δὲ κατὰ πύλας ἐρήμους γυναικὸς δούσης πέλεκυν λαθόντες 5 καὶ διακόψαντες τὸν μοχλὸν ἐξῆλθον οὐ πολλοὶ (αἴσθησις γὰρ ταχεῖα ἐπεγένετο,) ἄλλοι δὲ ἄλλῃ τῆς πόλεως σποράδην ἀπώλλυντο. τὸ δὲ πλεῖστον καὶ ὅσον μάλιστα ἦν ξυνε- 5 στραμμένον, ἐσπίπτουσιν ἐς οἴκημα μέγα, ὃ ἦν τοῦ τείχους καὶ αἱ πλησίον θύραι ἀνεῳγμέναι ἔτυχον αὐτοῦ, οἰόμενοι 10 πύλας τὰς θύρας τοῦ οἰκήματος εἶναι καὶ ἄντικρυς δίοδον ἐς τὸ ἔξω. ὁρῶντες δ' αὐτοὺς οἱ Πλαταιῆς ἀπειλημμένους ἐβου- 6

1. μὴ, omissa δὲ, B. ἔτι] om. Q.c. post εἶναι ponit A. post ἔξοδον C.G.L. O.P.e. τε A.B.E.F.H.K.N.Q.V.c.f.g.h.i. Goell. Bekk. et Poppo. licet hic operarum ut videtur vitio δὲ in textu exhibeat. C.G. et vulgo δέ. 2. τὴν] om. g. 3. τὰ g. Verbi διεφθάρησαν litteras α et ησ corr. F. 4. λαβόντες g. 5. οὐ] οἱ C. 6. σποράδες C.G.I. 7. ἀπώλοντο I. ξυνεσταμένον c. διεστραμμένοι K. 9. πλησίον] om. C.G : recepi ex A.B.E.F.H.K.N.Q.V.c.d.f.g.h.i. sic etiam Haack. Poppo. Goell. Bekk. θύραις B. ἐτύγχανον Q. 10. εἶναι οἰκήματος, omisso articulo, L.O.P. ἀντικρὺ διέξοδον Schol. Platon. p. 89. δύοδον V. 11. δ' αὐτοὺς οἱ πλατ. B.C.G.b.e. Goell. Bekk. δὲ οἱ πλατ. αὐτοὺς A.E.F.H.K.V.c.d.h.i. Haack. Poppo. sed hic αὐτοὺς uncis inclusit. δὲ οἱ πλατ. omisso pronomine f.g. vulgo αὐτοὺς δὲ οἱ πλατ.

sort of pin or bolt inserted into the bar, and going through it into the gates. When driven quite home, it could of course only be extracted by a key whose pipe exactly corresponded to it in size, so as to take a firm hold on it; and hence the key was called *βαλανάγρα*, or catch-bolt, from its catching and so drawing out the *βάλανος*. Hence the various tricks enumerated by Æneas Tacticus for taking the measure of the *βάλανος* in order to get a false key made to extract it, and for tampering with the hole into which the bolt was inserted, so as to prevent it from going quite home. See Æneas Tacticus, c. 18. and Casaubon's notes. *Στυράκιον* appears to have been the iron spike at the end of a spear, by which it used to be fixed in the ground. A *στυράκιον* was used in this instance instead of a *στύραξ*, that is, a small spike belonging to a javelin, rather than one of full size belonging to a spear or lance, because the larger one would have been too large to go into the *βαλανοδόκη*, or hole into which the *βάλανος* was put. The effect of putting in this spike was exactly that of spiking the touch-hole of a cannon; it could not again be extracted, as there was no proper key to fit to it. Some suppose the *βάλανος* itself to have been hollow, and to have resembled a very long thimble, so that the key was fitted to the inside of it, and inserted into it, being itself solid. But one at least of the descriptions in Æneas Tacticus, where a *σίφων*, or pipe, is mentioned as an essential part of the key, appears to imply that the key was commonly hollow, and that it went round the outside of the *βάλανος*, in the manner described above.

λεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ
7 οἴκημα, εἴτε τι ἄλλο χρήσωνται. τέλος δὲ οὗτοί τε καὶ ὅσοι
ἄλλοι τῶν Θηβαίων περιῆσαν κατὰ τὴν πόλιν πλανώμενοι,
ξυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ
8 ὅπλα χρήσασθαι ὅ τι ἂν βούλωνται. οἱ μὲν δὴ ἐν τῇ Πλα- 5
ταίᾳ οὕτως ἐπεπράγεσαν.

V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς παρα-
γενέσθαι πανστρατιᾷ, εἴτι ἄρα μὴ προχωροίη τοῖς ἐσελη-
λυθόσι, τῆς ἀγγελίας ἅμα καθ᾽ ὁδὸν αὐτοῖς
ῥηθείσης περὶ τῶν γεγενημένων ἐπεβοήθουν. 10
2 ἀπέχει δ᾽ ἡ Πλάταια τῶν Θηβῶν σταδίους
ἑβδομήκοντα, καὶ τὸ ὕδωρ τὸ γενόμενον τῆς
νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ
γὰρ Ἀσωπὸς ποταμὸς ἐρρύη μέγας καὶ οὐ
3 ῥᾳδίως διαβατὸς ἦν. πορευόμενοί τε ἐν ὑετῷ 15
καὶ τὸν ποταμὸν μόλις διαβάντες ὕστερον παρεγένοντο, ἤδη
τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων τῶν δὲ ζώντων ἐχομένων.
4 ὡς δ᾽ ᾔσθοντο οἱ Θηβαῖοι τὸ γεγενημένον, ἐπεβούλευον τοῖς
ἔξω τῆς πόλεως τῶν Πλαταιῶν· ἦσαν γὰρ καὶ ἄνθρωποι
κατὰ τοὺς ἀγροὺς καὶ κατασκευή, οἷα ἀπροσδοκήτου κακοῦ ἐν 20
εἰρήνῃ γενομένου· ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν,

Reinforcements from Thebes arrive after the surrender of their friends. The Platæans, in order to save their lands from plunder, engage to release their prisoners; but after the retreat of the Thebans they massacre them all.

1. εἴ τι C. κατακαύσωσιν A.B.F.G.I.K.b.c.f.g. Poppo. Goell. Bekk. καύσωσιν C.E. καὶ κακαύσουσιν L.O. vulgo κατακαύσουσιν. ἔχοντες L. 2. τι] ὅτι F.G.H.I.L.O. χρήσωνται A.B.C.E.F.K.c.d.f.g. Poppo. Goell. Bekk. G. et ceteri χρήσονται. ὅσοι] om. O. 3. κατὰ τὴν πόλιν om. G. 4. παραδοῦναι σφᾶς αὐτοὺς A.B.E.F.H.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. παραδοῦναι σφᾶς τε αὐτοὺς C.G.L.O.P. vulgo σφᾶς τε αὐτοὺς παραδοῦναι. τὰ] om. C.G.P.e. 5. ὅτι βούλονται b.f. pr. E. δὴ] οὖν L.d. 7. ἔτι] om. N.V. 8. εἴ τι Bekk. προσχωροίη A.B.E.F.H.N.V.b. ἐπεληλυθόσι L.O.P. 10. ἐβοήθουν C.G.e. 12. τῆς] om. L.P. 13. αὐτοὺς βραδυτέρους L.O.P. αὐτοὺς βραδύτερον G. 14. ποταμός] om. c. 16. μόγις C. παρεγένετο E. 18. τὰ γεγενημένα f. τοῖς] om. i. 20. παρασκευὴ c. οἶ P. 21. ἐβούλοντο A.C.V.b.c.f. Poppo. Goell. Bekk. ceteri ἠβούλοντο.

1. κατακαύσωσιν—χρήσωνται] Compare VII. 1, 1. ἐβουλεύοντο, εἴτε διακινδυνεύσωσιν, εἴτε ἔλθωσι; and Poppo, Prolegom. I. p. 137. and Matthiæ, Gr. Gr. §. 515. obs. 2.

21. εἴ τινα λάβοιεν—ἣν ἄρα τύχωσί τινες] "Could they succeed in taking "any prisoner; should any happen to "have been taken alive." The optative expresses a doubt as to the power of

ὑπάρχειν ἀντὶ τῶν ἔνδον, ἢν ἄρα τύχωσί τινες ἐζωγρημένοι. καὶ οἱ μὲν ταῦτα διενοοῦντο, οἱ δὲ Πλαταιῆς ἔτι διαβουλευο- 5 μένων αὐτῶν ὑποτοπήσαντες τοιοῦτόν τι ἔσεσθαι καὶ δεί- σαντες περὶ τοῖς ἔξω κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους, 5 λέγοντες ὅτι οὔτε τὰ πεποιημένα ὁσίως δράσειαν ἐν σπονδαῖς σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν, τά τε ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν. εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς 6 ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας· ἀναχωρησάντων δὲ πάλιν ἐκ τῆς γῆς ἀποδώσειν αὐτοῖς τοὺς ἄνδρας. Θηβαῖοι 7 10 μὲν ταῦτα λέγουσι καὶ ἐπομόσαι φασὶν αὐτούς· Πλαταιῆς δ' οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθὺς ὑποσχέσθαι ἀποδώσειν, ἀλλὰ λόγων πρῶτον γενομένων ἤν τι ξυμβαίνωσι, καὶ ἐπο- μόσαι οὔ φασιν. ἐκ δ' οὖν τῆς γῆς ἀνεχώρησαν οἱ Θηβαῖοι 8 οὐδὲν ἀδικήσαντες· οἱ δὲ Πλαταιῆς ἐπειδὴ τὰ ἐκ τῆς χώρας

1. τῶν] τοῦ L.O. 4. κήρυκας G.L.O.e. 5. οὔτε] om. P. ὅσια C.G.I. L.O.P.b. 6. πειράσαντες C.G.I.L.O.e. 8. ἀποκτείνειν C. 11. εὐθὺς] om. K.h. αὐτοῖς G. ὑποσχέσεσθαι E. 12. πρώτων I. τι] τινα B.h. 13. δ' οὖν A.B.C.E.F.G.H.K.L.O.V.c.e.f.g.h.i. Poppo. Goell. Bekk. vulgo γοῦν. 14. ἐκ τῆς] αὐτῆς c.

the agent; as in the passage in Herodotus, so well explained by Hermann, (Appendix to Viger, sect. XI.) I. 53, 1. ἐπειρωτᾶν,—εἰ στρατεύηται,—καὶ εἴ τινα —προσθέοιτο φίλον, "To inquire whe- "ther he *should* make war, and whether "he *could* gain any ally." The optative then expresses greater uncertainty; and hence it is used when the speaker or actor intimates no opinion as to the probability or improbability of any event happening; the conjunctive intimates an impression that it will, although the thing be still uncertain. Compare in this very chapter, §. 1. εἴτι ἄρα μὴ προχωροίη, §. 4.—ἢν ἄρα τύχωσί τινες ἐζωγρημένοι; and a little below, §. 7. ἤν τι ξυμβαίνωσι: where the first expression implies, that the failure was an event to be contemplated as possible to happen, and on that possibility certain precautionary measures were taken: the other two expressions signify that something would take place not on the calculation of the possibility of another event, but upon its actual occurrence: so that in one case only the possibility of an event is contemplated; in the other, its actually taking place. Thus again, III. 30, 3. we have ἐλπίζω μετὰ τῶν ἔνδον, εἴτις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εὔνους. The expectation of any of their partizans being left in a condition to assist them was so doubtful, that nothing is implied as to its likelihood; for the indicative is as uncertain as the optative; whereas the chances were very great that some of the Thebans were taken alive, and that though defeated they had not all been killed on the spot.

5. λέγοντες ὅτι οὔτε—δράσειαν] For the use of the optative in the oratio obliqua, that is, when the words or sentiments of another are expressed in the third person, "He said that he had "done so," instead of "He said, I "have done so," see Matthiæ, Gr. Gr. §. 529. Compare in the next chapter, ἠγγέλθη ὅτι τεθνηκότες εἶεν.

PLATÆA. A. C. 431. Olymp. 87. 1.

κατὰ τάχος ἐσεκομίσαντο, ἀπέκτειναν τοὺς ἄνδρας εὐθύς.
9 ἦσαν δὲ ὀγδοήκοντα καὶ ἑκατὸν οἱ ληφθέντες, καὶ Εὐρύμαχος εἷς αὐτῶν ἦν, πρὸς ὃν ἔπραξαν οἱ προδιδόντες. VI. τοῦτο δὲ ποιήσαντες ἔς τε τὰς Ἀθήνας ἄγγελον ἔπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέ- 5 δοσαν τοῖς Θηβαίοις, τά τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα ᾗ ἐδόκει αὐτοῖς. 2 τοῖς δ' Ἀθηναίοις ἠγγέλθη εὐθὺς τὰ περὶ τῶν Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν τε παραχρῆμα ξυνέλαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ καὶ ἐς τὴν Πλάταιαν 10 ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἄν τι καὶ αὐτοὶ βουλεύσωσι περὶ αὐτῶν· οὐ γὰρ ἠγγέλθη αὐτοῖς ὅτι τεθνη-
3 κότες εἶεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένῃ τῶν Θηβαίων ὁ πρῶτος ἄγγελος ἐξῄει, ὁ δὲ δεύτερος ἄρτι νενικημένων τε καὶ 15
4 ξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ᾔδεσαν. οὕτω δὴ οὐκ

News of the whole transaction arrive at Athens. The Athenians put a garrison into Platæa, and remove the women, children, and old men, to Athens.

1. ἐκομίσαντο d.i. 3. εἷς] om. C.G.L.O.e. 6. τῇ] om. C. 8. περὶ A.E.F.G.H.K.Q.V.g. Poppo. Goell. Bekk. B.C. et ceteri παρά. 10. ἐς τὴν] ἐστιν E. 11. κελεύοντες εἰπεῖν A.B.F.H.N.V.h. Poppo. Goell. Bekk. C.E.G. et vulgo κελεύοντες αὐτοῖς εἰπεῖν. μὴ δὲ O. 12. ἔχωσι C.K. 13. βουλεύσωνται F. 15. ἐξείῃ C. 16. ὑστέρων F. δὴ] om. i.

1. ἀπέκτειναν τοὺς ἄνδρας εὐθύς] This no doubt is the true account of the transaction, and it is confirmed in the speech against Neæra, in Demosthenes' Works, p. 1379. ed. Reiske. On the contrary, the statement given by Diodorus is quite characteristic of the Greek writers under the Roman empire, who were accustomed to idolize Athens, and were unwilling to confess any thing that was disgraceful to her.

11. μηδὲν νεώτερον ποιεῖν, πρὶν ἂν βουλεύσωσι] Πρὶν can only be used with the conjunctive mood when there is a negative or prohibition in the former part of the sentence; a rule which Hermann attempts to account for by saying that the conjunctive mood conveying the sense of the perfect or complete future, and yet at the same time expressing a doubt whether that future event will ever take place at all; it is awkward to say, "I will do so and so, "before the time when your delibera- "tion will be over, which deliberation "may perhaps never take place at all." That is, it is like saying nothing to fix the time of an action to a period no otherwise defined than as preceding the accomplishment of something whose accomplishment at any time is merely contingent. Whereas, says Hermann, the affirming that we will not do a thing till some other thing happen, is to imply that we will do it, as soon as it does take place. But it is good Greek to say, κελεύοντες ποιεῖν, πρὶν βουλεῦσαι αὐτοὺς, because that implies that the deliberation will take place, and is to be preceded by the action in question. Such is Hermann's way of accounting for a practice which both Elmsley and himself state to be in fact invariable. See Hermann, Annotatt. ad Medeam ab Elmsleio editam, 215.

εἰδότες οἱ Ἀθηναῖοι ἐπέστελλον· ὁ δὲ κῆρυξ ἀφικόμενος εὗρε τοὺς ἄνδρας διεφθαρμένους. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι 5 στρατεύσαντες ἐς Πλάταιαν σῖτόν τε ἐσήγαγον καὶ φρουροὺς ἐγκατέλιπον, τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναιξὶ 5 καὶ παισὶν ἐξεκόμισαν.

VII. Γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου καὶ λελυμένων λαμπρῶς τῶν σπονδῶν οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες, παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν, πρε-10 σβείας τε μέλλοντες πέμπειν παρὰ βασιλέα καὶ ἄλλοσε ἐς τοὺς βαρβάρους, εἴ ποθέν τινα ὠφελίαν ἤλπιζον ἑκάτεροι προσλήψεσθαι, πόλεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν δυνάμεως. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρ- 2

After this both sides prepare for war, and endeavour to provide themselves with allies, both among the Greeks and among foreign nations.

1. ἀπέστελλον G.I.L.O.P.e.f. κῆρυξ Bekk. 3. πλαταιέαν C. qui sic pluribus locis. φρουρὰν Q. 4. ἐγκατέλειπον E. 5. καὶ παισὶν ἐξεκόμισαν] om. pr. G. 6. γενομένου L.O.P. δὲ om. V. 7. παρεσκευάζοντο ὡς πολεμήσοντες] om. L.O.P. 8. οἱ] om. C.P.e. αὐτῶν] om. C.L.O.P.e. 11. ἄλλος E. ἐς] πρὸς C.I.L.O.P.e. ὁπόθεν Q. 13. συμμαχίδας i. ποιουμένοις αἱ E. 14. λακεδαιμόνιοι B.L.O. αὐτῶν I.

7. λαμπρῶς] Agnoscit Suidas h. v. et Schol. sequitur. Glossæ clare. Dion. Halic. Antiq. IX. 25. λαμπρῶς ἠγωνίσαντο, καὶ ἀνέπνευσαν ἐκ τοῦ δέους. Sic fere Hippocrates Prorrh. II. p. 416. Synes. Ep. LXVII. et III. in malam partem, ut hic et alibi apud nostrum. Horatius audacter, "*splendide* mendax." Ita, "*probe* madidus" et similia, quæ Comice dici solent, ut καλὴν δικὴν apud Aristophanem. WASS.

14. καὶ Λακεδαιμονίοις μὲν, κ. τ. λ.] It would not be easy to parallel the obscurity and grammatical solecisms of this sentence. The meaning however seems to be sufficiently clear, that the Lacedæmonians directed their allies in Italy and Sicily, i. e. the Dorian states of those countries, to build a fleet of five hundred ships, but in the mean time to remain neutral, and to receive the Athenians as friends if they came only in a single ship, but not to allow of their coming with a greater number; an usual condition imposed upon intercourse with foreign nations by the exceeding jealousy of the times, when a stranger and an enemy were almost synonymous. Compare III. 71, 1. Now with respect to the several words, Λακεδαιμονίοις may be either the dative of the agent, and depend on ἐπετάχθησαν, or it may be that dative which is called "dativus commodi," extending the term "commodi" in a very wide sense, so as to make it hardly more than mere relation. Compare perhaps V. 111, 4. πολλοῖς γὰρ—τὸ αἰσχρὸν—ἐπεσπάσατο. The nominative to ἐπετάχθησαν is to be supplied from the preceding words, τοῖς τἀκείνων ἑλομένοις; or, as Göller thinks, from κατὰ μέγεθος τῶν πόλεων, which in point of meaning comes to the same thing, and perhaps in point of construction is simpler. The words ἐξ Ἰταλίας καὶ Σικελίας are, I think, the epexegesis of the word αὐτοῦ: "In addition to the ships already "on the spot in Sicily and Italy, be-"longing to the allies of Lacedæmon,

χούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τἀκείνων ἑλομένοις ναῦς ἐπετάχθησαν ποιεῖσθαι κατὰ μέγεθος τῶν πόλεων, ὡς ἐς τὸν πάντα ἀριθμὸν πεντακοσίων νεῶν ἐσομένων, καὶ ἀργύριον ῥητὸν ἑτοιμάζειν, τά τ' ἄλλα ἡσυχάζοντας καὶ Ἀθηναίους δεχομένους μιᾷ νηὶ ἕως ἂν ταῦτα παρασκευασθῇ. 5
3 Ἀθηναῖοι δὲ τήν τε ὑπάρχουσαν ξυμμαχίαν ἐξήταζον καὶ ἐς τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἐπρεσβεύοντο, Κέρκυραν καὶ Κεφαλληνίαν καὶ Ἀκαρνᾶνας καὶ Ζάκυνθον, ὁρῶντες, εἰ σφίσι φίλια ταῦτ' εἴη βεβαίως, πέριξ τὴν Πελοπόννησον καταπολεμήσοντες. VIII. ὀλίγον τε ἐπενόουν 10 οὐδὲν ἀμφότεροι, ἀλλ' ἔρρωντο ἐς τὸν πόλεμον, οὐκ ἀπεικότως· ἀρχόμενοι γὰρ πάντες ὀξύτερον ἀντιλαμβάνονται, τότε δὲ καὶ νεότης πολλὴ μὲν οὖσα ἐν τῇ Πελοποννήσῳ πολλὴ δ' ἐν

Description of the state of public feeling in Greece. The Lacedæmonian cause was generally popular.

2. ἐτάχθησαν L. ἐπετάχθη I. ποιεῖσθαι post πόλεων V. ὥστε τὸν C.I.L.Q.e. 4. ἑτοιμάζειν] ὀνομάζειν c. 5. ἂν om. V. 7. περὶ] om. K. 8. κεφαληνιαν C. 10. καταπολεμήσαντες B.F. 13. ἀντελαμβάνοντο G.I.L.O.P.e. δὴ E.G.

" they were ordered to build others; " &c." Compare V. 83, 1. ἐκ τοῦ Ἄργους αὐτόθεν. VII. 16, 1. τῶν αὐτοῦ ἐκεῖ. VIII. 28, 5. ἐς τὴν Μίλητον αὐτοῦ. The ἐξ Ἰταλίας καὶ Σικελίας is like τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος, I. 64, 1. where see the note. Finally, we have another confusion in the use of the accusatives ἡσυχάζοντας and δεχομένους, instead of the nominatives which should naturally follow ἐπετάχθησαν. This is owing to the infinitive ἑτοιμάζειν, as if the construction had been, ἐπετάχθη, ἑτοιμάζειν αὐτοὺς ἀργύριον, τά τ' ἄλλα ἡσυχάζοντας, καὶ δεχομένους κ. τ. λ. One thing is certain, that to understand πρὸς ταῖς αὐτοῦ ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας as meaning, " Besides the ships already in " Peloponnesus from Italy and Sicily," is inconsistent with the whole subsequent history; for it is most evident that not a single Sicilian ship had joined the Peloponnesians till the Athenian invasion of Syracuse obliged the Sicilians to take part in the war. Nay it would make this very passage absurd and contradictory; for if there were ships from Italy and Sicily already in the Peloponnesian fleet, how could the states of Italy and Sicily be desired to remain for the present neutral, and to receive the Athenians as friends, if they came with a single ship. Compare III. 86, 3. where Thucydides says expressly of the Dorian states of Sicily, πρὸς τὴν τῶν Λακεδαιμονίων τοπρῶτον ἀρχομένου τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνεπολέμησάν γε. Compare also VI. 11, 1, 4. 34, 8. 52, 1. VIII. 2, 3.

9. πέριξ τὴν Πελοπόννησον καταπολεμήσοντες] Compare VI. 90, 3. τὴν Πελοπόννησον πέριξ πολιορκοῦντες. I have followed Göller in placing the comma after βεβαίως, instead of after εἴη. He compares the words, V. 36, 1. καλῶς σφίσι φίλιον, where the scholiast explains καλῶς by βεβαίως. And he rightly observes, that Corcyra was already in alliance with Athens, (and so were Zacynthus and Acarnania,) but that the object was to secure and draw closer the friendly connection between them, which Thucydides calls, εἰ φίλια ταῦτ' εἴη βεβαίως. [cf. IV. 20, 4. φίλους γενέσθαι βεβαίως.]

ταῖς Ἀθήναις οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἥπτετο τοῦ πολέμου, ἥ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ 2 χρησμολόγοι ᾖδον ἔν τε τοῖς μέλλουσι πολεμήσειν καὶ ἐν 5 ταῖς ἄλλαις πόλεσιν. ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸ 3 τούτων, πρότερον οὔπω σεισθεῖσα ἀφ᾽ οὗ Ἕλληνες μέμνηνται· ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημῆναι. εἴ τέ τι ἄλλο τοιουτότροπον ξυνέβη γενέσθαι, 4 πάντα ἀνεζητεῖτο. ἡ δὲ εὔνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώ- 5 10 πων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. ἔρρωτό τε πᾶς καὶ 6 ἰδιώτης καὶ πόλις εἴ τι δύναιτο καὶ λόγῳ καὶ ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι ἐδόκει ἑκάστῳ

1. ἀπὸ e. τοῦ πολέμου] πόλεων K. 2. ἅπασα C.G.I.L.O.e. συνιουσῶν H.V.e.f.i. 3. ἐλέγοντο A.B.E.F.V.c.d.f.h. Poppo. ἔλεγον H.K.g. χρησμολόγοι δὲ omisso πολλὰ, G. 5. ὀλίγον A.B.C.E.F.I.K.N.V.d.e.f.h.i. Goell. Bekk. et, asteriscis notatum, Poppo. ὀλίγων c. G. recens F. et vulgo ὀλίγῳ. 6. οἱ ἕλληνες O. 8. ἄλλον d. 9. παρὰ πολὺ] πολλὴ e. ἐποίει A.B.C.E.F. H.V.b.c.f.g. Poppo. Goell. Bekk. G. et vulgo ἐπῄει. 10. μᾶλλον] μάλιστα V. 12. πόλις] πολίτης A.B.h. καὶ λόγῳ om. pr. G. 13. τε] δὲ K. ἑκάστῳ] ante ἐδόκει ponit c. ante ᾧ A.

2. μετέωρος] Agnoscit Suidas h. v. et exempla ex Josepho aliisque adducit. Wass.

5. ἔτι δὲ Δῆλος ἐκινήθη] As Thucydides in ch. 16. uses the word ἄρτι to describe an event that took place just after the Persian invasion, it is not impossible that ὀλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus expressly affirms that the earthquake which visited Delos a little before the battle of Marathon had never been repeated within his memory, VI. 98, 1—3. as he notices in his History events later than the beginning of the Peloponnesian war, and as he says that the earthquake which he does mention was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion, it seems to me probable that Thucydides after all alludes to the same earthquake as Herodotus, although the words ὀλίγον πρὸ τούτων are somewhat of an exaggeration.

6. σεισθεῖσα] Hoc spectant Schol. Aristoph. Acharn. 12. et Schol. Callimach. Hymn. in Del. 11. Wass. Add. Spanhem. ad Callim. l. d. et Cerd. ad Virgil. III. Æneïd. 77. Duker.

9. ἡ δὲ εὐνοία—ἐποίει—ἐς τοὺς Λακεδαιμονίους] "Men's good wishes *made* "greatly for the Lacedæmonians." The English idiom happens here exactly to correspond with the Greek. Compare IV. 12, 3. and a passage in Lucian, quoted by Göller, Dial. Deor. 6. καὶ τὸ αἰσχρὸν ἐπ᾽ ἐμὲ ποιήσει: "The reproach "will tell upon me, i. e. I shall be the "object on which it will operate."

13. ἐν τούτῳ] Non multo aliter Thucydid. IV. 14, 2. Καὶ ἐν τούτῳ κεκωλῦσθαι ἐδόκει ἕκαστος, ᾧ μή τινι καὶ αὐτὸς ἔργῳ παρῆν. Alium locum Thucyd. laudat. Steph. ad Dionys. Halic. cap. 16. Καὶ ἐδόκει κωλύεσθαι πᾶν ἔργον, ᾧ μή τις παρῆν. Duker.

7 τὰ πράγματα ᾧ μή τις αὐτὸς παρέσται. οὕτως ὀργῇ εἶχον οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆναι 8 βουλόμενοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευῇ μὲν οὖν τοιαύτῃ καὶ γνώμῃ ὥρμηντο, IX. πόλεις δ' ἑκάτεροι τάσδ' ἔχοντες ξυμμάχους ἐς τὸν πόλεμον καθί- 5 σταντο. Λακεδαιμονίων μὲν οἵδε ξύμμαχοι, 2 Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες πλὴν Ἀργείων καὶ Ἀχαιῶν (τούτοις δ' ἐς ἀμφοτέρους φιλία ἦν· Πελληνῆς δὲ Ἀχαιῶν μόνοι ξυνεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ὕστερον καὶ ἅπαντες), ἔξω δὲ Πελοποννήσου 10 Μεγαρῆς, Φωκῆς, Λοκροὶ, Βοιωτοὶ, Ἀμπρακιῶται, Λευκάδιοι, 3 Ἀνακτόριοι. τούτων ναυτικὸν παρείχοντο Κορίνθιοι, Μεγαρῆς, Σικυώνιοι, Πελληνῆς, Ἠλεῖοι, Ἀμπρακιῶται, Λευκάδιοι, ἱππέας δὲ Βοιωτοὶ, Φωκῆς, Λοκροί· αἱ δ' ἄλλαι πόλεις πεζὸν

Enumeration of the several states of the two confederacies.

1. οὕτως ὀργῆς εἶχον οἱ πλείους ἐς τοὺς ἀθηναίους Valck. ad Herodot. V. 81, 2. p. 412. [ἐν] ὀργῇ Poppo. 2. πλείους A.B.C.E.F.G.H.I.K.L.O.P.V.f.g.h.i. Poppo. Goell. Bekk. vulgo πλέους. 3. ἀχθῶσι] H. 4. τοιαύτῃ καὶ γνώμῃ A.B.g.h. Goell. Bekk. pronomen om. f. C.E.G. et vulgo καὶ γνώμῃ τοιαύτῃ. vulgatum servat Poppo. 7. μὲν] δὲ C.K.e. εἰ τὸς τοῦ ἰσθμοῦ e. 8. τούτοις—Ἀχαιῶν] in margine F. om. B.E.h. ἐπ' ἀμφοτέρους G.O.P. ἐπ' ἀμφοτέροις L.Q. 9. πεληνῆς K. πεληνεῖς F.e. 11. Μεγαρῆς] om. e. φωκῆς (vel φωκεῖς) λοκροὶ βοιωτοὶ A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. βοιωτοὶ λ. φ. C.G.P.e. vulgo λοκροὶ β. φ. ἀμβρακιῶται B.E.F.h. et recens G. Λευκάδιοι] om. K.d. 12. μεγαρῆς post ἠλεῖοι habet V. 14. Φωκῆς] om. A.b.h. λοκροὶ, φωκεῖς V. δ'] τε K.

6. Λακεδαιμονίων] Confer Diodor. 308. d. qui minus distincte copias recenset. WASS.

10. ἔπειτα δὲ ὕστερον καὶ ἅπαντες] This appears from VII. 34, 2. where the people of Erineum, one of the states of Achaia, together with the other people of the neighbourhood, cooperate with the Corinthian fleet against the Athenians.

14. ἱππέας δὲ Βοιωτοὶ, Φωκῆς, Λοκροὶ] The Bœotian cavalry are often mentioned by historians. See Thucyd. III. 62, 6. IV. 95, 2. V. 57, 2. 58, 4. Herodot. IX. 68, 2. 69, 3, 4. Xenophon, Hellenic. VI. 4, 10. The Phocian cavalry are mentioned by Xenophon, Hellenic. VI. 5, 30. and the Locrian in the same passage, and again IV. 2, 17. and Thucyd. IV. 96. The reason why these northern states alone possessed cavalry, arose partly out of their geographical and partly out of their political circumstances. More adapted for the maintenance of horses than Attica, or than most parts of Peloponnesus, they retained also more of the old aristocratical constitution of society, the land being possessed by the nobles, and the commons being neither independent proprietors, as in Laconia, nor enriched by commerce, and raised by their importance in manning a navy, as at Corinth and at Athens. Thus the Locrian light-armed infantry, composed always out of the poorest classes, possessed a high reputation: and they, as well as the Bœotians and Phocians, had cavalry, a

παρεῖχον. αὕτη Λακεδαιμονίων ξυμμαχία. Ἀθηναίων δὲ 4 5
Χῖοι, Λέσβιοι, Πλαταιῆς, Μεσσήνιοι οἱ ἐν Ναυπάκτῳ,
Ἀκαρνάνων οἱ πλείους, Κερκυραῖοι, Ζακύνθιοι, καὶ ἄλλαι
πόλεις αἱ ὑποτελεῖς οὖσαι ἐν ἔθνεσι τοσοῖσδε, Καρία ἡ ἐπὶ
5 θαλάσσῃ, Δωριῆς Καρσὶ πρόσοικοι, Ἰωνία, Ἑλλήσποντος,
τὰ ἐπὶ Θρᾴκης, νῆσοι ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης
πρὸς ἥλιον ἀνίσχοντα, πᾶσαι αἱ ἄλλαι Κυκλάδες πλὴν
Μήλου καὶ Θήρας. τούτων ναυτικὸν παρείχοντο Χῖοι, 6
Λέσβιοι, Κερκυραῖοι, οἱ δ' ἄλλοι πεζὸν καὶ χρήματα. ξυμ- 7
10 μαχία μὲν αὕτη ἑκατέρων καὶ παρασκευὴ ἐς τὸν πόλε-
μον ἦν.

X. Οἱ δὲ Λακεδαιμόνιοι μετὰ τὰ ἐν Πλαταιαῖς εὐθὺς
περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω ξυμμα-

1. αὕτη λακεδαιμονίων A.B.E.F.G.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo αὕτη μὲν λακεδαιμονίων. ἀθηναῖοι C. δὲ οἵδε χῖοι L.O.P.Q. 2. οἱ ante ἐν om. K. 3. πλεῖστοι L.O.P. καὶ ζακύνθιοι K.i. καὶ ἄλλαι] ἄλλας L.O. 4. αἱ] om. B.h. 6. τὰ] om. A.B.F.H.g.h. ὅσαι ἦσαν ἐντὸς F.H.V. qui et ἄλλαι post νῆσοι inserit. ὅσοι ἦσαν ἐντὸς N. ἐντὸς περὶ τὰ δυτικώτερα πελοποννήσου I. 8. παρεῖχον C.c. 13. προήγγελλον e. κατὰ] παρὰ g. ξυμμαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Poppo. Goell. Bekk. sed conf. V. 110. ξυμμαχίδος τε καὶ γῆς. C.G. et ceteri ξυμμαχίδα.

description of force composed out of the wealthy and the noble; but their heavy-armed infantry, formed by citizens of moderate but independent property, was not highly esteemed; and the same may be said of the Phocians. With the Bœotians the service of the heavy-armed infantry was on a much better footing: yet the exceeding depth of the Theban phalanx (see note on IV. 93, 4.) indicates, like that of the Macedonian phalanx, that many of its soldiers were not able to furnish themselves with the full panoply, and that those tactics were therefore resorted to which would enable them to add to the weight of a charge, and to the solidity of a column, and yet remove them to a distance from their enemy, by making them form the rear ranks of a deep column, rather than expose them in an extended line.

1. Ἀθηναίων δὲ Χῖοι, Λέσβιοι] Samos is not mentioned particularly, because at the close of the late war with Athens it had surrendered its fleet, and now like the smaller islands, and the cities of Ionia and the Hellespont, only contributed men to serve in expeditions on shore, and the usual tribute in money. See I. 117, 4.

2. Μεσσήνιοι οἱ ἐν Ναυπάκτῳ] See I. 103, 3.

7. πλὴν Μήλου καὶ Θήρας] These two islands, being both Lacedæmonian colonies, would not willingly take part against their mother country, nor did Athens yet venture so far to shock the common feeling of Greece as to oblige them to do so. Compare Herodot. IV. 147. 148. VIII. 48, 2. and Thucyd. V. 84, 1, 2, &c. VI. 82, 2, 3. and Herodot. III. 19, 2. VII. 51. and VIII. 22, 2—4.

8. Θήρας] Vid. Plin. II. 87. Senecam N. Q. VI. 21. Niceph. Constant. p. 37. Sch. Callimachi Ap. 37. 74. Cer. 110. Olim Calliste Herodot. IV. 147, 4. Pausan. p. 724. Θηράσι ταῖς νήσοις Athenæus, hoc est, insulis Thera et Therasia. Adi Sponium Miscell. p. 342. Wass.

The contingents of the several states of the Lacedæmonian confederacy assemble for the purpose of invading Attica.

χίαν στρατιὰν παρασκευάζεσθαι ταῖς πόλεσι τά τε ἐπιτήδεια οἷα εἰκὸς ἐπὶ ἔξοδον ἔκδημον ἔχειν, ὡς ἐσβαλοῦντες ἐς τὴν Ἀττικήν. 2 ἐπειδὴ δὲ ἑκάστοις ἑτοῖμα γίγνοιτο κατὰ τὸν χρόνον τὸν εἰρημένον, ξυνῄεσαν τὰ δύο μέρη ἀπὸ πόλεως ἑκάστης ἐς 5 τὸν ἰσθμόν. 3 καὶ ἐπειδὴ πᾶν τὸ στράτευμα ξυνειλεγμένον ἦν, Ἀρχίδαμος ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρατηγοὺς τῶν πόλεων πασῶν καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους παρεῖναι τοιάδε ἔλεξεν. 10

XI. "ΑΝΔΡΕΣ Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ "πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ Πελοποννήσῳ

1. παρασκευάσασθαι g. 4. ἕτοιμοι C. γίγνοιντο C.V. 5. ἑκάστοις H. 8. συγκαλέσας B.V. 9. τέλει] τάξει L. ἀξιωτάτους C.G.I.L.O. 10. ἔλεξε τοιάδε V.f. 11. οἱ] om. C.I.L.O.P.Q.e. καὶ] om. A.C.E.F.V. 12. ἐν αὐτῇ Πελοποννήσῳ A.B.C.E.F.H.K.N.Q.V.c.e.g.h. Poppo. Bekk. Goell. (qui confert I. 31, 1. III. 98, 3. VI. 30, 1. 31, 2. 46, 3.) vulgo, Haack. αὐτῇ τῇ Πελοποννήσῳ.

5. ξυνῄεσαν τὰ δύο μέρη] "Two-thirds "of the soldiers of the state within the "military age:" which appears to have been the contingent usually required of their allies by the Spartans for their invasions of Attica. See ch. 47, 2. III. 15, 2. Philip of Macedon, however, in his capacity of Amphictyonic-general, summoned the Peloponnesian states to join him with their entire force, πανδημεὶ, when he professed to be going to punish the Locrians for their encroachments on the sacred ground of Apollo. See Demosthen. de Coronâ, p. 280. Reiske. The period during which the allies were required to serve on a foreign expedition, and to maintain themselves at their own expense, appears to have been forty days in the time of Philip, (see Demosthen. as above,) and apparently it was the same in the Peloponnesian war; for it is mentioned, that the longest stay of the Peloponnesians in Attica amounted to "about forty days," Thucyd. II. 57, 2. but that ordinarily their provisions were exhausted at an earlier period; that is, the allies had been ordered to provide themselves with food for a less number of days than the utmost term for which their services could be demanded. Forty days also was the ordinary period for which the feudal tenants in modern Europe were required to serve, when the king called them into the field.

7. ἡγεῖτο τῆς ἐξόδου] Unde decem priores anni hujus belli apud Lysiam (Harpocrationis) Ἀρχιδάμιος πόλεμος, uti postremum decennium Δεκελεικός. vid. Xenoph. Isocr. Harpocrat. Etymologum, et Suidam. Noster ad hanc partitionem respicit V. 26, 3. WASS.

9. ἀξιολογωτάτους] Malim ἀξιωτάτους παρεῖναι· neque enim (ut opinor) ἀξιολογωτάτους cum hac adjectione diceret. STEPH. At vide I. 73, 1. Schol. et IV. 23, 1. de rebus potius, quam de hominibus, ἐγκλήματα—καὶ ἄλλα οὐκ ἀξιόλογα δοκοῦντα εἶναι. Et sic fere Xenophon aliique. Noster I. 1, 1. ἀξιολογώτατον πόλεμον. De homine tamen, licet rarius, lib. III. 109, 2. καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώτατοι· unde nihil movendum. Recte ergo Glossæ vertunt, *dignissimus*, *perfectissimus*. WASS. "Infinitivus παρεῖναι pendet ex ξυγκα-"λέσας. v. Matth. Gr. Gr. §. 420." GÖLLER.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

ARCHIDAMUS king of the Lacedæmonians addresses them; urging them to be confident in the justice of their cause, and the zeal of all Greece in their behalf, but not to expose themselves to defeat by an overweening contempt of their enemy, and consequent neglect of discipline.

"καὶ ἔξω ἐποιήσαντο, καὶ αὐτῶν ἡμῶν οἱ
"πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσίν·
"ὅμως δὲ τῆσδε οὔπω μείζονα παρασκευὴν
"ἔχοντες ἐξήλθομεν, ἀλλὰ καὶ ἐπὶ πόλιν
5 "δυνατωτάτην νῦν ἐρχόμεθα καὶ αὐτοὶ πλεῖ-
"στοι καὶ ἄριστοι στρατεύοντες. δίκαιον οὖν 2
"ἡμᾶς μήτε τῶν πατέρων χείρους φαίνεσθαι
"μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους.
"ἡ γὰρ Ἑλλὰς πᾶσα τῇδε τῇ ὁρμῇ ἐπῆρται 3
10 "καὶ προσέχει τὴν γνώμην, εὔνοιαν ἔχουσα διὰ τὸ Ἀθηναίων
"ἔχθος πρᾶξαι ἡμᾶς ἃ ἐπινοοῦμεν. οὔκουν χρή, εἴ τῳ καὶ 4
"δοκοῦμεν πλήθει ἐπιέναι καὶ ἀσφάλεια πολλὴ εἶναι μὴ ἂν
"ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μάχης, τούτου ἕνεκα ἀμελέ-
"στερόν τι παρεσκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως
15 "ἑκάστης ἡγεμόνα καὶ στρατιώτην τὸ καθ' αὑτὸν ἀεὶ προσ-
"δέχεσθαι ἐς κίνδυνόν τινα ἥξειν. ἄδηλα γὰρ τὰ τῶν 5
"πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχει-
"ρήσεις γίγνονται· πολλάκις τε τὸ ἔλασσον πλῆθος δεδιὸς
"ἄμεινον ἠμύνατο τοὺς πλέονας διὰ τὸ καταφρονοῦντας
20 "ἀπαρασκεύους γενέσθαι. χρὴ δὲ ἀεὶ ἐν τῇ πολεμίᾳ τῇ μὲν 6

1. αὐτῶν ἡμῶν A.B.E.F.H.K.Q.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo ἡμῶν αὐτῶν. 3. οὔπω τῆσδε K.i. τῆσδε οὔτε L.O. 11. οὐκοῦν E. 12. ἀσφαλείᾳ πολλῇ A.E.F.G.H.I. ἀσφάλεια, omisso πολλή, L.O. 13. ἐλθεῖν] ἐθέλειν M. τούτου A.B.E.F.G.H.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo τούτων. 14. παρασκευασαμένους E. 17. τὰ πολλὰ] om. e. 18. δὲ f. τὸ] om f. ἔλαττον c.f. 19. ἀμύνον K. πλείονας B.g.h. 20. τῇ γῇ post πολεμίᾳ inscr. E.

10. εὔνοιαν] Eleganter opponitur τῷ ἔχθος. Wass. not. MS. Scholiastes ἔννοιαν se legisse aperte ostendit: sed εὔνοιαν libenter retineo, ut perinde sit, ac si diceretur, διὰ τὴν εἰς ἡμᾶς εὔνοιαν ἐπιθυμοῦσα, ut si Gallice dicas, *aiant affection que nous aions bonne issue.* Nam istud *affection* respondet alioqui Græco εὔνοια. At ἔννοια et σκοπὸς (nam hoc exponit illud Scholiastes) quem locum habere possunt in iis rebus, quæ in potestate nostra positæ non sunt, sed pro quibus vota facere tantum possumus? Steph.

19. ἄμεινον ἠμύνατο] "ἄμεινον natum "videtur e sequenti. Comparativo nul-"lus hic locus." Dobree. But Poppo rightly explains it, ἄμεινον ἢ οἱ πλέονες τὸ ἔλασσον πλῆθος.

“ γνώμῃ θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρα-
“ σκευάζεσθαι· οὕτω γὰρ πρός τε τὸ ἐπιέναι τοῖς ἐναντίοις
“ εὐψυχότατοι ἂν εἶεν, πρός τε τὸ ἐπιχειρεῖσθαι ἀσφαλέ-
7 “ στατοι. ἡμεῖς δὲ οὐδ᾽ ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν
“ ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν ἄριστα παρεσκευασμένην, 5
“ ὥστε χρὴ καὶ πάνυ ἐλπίζειν διὰ μάχης ἰέναι αὐτοὺς, εἰ μὴ
“ καὶ νῦν ὥρμηνται ἐν ᾧ οὔπω πάρεσμεν, ἀλλ᾽ ὅταν ἐν τῇ
“ γῇ ὁρῶσιν ἡμᾶς δῃοῦντάς τε καὶ τἀκείνων φθείροντας.
8 “ πᾶσι γὰρ ἐν τοῖς ὄμμασι καὶ ἐν τῷ παραυτίκα ὁρᾷν
“ πάσχοντάς τι ἄηθες ὀργὴ προσπίπτει· καὶ οἱ λογισμῷ 10
“ ἐλάχιστα χρώμενοι θυμῷ πλεῖστα ἐς ἔργον καθίστανται.
9 “ Ἀθηναίους δὲ καὶ πλέον τι τῶν ἄλλων εἰκὸς τοῦτο δρᾶσαι,
“ οἳ ἄρχειν τε τῶν ἄλλων ἀξιοῦσι καὶ ἐπιόντες τὴν τῶν
10 “ πέλας δῃοῦν μᾶλλον ἢ τὴν ἑαύτων ὁρᾷν. ὡς οὖν ἐπὶ
“ τοσαύτην πόλιν στρατεύοντες, καὶ μεγίστην δόξαν οἰσό- 15
“ μενοι τοῖς τε προγόνοις καὶ ἡμῖν αὐτοῖς ἐπ᾽ ἀμφότερα ἐκ
“ τῶν ἀποβαινόντων, ἕπεσθ᾽ ὅπῃ ἄν τις ἡγῆται, κόσμον καὶ
“ φυλακὴν περὶ παντὸς ποιούμενοι καὶ τὰ παραγγελλόμενα

1. *θαρσαλαίους* E. *ἔργῳ ὡς δεδιότας* i. *παρασκευάζεσθαι* A.B.E.F.G.H.I. K.L.N.O.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et ceteri *παρεσκευάσθαι*. 3. *εὐψυχώτατοι* E.H.K. *ἐπιχειρῆσαι* Q. 5. *παρασκευασμένην* E. 6. *μάχης ἡμῖν ἰέναι* f. *αὐτοὺς διὰ μάχης ἰέναι* V. 7. *οὔπω γὰρ* E. 10. *πάσχοντα*, ut videtur, C. *τι*] *τε* C.H.P. *ὀργῆι* E. 13. *ἐπιόντας* K.i. 14. *αὐτῶν* C.L.O.P.e. *ὡς μὲν οὖν* K. 15. *τοιαύτην* L.O.P. *τὴν τοσαύτην* f. *τὴν ἄλλην* A.B.F.g.h. sed A.B.F. additis his *γρ. τοσαύτην, ὃ καὶ βέλτιον.* *οἰόμενοι* B. 16. *ἐπὶ* om. V. 17. *ὅπῃ* A.B.C.E.F.G.H.K.N.e.f.g.h.i. *ὅπη* V. Poppo. Goell. Bekk. vulgo *ὅποι*. *τις στρατηγὸς ἡγῆται* L.O.P.

4. *ἀδύνατον—οὕτω πόλιν*] “A city “not so powerless as they would have “us believe, who tell us that the Athe- “nians will never dare to meet us in “the field.”

9. *πᾶσι γὰρ ἐν τοῖς ὄμμασι κ. τ. λ.*] “For all are angry, when suffering any “unwonted evil, to see it done pre- “sently and before their eyes.” The English idiom here also corresponds with the language of Thucydides, in the use of the infinitive *ὁρᾷν* after *πᾶσιν ὀργὴ προσπίπτει*, instead of the parti- ciple *ὁρῶσι*. For the accusative *πάσχον- τας* after the dative *πᾶσι*, Göller well compares several other passages in Thucydides: VI. 55, 4. *Ἱππάρχῳ δὲ ξυνέβη, ὀνομασθέντα κ. τ. λ.* VII. 40, 3. *οὐκ ἐδόκει τοῖς Ἀθηναίοις—διαμέλλοντας —ἁλίσκεσθαι.* And so also IV. 2, 3. 30. VII. 57, 9.

15. *μεγίστην δόξαν οἰσόμενοι*] Com- pare I. 82, 3.

"ὀξέως δεχόμενοι· κάλλιστον γὰρ τόδε καὶ ἀσφαλέστατον,
"πολλοὺς ὄντας ἑνὶ κόσμῳ χρωμένους φαίνεσθαι."

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελήσιππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας

5 τὸν Διακρίτου ἄνδρα Σπαρτιάτην, εἴ τι ἄρα μᾶλλον ἐνδοῖεν οἱ Ἀθηναῖοι ὁρῶντες ἤδη σφᾶς ἐν ὁδῷ ὄντας. οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς 2 τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα κήρυκα καὶ

Archidamus makes a final attempt at negotiation: but the Athenians send away the messenger, without even giving him a hearing.

10 πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι καὶ ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερὸν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἤν τι βούλωνται, πρεσβεύεσθαι. ξυμπέμπουσί τε τῷ Μελησίππῳ ἀγωγοὺς, ὅπως μηδενὶ 3

15 ξυγγένηται. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο καὶ ἔμελλε 4 διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι "ἥδε ἡ ἡμέρα τοῖς "Ἕλλησι μεγάλων κακῶν ἄρξει." ὡς δὲ ἀφίκετο ἐς τὸ 5 στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδώσουσιν, οὕτω δὴ ἄρας τῷ στρατῷ προὐχώρει ἐς τὴν

20 γῆν αὐτῶν. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς 6 ἱππέας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῄουν.

3. σύλλογον V. ὁ μὲν οὖν ἀρχίδαμος τοσαῦτα—ξύλλογον μελήσιππον f. 4. μελλήσιππον B.H.F. 5. δακρίτου K.d. 6. σφᾶς ἤδη C.G.L.O.P.d. 9. πρότερον πρὸ τῆς πρεσβείας νενικηκυῖα c. 10. δέχεσθαι C. 11. οὖν] om. b. ἐκέλευον αὐτὸν ἐκτὸς C.G.L.O.P.e. 12. ἀναχωρήσαντας A.B.C.E.F.G.b.c.f.g.i. Haack. Poppo. Goell. Bekk. Errore typograph. edit. Duker. ἀναχωρήσαντες, quod repetiit ed. Lips. vulgo ἀναχωρήσαντες. 14. μελλησίππῳ B. 16. διαλύσεσθαι A.E.F.G.H.I.K.L.N.O.V.f.g.h.i. Poppo. Haack. Goell. Bekk. B.C. et vulgo, διαλύεσθαι. ἐπορεύετο] om. F.H.Q. 19. ἐκδώσουσιν h.i. ἐνδωσείουσιν corr. E. ἐχώρει c. προυχώρει Bekk. 21. ξυνστρατεύειν H. 22. λιπομένοις F. πλαταιέαν C.

14. ἀγωγοὺς] Cum Schol. explicat Phrynichus, et huic esse proprium innuit: id quod non ita est. vid. Aristid. Panath. προπομποὺς non male Suid. vid. Poll. III. 95. X. 55. Wass.

ATHENS. A. C. 431. Olymp. 87. 1.

XIII. Ἔτι δὲ τῶν Πελοποννησίων ξυλλεγομένων τε ἐς τὸν ἰσθμὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικήν, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός, ὡς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ 5 ξένος ὢν ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι τοὺς ἀγροὺς αὐτοῦ παραλίπῃ καὶ μὴ δῃώσῃ, ἢ καὶ Λακεδαιμονίων κελευσάντων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥσπερ καὶ τὰ ἄγη ἐλαύνειν προεῖπον ἕνεκα ἐκείνου, 10 προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχίδαμος μέν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ᾽ ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας ἢν ἄρα μὴ δῃώσωσιν οἱ πολέμιοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίγνεσθαι. 15

Meantime Pericles advises the Athenians to remove their families and effects from the country into Athens; and encourages them by detailing to them the extent of their resources, in money, men, and ships.

2 παρῄνει δὲ καὶ περὶ τῶν παρόντων ἅπερ καὶ πρότερον, παρασκευάζεσθαί τε ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, ἔς τε μάχην μὴ ἐπεξιέναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικὸν ᾗπερ ἰσχύουσιν

1. τε om. V. 7. αὐτου] αὑτοῦ Bekk. om. N.V. 8. παραλείπῃ E. καὶ post ἢ om V. 9. αὐτοῦ A.E.F.H.K.N.V.f.g. Haack. Poppo. Goell. ἑαυτοῦ Bekk. 10. τὸ ἄγος L.O.P. ἐλαμβάνειν B. ἐκείνου] τούτου L.O. 11. προηγόρευσε L. 12. μέν οἱ] μέντοι B.E.F. οἱ] εἰ d. γε] om. f. 13. αὐτοῦ e. 14. ἀφίημι f. 15. οἱ] τοι A.I. om. F.H.K.L.Q.V.i. 18. ἐκκομίζεσθαι O. τε μάχην A.B.C.E.F.G.H.K.L.O.b.c.f.g.h.i. Poppo. Haack. Goell. Bekker. vulgo τε τὴν μάχην. 19. ἐλθόντας d.i. φυλάττειν C.G.K.L.O.P.e.i. εἴπερ d. ἧπερ F.

11. προηγόρευε τοῖς Ἀθ.] Idem refert Justinus, III. 7. Simili prudentia Annibalis astutiam elusit Fabius.—Huds.

12. οὐ μέντοι—γένοιτο] i. e. ξένος; "But that he was not his friend so as "to do the state harm."

13. ἢν μὴ δῃώσωσιν,—ἀφίησιν] With regard to the use of the indicative in this passage and in many other similar ones, I may quote once for all the words of Matthiæ, Gr. Gr. §. 507. "The use of the indicative for the "optative, (or for the Latin conjunc-"tive,) in the oratio obliqua, arises "chiefly from hence, that the Greeks "often quote the words of another "narratively, but in the same manner "as if the person himself spoke." Pericles himself would have said, ἀφίημι αὐτὰ, and therefore the same mood and tense is preserved, merely with a change of person. See Jelf, 887.

ἐξαρτύεσθαι, τά τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμῃ καὶ χρημάτων περιουσίᾳ κρατεῖσθαι. θαρσεῖν τε ἐκέλευε 3 προσιόντων μὲν ἑξακοσίων ταλάντων ὡς ἐπὶ τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ξυμμάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἔτι τότε ἀργυρίου ἐπισήμου ἑξακισχιλίων ταλάντων (τὰ γὰρ πλεῖστα τριακοσίων ἀποδέοντα μύρια ἐγένετο, ἀφ' ὧν ἔς τε τὰ προπύλαια τῆς ἀκροπόλεως καὶ τἆλλα οἰκοδομήματα καὶ ἐς Ποτίδαιαν ἀπανηλώθη), χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου ἔν τε ἀναθήμασιν ἰδίοις καὶ δημοσίοις καὶ ὅσα ἱερὰ σκεύη περί τε τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκῦλα Μηδικὰ καὶ εἴ τι τοιουτότροπον, οὐκ ἐλάσσονος [ἦν] ἢ πεντακοσίων ταλάντων. ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα 4

1. Their income in money being 600 talents from the tribute of their allies, besides their other revenue.

4. παρουσίᾳ C.I.e. 5. μὲν] om. d. ἐπὶ πολὺ c.f. 8. τε c. 11. πόλεως G.I.L.O.e. 15. ἔλασσον O. ἐλάσσων I. Verbum ἦν omittebat Abreschius. obeliscis notavit Poppo. uncis incluserunt Goeller, et Bekk.

1. διὰ χειρὸς ἔχειν] Wass. ad Sallust. Jug. XIV. putat idem esse, quod Latini dicunt *in manu habere*, i. e. *in potestate;* nec probat interpretationem Scholiastæ. Vid. tamen Stephan. Thes. DUKER.

διὰ χειρὸς ἔχειν] i. e. μὴ ἀφιέναι, or, as it is expressed III. 46, 5. σφόδρα φυλάσσειν. To keep a watchful eye over them, and by no remissness encourage them to revolt. Compare ch. 76, 4. ἀφίεσαν τὴν δοκὸν—οὐ διὰ χειρὸς ἔχοντες.

2. τὴν ἰσχὺν αὐτοῖς—τῆς προσόδου] Τούτων refers to the allies: "Telling the "Athenians that their strength mainly "arose from the returns of the money "paid by these allies." Compare III. 13, 8. ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἡ πρόσοδος, and I. 122, 1. 143. and III. 46, 2.

5. ἑξακοσίων] Huc respicit Plutarch. Aristid. Vid. Meurs. de Fortun. Attic. cap. 7. DUKER.

7. ἄνευ τῆς ἄλλης προσόδου] For all that is here said about the Athenian money affairs, and for fuller information on the whole subject, Böckh's Public Economy of Athens, which is now translated and accessible to the English reader, may be consulted with advantage.

8. ὑπαρχόντων—ἀπανηλώθη] Descripsit Sch. Aristoph. Plut. v. 1196. ubi pro ἔτι τότε ἀργυρ. legit ἀπὸ τοῦ ἀργυρ. pro μύρια ἐγένετο, περιεγένετο; pro ἀφ' ὧν ἔς τε, ἀφ' ὧν τε. denique καὶ ἐς τἆλλα, et εἰς Ποτίδαιαν ἐπανηλώθη. WASS.

ἐπισήμου] Confer Andocidem Orat. III. p. 269. WASS.

16. ἐκ τῶν ἄλλων ἱερῶν] "From the "other temples" besides that particular temple of Minerva in the Acropolis, the Parthenon, which was the treasury of Athens. See Böckh's Public Econ. of Athens, vol. I. p. 219, &c. Eng. transl. Lists of the ἱερὰ σκεύη kept by the trea-

οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτοὺς, καὶ ἢν πάνυ ἐξείργωνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσίοις· ἀπέφαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν 5 χρυσίου ἀπέφθου, καὶ περιαιρετὸν εἶναι ἅπαν. χρησαμένους τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστῆσαι 5 6 πάλιν. χρήμασι μὲν οὖν οὕτως ἐθάρσυνεν αὐτοὺς, ὁπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ τῶν παρ' 7 ἔπαλξιν ἑξακισχιλίων καὶ μυρίων. τοσοῦτοι γὰρ ἐφύλασσον τὸ πρῶτον ὁπότε οἱ πολέμιοι 10 ἐσβάλοιεν, ἀπό τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ 8 μετοίκων ὅσοι ὁπλῖται ἦσαν. τοῦ τε γὰρ Φαληρικοῦ τείχους στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ ἄστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς καὶ τεσσαράκοντα· ἔστι δὲ αὐτοῦ ὃ καὶ ἀφύλακτον ἦν, τὸ 15 9 μεταξὺ τοῦ τε μακροῦ καὶ τοῦ Φαληρικοῦ. τὰ δὲ μακρὰ

2. Their force in men consisting of 13,000 disposable heavy-armed infantry, 16,000 employed in home duty, 1200 cavalry, and 1600 archers.

2. χρυσείοις K. 3. ἀπέφηνε c. 5. τε] om. d. 6. οὖν] om. i. 10. ὅτε e. 11. ἐσβεβλήκοιεν c.f. καὶ τῶν νεωτάτων] om. K. καὶ νεωτάτων g. καὶ τῶν νεῶν P. 12. φαλληρικοῦ G.I.L.O.e. 14. ἄστεος A.B.C.F.G.H.K.L. O.V.b.c.g.h.i. Poppo. Haack. Goell. Bekk. E. et vulgo ἄστεως. 15. δὲ τοῦ κύκλου αὐτοῦ g.

surers of Minerva are to be found in several existing inscriptions; which are given by Böckh in the Appendix to the German edition of his Economy of Athens, as well as in his Corpus Inscriptionum. It does not appear that ἱερὸν used as a substantive can signify any thing else but "temple." The expression τὰ ἱερὰ as opposed to τὰ ὅσια, or sometimes to τὰ κοινὰ, as in the passage quoted by Dr. Bloomfield from Appian, proves nothing as to the present passage of Thucydides. The "Median spoils" are spoken of by Demosthenes, (advers. Timocrat. p. 741. Reiske.) as kept in the Acropolis: and amongst them are noticed the silver-footed chair, which had probably belonged to Xerxes, and the sabre of Mardonius.

4. περιαιρετὸν εἶναι ἅπαν] A similar resource was looked to by the Rhodians, in the famous siege of their city by Demetrius Poliorcetes. See Diodorus Siculus, XX. 93.

8. τῶν παρ' ἔπαλξιν] Literally, "soldiers to line a parapet;" (compare VII. 28, 2.) that is, "soldiers for garrison duty."

12. μετοίκων] Inquilinos inter ceteros ὁπλίτας militasse e Xenophonte ostendit Petit. Leg. Attic. pag. 546. Τῶν παρ' ἔπαλξιν etiam in Aristoph. Acharn. v. 72. mentio est. DUKER.

16. τὰ μακρὰ τείχη—ὧν τὸ ἔξωθεν ἐτηρεῖτο] Whatever be the meaning of τὸ διὰ μέσου τεῖχος, mentioned by Plato in his Gorgias, p. 455. e., and by Harpocration in Διὰ μέσου τεῖχος, it is certain that Thucydides here speaks of *three* walls running down from Athens to the sea; one which he calls the Phaleric wall, whose length was thirty-five stadia; and two which he calls the long walls, reaching in length forty stadia, of which only the outside one was

τείχη πρὸς τὸν Πειραιᾶ τεσσαράκοντα σταδίων, ὧν τὸ ἔξωθεν ἐτηρεῖτο· καὶ τοῦ Πειραιῶς ξὺν Μουνυχίᾳ ἑξήκοντα μὲν σταδίων ὁ ἅπας περίβολος, τὸ δ' ἐν φυλακῇ ἦν ἥμισυ τούτου. ἱππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους ξὺν 10

1. τὸ om. F. 2. πειραιέως C.b.c.f. 3. πᾶς C.L.O.P. φυλακῇ ἦν B. Bekker. φυλακῇ ὂν A.C.E.F.L.O.P.V.g.h. Poppo. Goell. ceteri φυλακῇ ὂν ἦν.

guarded. It is equally certain, that the walls connecting Athens with the sea are usually spoken of as only two: and that Thucydides himself, I. 107, uses the same language; for he says, "the "Athenians began to build their long "walls to the sea, both the wall to "Phalerum, and that to Piræus." And Col. Leake, who has actually taken a survey of the whole ground, assures us that there exist no vestiges whatever of a third wall, but that the foundations of *two* are distinctly to be traced, running precisely parallel to one another, at the distance of 550 feet. The southern wall, however, turns off to the southward about four hundred yards before it touches the hill of Phalerum, while the northern wall is traced in a straight line quite to the foot of a more western part of the same hill. The northern wall may be traced for about a mile and a half; the southern one for not more than half a mile in this part, but some other vestiges of it are found in the vineyards nearer Athens, and "still preserving the same straight line "directed upon the southern side of "the Acropolis, as the northern long "wall is upon the northern side of the "Acropolis." And Col. Leake further adds, that supposing the southern long wall to have terminated at the point of the hill already mentioned, and the northern wall to have gone till it joined the fortifications which defended the innermost of the three ports of Piræus, "the difference of length between them "will be exactly that which Thucydides "has stated, namely, five stades; the "northern being forty stades, and the "southern thirty-five." The question then is how to reconcile these apparent contradictions; for it is impossible to agree with Col. Leake in considering the words of Thucydides in this chapter "as a negligence of expression." It is not a "negligence of expression," but an absolute infatuation, if Thucydides did not mean that there were three walls, when he has distinctly enumerated three. But it is observable, that what is first called the "long wall," as distinguished from the "Phaleric wall," is afterwards called the "long walls," when it is described more minutely. Again, the long walls, i. e. the Phaleric and what is called the wall to Piræus, were completed A. C. 456. (Compare Thucyd. I. 108, 2. and Fynes Clinton, Fasti Hellenici, A. C. 456.) But Plato makes Socrates say, that he himself heard Pericles, "when he advised us "about building the intermediate wall;" τοῦ διὰ μέσου τείχους. Socrates was born A. C. 468. and although he might certainly remember an event which happened when he was twelve years old, yet his words most naturally imply, that he heard Pericles, not when he was a child, if indeed children were allowed to be present at the public assemblies, but when he was a man, and a member of the assembly. And accordingly Æschines says, that the "southern wall" was built after the thirty years' peace, i. e. after A. C. 445. when Pericles was the sole director of public affairs, and when Socrates was old enough to have exercised the ordinary functions of a citizen. It appears then that what Plato calls τὸ διὰ μέσου τεῖχος, was the same which Æschines calls τὸ νότιον τεῖχος, and which Thucydides would have called τὸ ἔσωθεν, as opposed to τὸ ἔξωθεν, or the northern wall. Further, by being built several years after the two others, it appears not to have been a necessary part of the plan, but rather an ambitious addition to it, which Pericles might naturally execute in a time of great na-

ἱπποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους τοξότας, καὶ τριήρεις τὰς πλοΐμους τριακοσίας. ταῦτα γὰρ ὑπῆρχεν Ἀθηναίοις καὶ οὐκ ἐλάσσω ἕκαστα τούτων, ὅτε ἡ ἐσβολὴ τὸ πρῶτον ἔμελλε Πελοποννησίων ἔσεσθαι καὶ ἐς τὸν πόλεμον καθίσταντο. ἔλεγε δὲ καὶ ἄλλα οἷάπερ εἰώθει Περικλῆς ἐς ἀπόδειξιν τοῦ περιέσεσθαι τῷ πολέμῳ.

11 3. Their navy consisting of 300 triremes fit for sea.

12

XIV. Οἱ δὲ Ἀθηναῖοι ἀκούσαντες ἀνεπείθοντό τε καὶ ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας καὶ τὴν ἄλλην κατασκευὴν ᾗ κατ' οἶκον ἐχρῶντο, καὶ

Accordingly the Athenians begin to remove

1. ἱπποτόξαις E. ὑποτοξόταις d. ἑξακοσίους] διακοσίους Q. 2. ὑπῆρχον V. 9. παρασκευὴν I.P.e. ἐχρῶντο] om. e.

tional wealth and prosperity, if, without being necessary, it was merely in any degree convenient, or completed the symmetry of the work. I believe then that the "southern wall" was intended to make the communication between Athens and Piræus perfectly secure, even in the event of an enemy forcing the Phalerian wall, or turning it by a descent in the old port of Phalerum. But it would by no means follow that when the long walls were restored by Pharnabazus and Conon, all the three as they had formerly existed were restored also; on the contrary, the materials of one of them, perhaps of the old Phaleric wall, may have been used in the reconstruction of the other two walls; and thus there would have been only two walls in the later periods of Athenian history, and the remains of two only would be discoverable at this day. Other explanations of the present appearance of the ruins may be given; and more may be known by excavations, in proportion as the practice of carrying our inquiries below the actual surface of the ground, to which our knowledge of Rome is so largely indebted, shall be carried on also on an extensive scale at Athens. But in any case, considering the various changes to which Athens and its buildings have been subjected in the course of more than 2200 years, it is against all sound principles of historical criticism to question the statements of Thucydides as to the state of the long walls in his time because they do not correspond with the appearance of the ruins of these walls in ours.

1. ἑξακοσίους δὲ καὶ χιλίους τοξότας] Æschines (de Falsâ Legat. p. 336.) states the number of archers at this period to be 1200; and as an orator in describing the former grandeur of his country would certainly not underrate it in any point, the remark of Böckh appears to be just, (Staatshaushalt. d. Athener, vol. I. 285.) that 1200 of the whole number were Scythian slaves, whom the Athenians were in the habit of purchasing as archers, and the remaining 400 were Athenians of the poorer classes. An inscription published by Böckh in his Fasciculus Inscriptionum Græcarum, pars II. cap. I. inscript. 80. speaks of the "archers "who were citizens," τοὺς τοξότας ἀστικούς, as if distinguishing them from the Scythians; and there are the names of some archers in the famous list of citizens slain in the several wars, A. C. 457. (Böckh, Corp. Inscript. tom. I. 165.) where certainly the names of barbarians and slaves would not have been admitted.

2. τριακοσίας] Ita recte emendatum est in Reg. pro διακοσίας. Vid. Meurs. de Fortun. Attic. c. 7. et Petit. Leg. Attic. pag. 214. Ἱπποτοξότας in militia Atheniensi ex hoc loco observavit Spanhem. ad Julian. Orat. I. p. 114. Respicit etiam ad eos ludens Aristoph. Avib. v. 1179. DUKER.

ATHENS. A. C. 431. Olymp. 87. 1.

their families and property, and send their cattle over to Eubœa and the neighbouring islands. But this transplantation was very irksome to them;

αὐτῶν τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὔβοιαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἐπικειμένας. χαλεπῶς δὲ αὐτοῖς διὰ τὸ ἀεὶ εἰωθέναι 2 5 τοὺς πολλοὺς ἐν τοῖς ἀγροῖς διαιτᾶσθαι ἡ ἀνάστασις ἐγίγνετο. XV. ξυνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίου ἑτέρων μᾶλλον Ἀθηναίοις τοῦτο. ἐπὶ γὰρ Κέκροπος 2

because although Theseus had politically united the different townships of Attica in one commonwealth,

καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κατὰ πόλεις ᾤκεῖτο πρυτανεῖά τε ἔχουσα 10 καὶ ἄρχοντας, καὶ ὁπότε μή τι δείσειαν, οὐ

2. ἐς] om. C.G.L.O.P.e. 3. διέπεμψαν C. ἐς] om. C.G. 6. συνεβεβήκει H.c.g. συνεπεβεβήκει B.F.V. 8. πρώτων] ἄλλων K.q. 9. τε] om. C.G.L.O. 10. ἀρχὰς N.V.e. μή] om. L.Q.

1. ξύλωσιν] *Tigna* verti, Polluce fretus, qui non, ut Schol. *supellectilem*, sed *asseres* intelligit, τὰ ἐρέψιμα ξύλα, VII. 124. *Materiaturam* Vitruv. hujus loco ξυλίαν adhibet Herodian. VII. Glossæ reddunt *materiam*, *lignetum*. Suidas in ξύλων ἐρεψίμων interpretis interpretem agit, quod Kustero inobservatum. WASS. In Eubœam missa fuisse pecora, quod ea pascuis abundabat, observat Bochart. Hieroz. II. 1. 19. DUKER.

9. κατὰ πόλεις ᾤκεῖτο] "The country "was inhabited by a number of inde-"pendent civil societies." The circumstance of their uniting and having a common chief only in seasons of danger, is one which existed every where in a similar state of society, in Etruria, in Gaul, in Britain, and amongst our Saxon ancestors in their original country. (See Turner's Hist. of Ang. Saxons, Append. to book II. ch. 2.) The πρυτανεῖον is rightly mentioned as a mark of a distinct state: for it was the representation of the common home of all the inhabitants of the town, and stood to them collectively in the same sacred relation that each man's particular home did to him individually. It was well called ἑστία πόλεως, "pene-"trale urbis," (Livy, XLI. 20.) and here therefore the perpetual fire was burning on the altar of the household gods of the city, as in private houses the domestic altar had its fire burning in the inner court; and here, as at the home of the city, the city collectively exercised the duties of hospitality, whether by entertaining foreign ambassadors, or its own distinguished citizens, whom their common mother was thus supposed to welcome and to receive as her honoured guests; (σιτήσεις ἐν πρυτανείῳ.) Hence exclusion from the πρυτανεῖον seems to have been equivalent to a civil excommunication, the state the common parent expelling an unworthy son from its home; and this exclusion was borne so impatiently, that even when enforced by the heaviest penalties we read of persons venturing to disregard it, like exiles venturing back to touch the soil and breathe the air of their country, even when death would be the punishment of their rashness if detected. See that strange story in Herodotus, VII. 197. of the excommunication thus imposed on the posterity of Athamas. Lastly, as has been already mentioned, from the home of the state was carried the sacred fire, which was to constitute a new home to citizens going to plant a colony in a foreign land; a πρυτανεῖον with its altar fire, or in other words, a social or national home, being to the Greeks as essential to every civil society, as a domestic home and a domestic altar was essential to every family.

their inhabitants had still resided in them, and regarded them as their respective homes much more than Athens.

ξυνῄεσαν βουλευσόμενοι ὡς τὸν βασιλέα, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο· καί τινες καὶ ἐπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθέα.

(15, 16.)

3 ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γενόμενος μετὰ 5 τοῦ ξυνετοῦ καὶ δυνατὸς, τά τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων τά τε βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν, ἓν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνῴκισε πάντας, καὶ νεμομένους τὰ αὑτῶν ἑκάστους ἅπερ καὶ πρὸ τοῦ ἠνάγκασε μιᾷ πόλει ταύτῃ 10 χρῆσθαι, ἣ ἁπάντων ἤδη ξυντελούντων ἐς αὐτὴν μεγάλη γενομένη παρεδόθη ὑπὸ Θησέως τοῖς ἔπειτα· καὶ ξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῆ

4 (Notice of the early state of the town of Athens.)

ποιοῦσι. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν οὖσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον 15

1. ὡς] ἐς L. 2. ἐπολίτευον C.G.I. καὶ ἐβουλεύοντο] om. L. 3. ποτε καὶ αὐτῶν g. 4. καὶ] om. C.G.P.e. 6. χώραν] πόλιν G.L.O.P. 7. πόλεων] om. K. τε om. V. 9. ξυνῴκησε E. 11. ἧι E. 13. ἑορτὴν τῇ θεῷ c. 14. ποῦσιν E. τούτου] τοῦ C.G.I.L.O.P.e.g. 15. μύλιστα πρὸς νότον V. νότον] ἄρκτον Valla.

4. Ἐλευσίνιοι—πρὸς Ἐρ.] Compare Herod. I. 30, 9. Pausan. I. 38.

7. καταλύσας τῶν ἄλλ.] Idem refert Plutarchus in Theseo. Vide Meursii Theseum, c. 16. et Athen. Att. l. 1. c. 8. HUDS. De mutata a Theseo forma Reipubl. Atheniensis rursus Meurs. de Fortun. Attic. cap. III. DUKER.

11. ξυντελούντων ἐς αὐτὴν] So IV. 76. ἐς Ὀρχομενὸν ξυντελεῖ. And in Herodotus, ἐς Ἕλληνας τελέουσι, II. 51, 2. Isocrates, Platæic. p. 298. uses both expressions, συντελεῖν Θηβαίοις, and συντελεῖν ἐς τὰς Θήβας. In Demosthenes, οἱ συντελεῖς are those who contribute jointly their money for any common object. See Harpocration, and the Etymol. Mag. in συντελεῖς and συντελής. Yet συντελεῖν εἰς τοὺς νόθους, and οἱ νόθοι συντελοῦσιν εἰς Κυνόσαργες, Demosth. cont. Aristocrat. p. 691. Reiske, appear to signify more generally, "to "rank or count among, to belong to." And I doubt whether the expression in the text, as well as those in Isocrates, do not belong also to the older sense of τελεῖν, "to *tell*," i. e. to count or reckon; and whether ξυντελεῖν ἐς Ἀθήνας does not signify, "to count as "belonging to Athens," rather than "to be one of those who paid tax or "tribute to Athens." And thus perhaps the words of Sophocles, τελῶ εἰς ἀστοὺς, Œd. Tyr. 222. will rather signify, "I count or reckon as a citizen," than as I explained them after Wachsmuth in the note on I. 58. 1. "to arrive "at a place amongst citizens."

12. ξυνοίκια] Plutarchus in Theseo id festum non ξυνοίκια sed μετοίκια vocat. Palmerius Exerc. p. 47. Vide Meursii Theseum, et Græciam feriatam. Stephanum in voce Ἀθῆναι. Petr. Castellanum de Festis, p. 198. Scaligeri animadvers. in Eusebium, p. 47. et Notas Histor. in Chronicon Marmor. p. 189. HUDS.

14. ἡ ἀκρόπολις] Vide Meursii Att. Lect. p. 367. HUDS. Lib. VI. c. 33. et Cecrop. c. III. DUKER.

μάλιστα τετραμμένον. τεκμήριον δέ· τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ 5 ἀκροπόλει καὶ ἄλλων θεῶν ἐστὶ καὶ τὰ ἔξω πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἵδρυται, τό τε τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τὸ Πύθιον καὶ τὸ τῆς Γῆς καὶ τὸ ἐν Λίμναις 5 Διονύσου, ᾧ τὰ ἀρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται

1. ἱερὰ] om. c. 3. μᾶλλον] om. L.O.P. 4. λίμνῃ L.O.

1. *τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει κ. τ. λ.*] "For the Acropolis itself contains the temples of other gods besides Minerva, and those temples "which are not in it are to be found "on the southern side of it."

3. *τό τε τοῦ Διὸς τοῦ Ὀλυμπίου*] This temple, whose first foundation was ascribed to Deucalion, was again begun by Pisistratus, but not completed; nor was it finally completed and dedicated till the reign of the emperor Hadrianus. Sixteen of the columns of this temple, of the Corinthian order, and above sixty feet high, were standing down to the period of the present war. See Leake's Topog. of Athens, p. 43. 401. For its situation, as well as for that of the Pythium, and of the temple of Bacchus in the marshes, and of the spring Callirrhoe, the reader should consult Col. Leake's excellent work on the Topography of Athens, and the plans which accompany it. Callirrhoe still retains its name, and is a small vein of sweet water which finds its way into the Ilissus, exactly at the south-eastern extremity of Athens. It was the only source of drinkable water in the city; for the water of the other springs, although fitted for domestic purposes, was too saline to be used for drinking. See Col. Leake, Topogr. of Athens p. 48, 49.

[There is some difficulty about the history of the temple of Jupiter Olympius. Aristotle speaks of it as built by the Pisistratidæ, and as a great work which, agreeably to the usual policy of tyrants, employed and impoverished the people, like the Pyramids, or the great works of Polycrates at Samos. We should not guess from this, or from what Thucydides says of it, that it was an unfinished building; much less should we suppose that the Pisistratidæ had only laid the foundations, and that the Cella was first built by Antiochus Epiphanes, about 174 years before Christ, as is asserted in the passage of Vitruvius, quoted by Col. Leake in his account of the temple. Again, there is a passage in the prose fragment ascribed to Dicæarchus, which describes the Olympian temple as half finished, but as so imposing in its plan, that it would have been a most admirable work had it been completed. The real Dicæarchus was a pupil of Aristotle; but the fragment ascribed to him is a mere patchwork made up of extracts from various sources, so that it cannot be quoted with safety. And what is said of the Olympian temple appears to me to be better suited to the period between Antiochus Epiphanes and Hadrian, than to the age of Alexander's immediate successors.]

4. *ἐν Λίμναις*] Λίμνῃ Ar. C. At Stephanus, qui, suppresso auctoris nomine, huc respexit, Λίμναι repræsentat. Vid. Holstenium, cui addas licet Eustath. 119. Athenæum XI. p. 465. De *Λιμναίᾳ* vide Polyb. 494. Nostrum III. 106, 2. Wass. Scholiasten, qui Limnas in arce fuisse scribit, erroris arguit Meurs. III. de Athen. Attic. 4. ex eo, quod Thucydides ipse inter templa, quæ extra arcem erant, templum Bacchi in Limnis memorat. Duker.

5. *ᾧ τὰ ἀρχαιότερα Διον.*] Vide Palmer. in Gr. Auct. p. 618. et Casaub. in Athenæum 6, 15. Huds. Conf. quæ in hunc locum Thucydidis scribunt Scalig. I. de Emendat. Tempor. p. 30. Luisin. I. Parerg. 15. Selden. ad Marm. Arundell. pag. 36. ed. Oxon. Petit. Leg. Att. pag. 43. et Spanhem. ad argument. Aristophanis Ranar. Duker. Demosthenes (cont. Neæram. p. 1371.) speaks of this temple exactly in the same terms, *ἐν τῷ ἀρχαιοτάτῳ ἱερῷ τοῦ Διονύσου καὶ*

ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες
6 ἔτι καὶ νῦν νομίζουσιν. ἵδρυται δὲ καὶ ἄλλα ἱερὰ ταύτῃ
7 ἀρχαῖα. καὶ τῇ κρήνῃ τῇ νῦν μὲν τῶν τυράννων οὕτω
σκευασάντων Ἐννεακρούνῳ καλουμένῃ, τὸ δὲ πάλαι φανερῶν
τῶν πηγῶν οὐσῶν Καλλιρρόῃ ὠνομασμένῃ, ἐκεῖνοί τε ἐγγὺς 5
οὔσῃ τὰ πλείστου ἄξια ἐχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου
πρό τε γαμικῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι
8 χρῆσθαι. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτῃ κατοίκησιν
καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις.
XVI. τῇ τε οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῳ οἰκήσει 10

1. ἀναθεστεριῶνι C. καὶ om. V. ἀπ'] om. L.O. 2. καὶ ante νῦν om. g. ταύτῃ ἀρχαῖα A.B.C.E.F.G.H.K.L.O.P.V.b.c.d.e.f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀρχαῖα ταύτῃ. 4. κατασκευασάντων c.f. κατασκευασθέντων i. κελευσάντων C.G.I.L.O.P. φανερῶν] λαμυρῶν Hemsterhus. ad Thom. M. v. λαμυρία. 5. οὐσῶν τῶν πηγῶν O. καλλιρόῃ B.C.F.P.V. καλλιρόῳ L. καλληρροηι E. ὠνομασμένῃ] καλουμένῃ L.O.P. ἐκεῖνοι Bekk. vulgo ἐκείνῃ. 6. πλεῖστα B.e. 8. ταύτῃ A.B.E.F.G.H.K.c.f.g. Poppo. Goell. Bekk. C. et vulgo ταύτην. 10. τὴν] om. g.

ἁγιωτάτῳ, τῷ ἐν Λίμναις, which temple, he adds, ἅπαξ τοῦ ἐνιαυτοῦ ἑκάστου ἀνοίγεται, τῇ δωδεκάτῃ τοῦ Ἀνθεστηριῶνος μηνός. This "more ancient festival of "Bacchus" was called the Lenæa, from Λήναιον, an enclosure situated in the lowest part of the city, which was anciently a swamp, ἐν Λίμναις. It was celebrated for three days, the 11th, 12th, and 13th of Anthesterion, each day's ceremonies having a particular name; the first Πιθοίγια, the second Χόες, and the third Χύτροι. Besides the Lenæa, there were two other festivals of Bacchus, τὰ κατ' ἀγροὺς, or the "rural festival," celebrated in the country towns and villages of Attica in the month Posideon; (December and January;) and τὰ κατ' ἄστυ, τὰ ἀστικὰ, or τὰ μεγάλα Διονύσια, celebrated in the city of Athens in the month Elaphebolion, (March and April,) at which the great annual dramatic contest took place. For fuller information the reader may consult Ruhnken's excellent note on the Διονύσια, in the "Auctarium "Emendationum" inserted at the end of the second volume of Alberti's Hesychius; or, to refer to a work more universally accessible, he may consult that very useful volume, the "Greek "Theatre," lately published at Cambridge. It may not be useless to observe, when mentioning the name of Ruhnken, that the student will rarely, if ever, find himself disappointed, when he consults the writings of that most sensible scholar, whose great learning is always turned to advantage by his strong sense, and the liveliness and clearness of his language.

7. πρό τε γαμικῶν] Aquam hinc petitam ad lavacra nuptialia virginibus nubentibus, refert Pollux, l. 3. c. 3. nec nubentibus tantum id factum, sed et ante nuptias morientibus. Vide Meursii Ceramicum Geminum, c. 14. Etymologici Auctorem, et Harpocrat. in voce λουτροφόρος. HUDS. Add. Vales. ad Harpocrat. Quod nuptias inter ἱερὰ ponit Thucyd. id illustrat Spanhem. Dissert. XI. de Præst. et Us. Numism. p. 292. DUKER.

8. καλεῖται — ἡ ἀκρόπολις — πόλις] Compare for an example of this practice, V. 23, 5. 47, 11.

10. τῇ—αὐτονόμῳ οἰκήσει μετεῖχον] The scholiast calls this construction an

μετεῖχον οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ξυνῳκίσθησαν, διὰ τὸ ἔθος ἐν τοῖς ἀγροῖς ὅμως οἱ πλείους τῶν ἀρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικησίᾳ γενόμενοί τε καὶ οἰκήσαντες οὐ ῥᾳδίως τὰς μεταναστάσεις ἐποιοῦντο, ἄλλως τε 5 καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικά, ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφερον οἰκίας τε καταλιπόντες καὶ ἱερὰ ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς κατὰ τὸ ἀρχαῖον πολιτείας πάτρια, δίαιτάν τε μέλλοντες μεταβάλλειν καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὑτοῦ ἀπολείπων ἕκαστος. XVII. ἐπειδὴ

μετοικέων
1. μετεῖχον K. οἱ] om. N.V. 2. τῶν ἀρχαίων A.B.E.F.G.H.L.O.P.V. Goell. Bekk. τε conjunctionem uncis inclusit Poppo. C. et ceteri τῶν τε ἀρχαίων. 3. πανοικεσίᾳ c.d.e. cum Thoma M. 4. μεταστάσεις F.N.P.V.c. ἀναστάσεις C.e. 8. οὐδὲ B. 9. ἀπολείπειν Q. ἀπολιπὼν C.E.e. ἕκαστος] om. g.

ἀντίπτωσις, by which the dative case is used instead of the genitive. Matthiæ however, Gr. Gr. §. 359. obs. 2. supposes that τῆς χώρας, or τῶν ἀγρῶν, should be understood, and that the dative expresses, not the object shared, but the manner in which it was shared. In these cases the analogy of another language seems to me to be applicable: and as we ourselves say, "to partake "in," as well as "to partake of," although the expression be less usual, it is not impossible that Thucydides may have written μετεῖχον τῇ οἰκήσει, intending the very same thing which he would more commonly have expressed by μετεῖχον τῆς οἰκήσεως. [Poppo in his note on this passage, published in 1834, defends the construction of μετέχειν with a dative case by quoting two passages of Demosthenes, where κοινωνεῖν is also used with a dative; and κοινωνεῖν and μετέχειν, as he adds, are words so similar, that what is allowable for one of them may be allowed also for the other.]

6. καταλιπόντες—ἱερὰ—πάτρια] The religion of the ancient world was almost universally local; that is to say, the worship performed at one place could not be offered in another without profanation; for the gods were supposed to have their own homes, which they would not quit, and where alone they were willing to receive the prayers and sacrifices of their votaries. Hence the temples were sometimes left standing, when political reasons induced the destruction of all the other buildings of a city. When the Romans required the Carthaginians to abandon Carthage, and remove to a greater distance from the sea, the temples were to be left untouched, that the Carthaginians might still be able to worship the gods of their fathers in the place where alone their worship could lawfully be offered. (Appian, Punica, VIII. 89.) So after the destruction of Alba, the sacrifices to Jupiter Latiaris still continued to be offered on the top of the Alban mount: and when it was proposed to remove from Rome to Veii, after the invasion of the Gauls, it was urged by the opposers of the measure, that Veii would be too distant to allow of the regular performance of the sacrifices to Jupiter Capitolinus, which could only be performed in his own temple on the Capitoline hill. This universal notion of the locality of religious worship shews us how much we have gained by the declaration of Christ, (John iv. 21. 23. 24.) which contained a principle so new, and yet so essential to the purity of our views concerning the divine nature.

This influx of inhabitants is accommodated in the city, and afterwards on the long walls and in Piræus, but with difficulty and inconveniently.

τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μέν τισιν ὑπῆρχον οἰκήσεις καὶ παρὰ φίλων τινὰς ἢ οἰκείων καταφυγή, οἱ δὲ πολλοὶ τά τε ἔρημα τῆς πόλεως ᾤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῷα πάντα πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἐλευσι- 5 νίου καὶ εἴ τι ἄλλο βεβαίως κληστὸν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρατόν τε ἦν μὴ

1. τε A.B.E.F.H.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri δέ. 2. φίλους V. τινων f. ἢ] om. e. 3. καταφυγαὶ I. τε] om. V.i. ἐρῆμα Bekk. qui ita semper. 4. οἴκησαν C. 6. κλῃστὸν c. πελαργικὸν C. πελαγικὸν g.

6. τὸ Πελασγικὸν τὸ ὑπὸ τὴν ἀκρόπολιν] This was a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis. See Leake's Topography of Athens, p. 284. Col. Leake supposes that the ἐννεάπυλον τὸ Πελασγικὸν spoken of by Clidimus (quoted by Suidas in ἄπεδα) was a succession of gates at different intervals on the winding ascent to the Propylæa. If then the fortifications were carried quite down into the plain, a certain distance from them might have been kept clear from houses, and put under a religious sanction, in order that a besieging enemy might not convert these buildings to his own purposes in attacking the citadel. And for this very reason, in the recent siege of Athens, Odysseus the Greek general would not allow of the rebuilding of the houses which had been destroyed on the north of the Acropolis, because they would only facilitate the operations of the enemy against the citadel. The Pelasgicum derived its name from a tribe of the earliest known inhabitants of Greece, who, being expelled from Bœotia by the Bœotians, migrated to Athens, and were there received into the inferior condition of sojourners, or σύνοικοι, (Herod. II. 51, 2.) and employed in labour; in which capacity they built the oldest fortifications of the Acropolis. Whilst so employed, their dwellings might have been situated immediately under the northern side of the citadel, as the Athenians themselves occupied the plain on the southern side: (see chap. 15, 4.) and thus then they were finally expelled from Attica, their former quarter in the city might have been regarded as unclean and accursed; and a practice in this, as in many other instances, might have originated in feeling, and afterwards have been continued from a mixture of feeling and political expediency. For the residence of the Pelasgians in Attica as an inferior people after the invasion of the Hellenians, see Herodotus, I. 57, 2, 3. II. 51, 2. VI. 137. But whether they were an unsubdued remnant of the old Pelasgians, who had never migrated from their country, or a tribe of the same stock who came to Attica from Bœotia or some other quarter, according to Strabo's account, after the old Pelasgians of Athens had become Hellenized by long intercourse with their Hellenian conquerors, and were received as σύνοικοι, partly according to the general policy of Athens, and partly from their skill in building, which appears to have characterized the Pelasgian race; this is a question which cannot be decided with certainty; although the words of Herodotus, σύνοικοι ἐγένοντο, make the latter supposition more probable. See Strabo, IX. 2, 3.

Πελασγικὸν] Vid. Hesych. v. Πελαργικοὶ, et Schol. in Lucianum, Strabonem, p. 221. Schol. Aristoph. Ὀρν. 833. Wass. In Aristoph. et Schol. l. d. est Πελαργικὸν, de quo etiam monet Schol. Lucian. Bisaccus. pag. 219. Duker.

οἰκεῖν καί τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοιόνδε διεκώλυε, λέγον ὡς

τὸ Πελασγικὸν ἀργὸν ἄμεινον,

ὅμως ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξῳκήθη. καί μοι δοκεῖ 2
5 τὸ μαντεῖον τοὐναντίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει, ἀλλὰ διὰ τὸν πόλεμον ἡ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὀνομάζον τὸ μαντεῖον προῄδει μὴ ἐπ' ἀγαθῷ ποτὲ αὐτὸ κατοικισθησόμενον. κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν 3
10 τειχῶν πολλοὶ καὶ ὡς ἕκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τά τε μακρὰ τείχη ᾤκησαν κατανειμάμενοι καὶ τοῦ Πειραιῶς τὰ πολλά. ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἥπτοντο, ξυμμάχους τε 4 ἀγείροντες καὶ τῇ Πελοποννήσῳ ἑκατὸν νεῶν ἐπίπλουν ἐξαρ-
15 τύοντες. καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν. 5

XVIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προϊὼν ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόην πρῶτον, ᾗπερ ἔμελλον

1. διεκώλυε τοιόνδε e. 3. πελαργικὸν C. ἄργος E.F. 4. ἐξῳκίσθη E.f. 5. τοὐναντίον] om. b. ante μαντεῖον ponit i. ἢ] ᾗ A.B. προσεδέχετο E.I. 6. οἴκησιν G.K.c.f. 7. ὃν] ὃ A.B.C.E.F.H.h. ὠνόμαζον C.E.F. 8. ποτὲ] om. e. αὐτῷ C.E.F. 10. ἐδύναντο e. 12. ᾤκισαν Q. πειραιέως C.e.f. 13. τὸν] om. L.O.P. 14. ἐγείροντες I.L.O.P.e. 16. στρατηγὸς Q. 17. τὸ πρῶτον L.

1. ἀκροτελεύτιον] Agn. Suidas. Cicero ad Attic. V. "etsi bellum ἀκροτελεύτιον "habet illa tua epistola." Laudat etiam Pollux, II. 161. Wass.

9. κατεσκευάσαντο] Settled, quar- "tered, or established themselves." Compare the note on I. 10, 2. Κατασκευάζεσθαι is the exact opposite of ἀνασκευάζεσθαι, I. 18, 3. Compare Schneider's note on Xenoph. Anabas. III. 2, 24. and Xenophon de Vectigalibus, IV. 11. κατασκευαζώμεθα ἐν αὐτοῖς, i. e. ἐν τοῖς ἀργυρίοις.

17. ἐς Οἰνόην] Altera erat Οἰνόη ad Marathonem: at illa, quæ ad Eleutheras, in confiniis Bœotiæ, hic loci memoratur a Thucydide, ut testatur Harpocrat. in voce Οἰνόη. Huds. Οἰνόη δῆμος τῆς Ἱπποθοωντίδος, πρὸς Ἐλευθέραις. Harpocrat. vid. Hesych. in Οἰναῖοι τὴν χαράδραν, et Suidam. Herod. V. 74, 2. Pollucem, VIII. 9. Pausan. Demosth. contra Timocr. Plutarch. Cim. p. 425. Eustath. Il. β'. 297. Platon. Protag. p. 217. Menex. 521. Lucian. Icarom. Liban. Decl. 451. Wass. It is sufficiently clear that Œnoe was situated somewhere or other in the pass now called Saranda Potamoi, ("Forty "Rivers," because the road continually crosses and recrosses the stream, which is the Eleusinian Cephissus;) through which runs the main road from Thebes to Athens. But whether its site should be fixed at Gyphto Castro, at the head of the pass, just under Cithæron; or five miles lower down, at Blachi or Vlachi, where the valley opens upon

2 The Peloponnesians commence their invasion, and lay siege to the border fortress of Œnoe, where Archidamus purposely lingers for some time, in the hope that the Athenians would yet be 3 terrified into compliance with the demands of Lacedæmon, without 4 the necessity of an actual invasion of their territory.

ἐσβαλεῖν. καὶ ὡς ἐκαθέζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῳ τρόπῳ· ἡ γὰρ Οἰνόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο 5 ὁπότε πόλεμος καταλάβοι. τάς τε οὖν προσβολὰς εὐτρεπίζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἰτίαν τε οὐκ ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθη- 10 ναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδή τε ξυνελέγετο ὁ στρατὸς, ἥ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαιότης διέβαλεν 5 αὐτὸν, μάλιστα δὲ ἡ ἐν τῇ Οἰνόῃ ἐπίσχεσις. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ, καὶ ἐδόκουν οἱ Πελο- 15

2. τείχηι E. ποιησάμενοι μηχανὰς L.O.P. 4. καὶ Βοιωτίας] om. i. 7. εὐτρεπίζοντο C. Poppo. Goell. vulgo, Bekk. Haack. ηὐτρεπίζοντο. Conf. Poppon. Prolegom. I. p. 227. et Buttmann. Gr. Gr. §. 86. 2. 8. δὲ C.L.O.d.e. 9. καὶ τὰ ἐν B.g.h. 12. τε] om. P. ἐπιμονῆι γενομένηι E. 13. καὶ] om. C.e. κατὰ] om. L.O.P. διέβαλλεν K.Q. 14. ἡ om. V.

the plain of Eleusis, it is not possible to determine. The road by which Archidamus advanced from the isthmus would probably pass by the modern village of Condoura, which is the line of the modern road from Corinth and Megara; and then bring him into the valley of Saranda Potamoi, about half way between Gyphto Castro and Blachi. If Blachi were Œnoe, then the siege of the place would be a natural operation, as it lay in the direct line by which he must enter the plain country of Attica. If on the other hand Gyphto Castro were Œnoe, still the importance of clearing the direct communication with Bœotia might induce him to turn aside two or three miles out of his way, in the hope of taking the place. The expression of Thucydides, *ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας*, and the words of Herodotus, V. 74, 2. *Οἰνόην καὶ Ὑσιὰς, δήμους τοὺς ἐσχάτους τῆς Ἀττικῆς*, seem to be in favour of the claims of Gyphto Castro: while the fact mentioned by Thucydides, VIII. 98, 2. that a party of the garrison of Decelea, when returning home to Corinth, sustained some loss from the garrison of Œnoe, is most naturally applicable to Blachi; under the very walls of which the Peloponnesians from Decelea must have passed, in order to arrive at the turning off to Megara and Corinth by the modern village of Condoura. As for authorities, Sir W. Gell inclines in favour of Gyphto Castro, while Kruse in his map places Œnoe at Blachi.

8. *χρόνον*] Homer. Od. δ'. 599. *Σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις*, et Od. ζ'. 295. *Ἔνθα καθεζόμενος μεῖναι χρόνον.* In quibus deest *ἐπί*. Il. β'. 299. *Καὶ μείνατ' ἐπὶ χρόνον.* Itaque non adsentior Stephano (omittenti hoc *χρόνον*, nisi addatur *πολὺν* vel *τινά*). DUKER.

ποννήσιοι ἐπελθόντες ἂν διὰ τάχους πάντα ἔτι ἔξω κατα-
λαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν. ἐν τοιαύτῃ μὲν 6
ὀργῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ εἶχεν. ὁ δὲ 7
προσδεχόμενος, ὡς λέγεται, τοὺς Ἀθηναίους τῆς γῆς ἔτι
5 ἀκεραίου οὔσης ἐνδώσειν τι καὶ κατοκνήσειν περιιδεῖν αὐτὴν
τμηθεῖσαν, ἀνεῖχεν. XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ
Οἰνόῃ καὶ πᾶσαν ἰδέαν πειράσαντες οὐκ ἐδύ-
ναντο ἑλεῖν, οἵ τε Ἀθηναῖοι οὐδὲν ἐπεκηρυ-
κεύοντο, οὕτω δὴ ὁρμήσαντες ἀπ' αὐτῆς, μετὰ
10 τὰ ἐν Πλαταίᾳ τῶν ἐσελθόντων Θηβαίων
γενόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα, τοῦ
θέρους καὶ τοῦ σίτου ἀκμάζοντος, ἐσέβαλον
ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ

But this hope being disappointed, and Œnoe resisting their attacks with success, the Peloponnesians raise the siege, and proceed towards the neighbourhood of Athens, laying waste the whole country.

1. ἔτι] post ἔξω ponunt c.f. τὰ N.Q.V. λαβεῖν K. 2. μέλησιν] c.
3. εἶχον L.O. 5. ἀκεραίας K. 8. οἵ] οὔ e. ἀπεκηρυκεύοντο] A.B.F.P.
9. ἐπ' I.e. 11. τοῦ ante θέρους om. C.e. 13. ὁ ἀρχίδαμος A.F.H. ὁ]
om. K.c.

12. τοῦ σίτου ἀκμάζοντος] That this period cannot be as late as the 26th of July, the date given in the chronology of most editions of Thucydides, is certain from the following considerations. The eclipse of the sun, which took place on the 3rd of August, is recorded, ch. 28, amongst the transactions of the summer after the Peloponnesians had evacuated Attica. Compare ch. 24, 1. and 32. But fifteen days are mentioned as the shortest period of any Peloponnesian invasion; IV. 6, 2. and when they stayed so short a time, it was because peculiar circumstances obliged them to hurry home earlier than usual. In this first invasion on the contrary they stayed till they had consumed all their provisions; that is, probably, not much less than forty days from the time of their leaving the isthmus, and deducting the time spent in the siege of Œnoe, not much less than thirty from their first descent into the plain of Eleusis. The commencement then of their ravage of Attica cannot be fixed later than the end of June; and accordingly the barley, which is the principal corn crop of Attica, is now ordinarily cut or plucked up in the month of June, (Lord Aberdeen's note, in Walpole's Memoirs, I. p. 150.) although the whole harvest, including the subsequent process of treading out the corn, is not finished much before the middle of August. (Dodwell, Class. Tour, vol. II. p. 10.) Nor indeed could the period of the corn ripening be as late in the open country of Attica as the end of July; when the harvest generally takes place in the plain of Lombardy before the end of June. [To this Göller objects that the attack of the Thebans on Platæa took place in the end of Munychion, that is, about the 7th of May; and that therefore there must be an error in the word ὀγδοηκοστῇ, which he would correct either to ἑξηκοστῇ or πεντηκοστῇ. But the attack on Platæa happened ἅμα ἦρι ἀρχομένῳ, II. 2, 1. and who in the climate of Greece would ever call the first week in May "the first beginning of spring," as if April belonged to the winter. Besides, Göller himself in the very same note interprets ἅμα ἀρχομένῳ χειμῶνι "inde "a mense Octobre," which makes it

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2 Ζευξιδάμου, Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι ἔτεμνον πρῶτον μὲν Ἐλευσῖνα καὶ τὸ Θριάσιον πεδίον, καὶ τροπήν τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ῥείτους καλουμένους ἐποιήσαντο· ἔπειτα προὐχώρουν ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος διὰ † Κρωπειᾶς † ἕως ἀφίκοντο ἐς Ἀχαρ- 5

2. ἔτεμνον τὰ ἔνεδρα E. πεδίον] om. I.K. 3. ῥήτους L. ῥείκτους I. 4. ἐχώρουν f. προυχώρει F. προυχώρουν Bekk. ἐν τῇ δεξιᾷ g. et omissa præpositione B. ἔχοντος C. 5. αἰγάλεω L. αἰγέλεων c. αἰγάλεον V.f. κρωπειᾶς A.B.F.H.K.N.V.c.f.g.h. Poppo. Haack. Goell. Bekk. κρωπείας E. κεκρωπείας C.L.O. κεκρωπίας I. κεκροπείας G.P. vulgo κεκροπίας. ἐφίκοντο. V.

clear that ἅμα ἦρι ἀρχομένῳ must refer to April rather than to May, as Thucydides divides the year into two parts of equal length, which he calls summer and winter. But, says Göller, when the Thebans entered Platæa, two months of the archonship of Pythodorus were yet unexpired, and the archons came into office in July, or Hecatombæon. Hecatombæon however began sometimes even before the 21st of June, and supposing that it began about the solstice, the tenth month of Pythodorus' archonship would include certainly the first week of April; and during any part of his tenth month he would be said to have two months of his archonship yet remaining. The "end of the month" spoken of by Thucydides in chap. 4, 2. refers clearly to the natural lunar month and not to the civil; and the two at this period were so far from coinciding with each other, that in mentioning the eclipse of the sun, ch. 28, Thucydides says that it happened νουμηνίᾳ κατὰ σελήνην, a clear proof that the civil and the true lunar month did not always correspond. Yet admitting that in the spring of 431, the first year of Meton's cycle for the correction of the calendar, the natural and civil months may have nearly coincided, yet still the end of the month may be any time in the moon's last quarter, and that would enable us to place the attack on Platæa as early as the middle of April, and later than that it cannot have happened. But when the natural and civil chronology are at variance, we have Thucydides' own authority for preferring the former: V. 20, 2, 3. We cannot be sure when Pythodorus' archonship expired, but there is no mistaking the season when the corn is ripe in the plain of Athens, or what month deserves the name of the "first beginning of spring."]

3. Ῥείτους] Vid. Pausan. I. 38. Suid. Hesych. et Etymol. Wass. These are small streams of salt water which form two small lakes on the edge of the sea, at the S.E. extremity of the Thriasian plain. The ancient sacred way from Athens to Eleusis ran along the head of these lakes; the modern road runs by the foot of them on a ridge of sand, which separates them from the sea. They were anciently supposed to derive their water from the Euripus by an underground communication; but salt springs occur elsewhere in Attica, and there was one in the Acropolis of Athens, which was said to have been created by Neptune, when contending with Minerva for the honour of giving a name to the city. See Herodot. VIII. 55, 1. Gell's Itin. of Greece, p. 33. Dodwell, Class. Tour, II. p. 171. Pausanias, I. 38.

5. Αἰγάλεων] Herod. VIII. 90, 6. Schol. Sophoclis Œdip. Col. p. 558. et Nos in Addendis. Wass.

διὰ Κρωπειᾶς] That is, the army having ascended by the sacred way to the summit of the pass in the mountains dividing the Thriasian plain from the plain of Athens, then left it on their right, and turning off to the northward under mount Corydalus, advanced as if to turn Athens, having it on their right hand when they had reached Acharnæ, which stood nearly due north of the capital. I have retained the reading

νὰς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων. καὶ καθεζόμενοι ἐς αὐτὸ στρατόπεδόν τε ἐποιήσαντο χρόνον 3 τε πολὺν ἐμμείναντες ἔτεμνον. XX. γνώμη δὲ τοιᾷδε λέγεται τὸν Ἀρχίδαμον περί τε τὰς Ἀχαρνὰς 5 ὡς ἐς μάχην ταξάμενον μεῖναι καὶ ἐς τὸ πεδίον ἐκείνῃ τῇ ἐσβολῇ οὐ καταβῆναι. τοὺς γὰρ 2 Ἀθηναίους ἤλπιζεν, ἀκμάζοντάς τε νεότητι πολλῇ καὶ παρεσκευασμένους ἐς πόλεμον ὡς οὔπω πρότερον, ἴσως ἂν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἂν 10 περιιδεῖν τμηθῆναι. ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευσῖνα καὶ τὸ 3 Θριάσιον πεδίον οὐκ ἀπήντησαν, πεῖραν ἐποιεῖτο περὶ τὰς Ἀχαρνὰς καθήμενος εἰ ἐπεξίασιν· ἅμα μὲν γὰρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ οἱ Ἀχαρνῆς μέγα μέρος ὄντες τῆς πόλεως (τρισχίλιοι γὰρ 15 ὁπλῖται ἐγένοντο), οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα διαφθαρέντα, ἀλλ' ὁρμήσειν καὶ τοὺς πάντας ἐς μάχην. εἴ 4

They linger at Acharnæ, within seven miles of Athens, in the hope of provoking the Athenians to a general action, or of distracting their councils.

1. χῶρον B.E.F.G.H.N.V.c.g. Haack Poppo. 2. αὐτὸν A.C.E.F.G.H.N.P.V.c.e.g. Haack. Poppo. αὐτὰς L. 3. ἐμμένοντες G.L.O. 6. οὐ] μὴ L. 8. καὶ] om. h.i. ὡς οὔπω πρότερον] om. L. 9. καὶ] κατὰ L.O. 16. καὶ τοὺς] αὐτοὺς L.O.P. ἂν τοὺς Q. τοὺς K. ἅπαντας K.

Κρωπειᾶς, because it is supported by the best MSS., but I am rather inclined to think with Duker, that the obscure place of that name, only known to us by the brief notice of Stephanus Byzantinus, (Κρωπειά, δῆμος τῆς Λεοντίδος φυλῆς,) has nothing to do with the present passage; but that the old reading Κεκροπίας is the true one. Cecropia was one of the twelve states, πόλεις, which are described as forming the Athenian or Cecropian nation in the times of Cecrops; and the doubtfulness of the king's reality does not affect that of the local name. These πόλεις were not walled towns, but districts, like the Remi, Suessones, Bellovaci, &c. of Gaul; as is evident from the names of two of them, Tetrapolis and Epacria; the first implying a civil society made up of four smaller societies; that is, a district in which there were four distinct Capita Pagi, or townships; and Epacria, or the hill country, remaining even in later times as the name of a district with three townships, occupying the high land which connects Parnes with Pentelicus, to the N.E. of the plain of Athens. See Philochorus, (who flourished B. C. 306.) quoted by Strabo, IX. 1, 20. and Kruse, Hellas, vol. II. p. 67, 68. Cecropia then I believe to have been the district immediately round Athens, through which the Peloponnesians were now marching, after they had descended the pass between Ægaleon and Corydalus.

1. χωρίον] I have now followed Bekker in retaining this reading, although Göller in his second edition has adopted χῶρον, because χωρίον is a word in frequent use in Thucydides, and χῶρος scarcely occurs in a single passage. Besides, χωρίον rather than χῶρος is the Latin "ager," which is the sense here required.

τε καὶ μὴ ἐπεξέλθοιεν ἐκείνῃ τῇ ἐσβολῇ οἱ Ἀθηναῖοι, ἀδεέστερον ἤδη ἐς τὸ ὕστερον τὸ πεδίον τεμεῖν καὶ πρὸς αὐτὴν τὴν πόλιν χωρήσεσθαι· τοὺς γὰρ Ἀχαρνέας ἐστερημένους τῶν σφετέρων οὐχ ὁμοίως προθύμους ἔσεσθαι ὑπὲρ τῆς τῶν 5 ἄλλων κινδυνεύειν, στάσιν δὲ ἐνέσεσθαι τῇ γνώμῃ. τοιαύτῃ μὲν διανοίᾳ ὁ Ἀρχίδαμος περὶ τὰς Ἀχαρνὰς ἦν.

Great alarm and confusion in Athens; and clamour on all sides against Pericles.

XXI. Ἀθηναῖοι δὲ, μέχρι μὲν οὗ περὶ Ἐλευσῖνα καὶ τὸ Θριάσιον πεδίον ὁ στρατὸς ἦν, καί τινα ἐλπίδα εἶχον ἐς τὸ ἐγγυτέρω αὐτοὺς μὴ προϊέναι, μεμνημένοι καὶ Πλειστοάνακτα τὸν Παυσανίου Λακεδαιμονίων 10 βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θρίωζε στρατῷ Πελοποννησίων πρὸ τοῦδε τοῦ πολέμου τέσσαρσι καὶ δέκα ἔτεσιν ἀνεχώρησε πάλιν ἐς τὸ πλεῖον οὐκέτι προελθὼν (διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν)· 15 ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον τὸν στρατὸν ἑξήκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ' αὐτοῖς, ὡς εἰκὸς, γῆς τεμνομένης ἐν τῷ ἐμφανεῖ ὃ οὔπω ἑωράκεσαν οἵ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ

1. καὶ ante μὴ om. K. ἐπεξελθοι ἐν E. ἐπεξελθοιεν ἐν pr. F. ἐξέλθοιεν V. 2. τὸ πεδίον A.B.E.F.G.H.K.L.N.O.P.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. τό τε πεδίον C. et ceteri. ταμεῖν K.d.i. πρὸς A.B.E.F.G.H.I.K.L.O.P.V. c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἐς. 3. γὰρ] om. C. 5. στάσιν] πᾶσιν H. τε K. 7. μὲν] om. d. οὗ] οὖν B.F.H.N.Q.V.d.f.g. 8. ἐς τὸ] ἐς τὸν K. τὸ f. om. C.L.O.P.Q. 9. προσιέναι K. 12. θριῶζε F. ἐθρίωζε H. 14. πλεῖον A.B.E.F.H.K.Q.V.c.g. Poppo. Goell. Bekk. C.G. et ceteri πλέον. οὐκέτι] οὐ g. προσελθὼν A.B. δὴ A.B.E.F.H.K.N.V.b.c. g.h.i. Haack. Poppo. Goeller. Bekk. om. C.G.L.O.P.e. vulgo δέ. καὶ] om. K.N. 18. γῆς A.B.C.E.F.G.H.K.L.N.O.P.Q.V.b.c.g.h.i. Poppo. Goell. Bekk. ceteri τῆς γῆς. 19. οἱ] om. i.

8. *καί τινα ἐλπίδα εἶχον κ. τ. λ.*] Poppo thinks that the apodosis of the sentence is not contained in these words, but is omitted altogether, and must be supplied from the corresponding clause which follows it, *μέχρι μέν τινα ἐλπίδα εἶχον, ἀνασχετὸν ἐποιοῦντο.* But this appears to me unnecessary: *καὶ* answers to the preceding *μέχρι.* "So long as "the army was near Eleusis, the Athe-"nians also entertained some hope," &c. i. e. their hope lasted as long as the Peloponnesians stayed in the Thriasian plain. Compare the passages quoted by Göller, who in his second edition agrees in placing the apodosis in the words *καὶ εἶχον.* II. 93, 3. *ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς.* and IV. 8, 9. *ὡς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον—τοὺς ὁπλίτας.*

10. *Πλειστοάνακτα*] See I. 114, 4. V. 16, 3.

Μηδικὰ, δεινὸν ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τῇ νεότητι ἐπεξιέναι καὶ μὴ περιορᾶν. 2 κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες ἐξιέναι, οἱ δέ τινες οὐκ ἐῶντες. 3 χρησμολόγοι τε ᾖδον 5 χρησμοὺς παντοίους, ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥργητο. 4 οἵ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ ἐλαχίστην μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον τὴν ἔξοδον μάλιστα. 5 παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις, καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ὧν παρῄνεσε πρότερον 10 ἐμέμνηντο οὐδὲν, ἀλλ' ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, αἴτιόν τε σφίσιν ἐνόμιζον πάντων ὧν ἔπασχον.

He persists in his policy of avoiding a battle; and only sends out light parties to check the enemy's 15 stragglers: the Thessalians send aid to Athens on this occasion.

XXII. Περικλῆς δὲ ὁρῶν μὲν αὐτοὺς πρὸς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρονοῦντας, πιστεύων δὲ ὀρθῶς γιγνώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε οὐκ ἐποίει αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν, τήν τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίας μάλιστα ὅσον ἐδύνατο

4. *ἐξιέναι* A.B.E.F.H.K.N.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri *ἐπεξιέναι*. 5. *ἠκροᾶτο* C.G.b.e. *ὡς*] om. A.B.C.E.F.V.c.f.g.i. *ὥργητο* A.B.F.H.N.Q.g.h. Haack. Poppo. Goell. Bekk. C.E.G. et ceteri *ὥρμητο*. 7. *ἡ γῆ αὐτῶν* Q. 12. *μὲν*] om. c. 13. *οὐ*] om. g. 18. *ἐδύνατο* A.B.E.F.H.K.V. cum Dionys. Haack. Poppo. Goell. Bekk. C.G. et vulgo *ἠδύνατο*.

5. *ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥργητο*] The construction seems to be, that the finite verb *ὥργηντο* is in sense repeated; that is, "which they were eager to "listen to, as each was eager; which "they were severally eager to listen "to." He adds, *ὡς ἕκαστος ὥργητο*, because different persons ran to listen to different prophecies, each choosing those which encouraged his own previous opinions or feelings.

ὥρμητο] MSS. Clar. Reg. Cass. *ὥργητο*, cujus illud glossema esse patet ex v. *ἀνηρέθιστο*. Herodotus apud Suidam de Thucydide, *ὀργῶσαν ἔχει τὴν ψυχὴν πρὸς τὰ μαθήματα*. Noster IV. 108, 5. *Λακεδαιμονίων ὀργώντων ἔμελλον πειράσεσθαι*. Pindarus Pyth. IX. 76. *Ἔτραπε μείλιχος ὀργὰ Παρφάμεν τοῦτον λόγον*. Vid. et Nem. V. 58. Noster Herodotum sequitur. Sed et III. 82, 3. p. 217. *τὰς ὀργὰς ὁμοιοῖ*: ubi quidam Codd. *ὁρμὰς* male; vide Aristoph. Av. 462. et Schol. Erotianum et Hippocratem, et quæ adducit Hesychius ex Schol. Lysistratæ 1115. Hæ voces confunduntur etiam apud Josephum 1174, 29. *ἀνειληφότων ὀργὴν ἰσχυροτέραν τῶν ὅπλων*. Busb. *ὁρμήν*. WASS.

15. *ἐκκλησίαν—οὐδὲ ξύλλογον*] The first word designates the regular assemblies of the people, "comitia;" the second, any sort of meeting which might have been summoned under these extraordinary circumstances. So [illegible], Gorgias, p. 456. c. *λόγῳ διαγωνίζ[illegible]* *ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῳ τινὶ ξυλλόγῳ*.

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2 εἶχεν. ἱππέας μέντοι ἐξέπεμπεν ἀεὶ τοῦ μὴ προδρόμους ἀπὸ τῆς στρατιᾶς ἐσπίπτοντας ἐς τοὺς ἀγροὺς τοὺς ἐγγὺς τῆς πόλεως κακουργεῖν· καὶ ἱππομαχία τις ἐνεγένετο βραχεῖα ἐν Φρυγίοις τῶν τε Ἀθηναίων τέλει ἑνὶ τῶν ἱππέων καὶ Θεσσαλοῖς μετ' αὐτῶν πρὸς τοὺς Βοιωτῶν ἱππέας, ἐν ᾗ οὐκ ἔλασσον ἔσχον 5 οἱ Ἀθηναῖοι καὶ Θεσσαλοὶ, μέχρι οὗ, προσβοηθησάντων τοῖς Βοιωτοῖς τῶν ὁπλιτῶν τροπὴ ἐγένετο αὐτῶν καὶ ἀπέθανον τῶν Θεσσαλῶν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλοντο μέντοι 3 αὐτοὺς αὐθημερὸν ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τρο-4 παῖον τῇ ὑστεραίᾳ ἔστησαν. ἡ δὲ βοήθεια αὕτη τῶν Θεσ- 10 σαλῶν κατὰ τὸ παλαιὸν ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀφίκοντο παρ' αὐτοὺς Λαρισαῖοι, Φαρσάλιοι, [Παράσιοι,] 5 Κρανώνιοι, Πυράσιοι, Γυρτώνιοι, Φεραῖοι. ἡγοῦντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ Ἀριστόνους, ἀπὸ τῆς στά-

1. *μέντοι τινὰς ἐξέπεμπεν* Dionysius. 2. *ἐμπίπτοντας* G.I.L.O.P.e. *ἐπιπίπτοντας* Q. et Dionysius. *τοὺς τῆς πόλεως ἐγγὺς* f. *τοὺς ἐγγὺς πόλεως* L.O. 3. *ἐνεγένετο* A.B.C.F.H.h. Poppo. Goell. Bekk. *ἐγίνετο* f. E.G. et vulgo *ἐγένετο.* *ἐν*] om. P. *φρυγίᾳ* g. 8. *οὐ*] *οἱ* C.G.I.L.O.P. 10. *τῶν θεσσ. αὕτη* e. 12. *λαρισαῖοι* F.H.K. Poppo. Goell. Bekk. *λαρίσιοι* E. vulgo *Λαρισσαῖοι.* *Φαρσ.—Πυράσιοι*] om. I. *περάσιοι* B. *παρράσιοι* g. *Παράσιοι* Bekk. Vide Heringam Observ. p. 162. 13. *πυράσιοι* H. Poppo. Goell. vulgo, et Bekk. *Πειράσιοι.* 14. *λαρίσης* E.F.H.K. Bekk. vulgo *λαρίσσης.* *ἀριστείους* K.

12. *Λαρισαῖοι—Φεραῖοι*] Of these places, Larisa, Pharsalia, and Pheræ, are sufficiently known. Cranon is mentioned by Herodotus, VI. 127, 5. and Xenophon. Hellen. IV. 3, 3. Gyrton occurs in the catalogue of the ships, v. 738. The Parasii are wholly unknown, and Poppo, Göller, and Dobree suppose the word to be merely a various reading of the subsequent word *Πυράσιοι.* The Pyrasii, as the reading is now properly corrected, belong to Pyrasus, a sea-port town on the coast of Pthiotis, mentioned by Strabo, IX. 5, 14. p. 435.

14. *ἀπὸ τῆς στάσεως ἑκάτερος*] "Each "from his own faction; each from the "faction to which he belonged." Poppo, in his *Observationes Criticæ*, was inclined to read *ἑκατέρας*, which Göller in his first edition received into the text. But as the substantive with the article, when following a verb in the middle voice, is equivalent in Greek, as well as in French, to the substantive with the pronoun possessive in English; so in the present passage the word *ἑκάτερος* seems so clearly to define and limit the meaning of *ἀπὸ τῆς στάσεως*, that it is not necessary that the word *ἑαυτοῦ*, or *ἰδίας*, should be added. It is asked however how a leader of the oligarchical faction could consent to aid the Athenians against Lacedæmon. But we do not know that the Larisæan factions were simply aristocratical and democratical; they may have been connected with family jealousies, so that to preserve the peace it was necessary to appoint a general from each faction, lest either should think itself unfairly treated.

σεως ἑκάτερος, ἐκ δὲ Φαρσάλου Μένων· ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῄεσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν 5 ἐδῄουν τῶν δήμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλησσοῦ ὄρους. ὄντων δὲ 2 αὐτῶν ἐν τῇ γῇ οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἑκατὸν ναῦς περὶ Πελοπόννησον ἅσπερ παρεσκευάζοντο, καὶ χιλίους ὁπλίτας ἐπ' αὐτῶν 10 καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκῖνός τε ὁ Ξενοτίμου καὶ Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ Ἀντιγένους. καὶ οἱ μὲν ἄραντες τῇ παρασκευῇ ταύτῃ 3 περιέπλεον, οἱ δὲ Πελοποννήσιοι χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ ὅσου εἶχον τὰ ἐπιτήδεια ἀνεχώρησαν διὰ Βοιωτῶν, 15 οὐχ ᾗπερ ἐσέβαλον· παριόντες δὲ Ὠρωπὸν τὴν γῆν τὴν Πειραϊκὴν καλουμένην, ἣν νέμονται Ὠρώπιοι Ἀθηναίων

Meantime the Athenians send out a fleet to retaliate on the coasts of Peloponnesus. The Peloponnesians evacuate Attica, and return home.

1. ἑκάτερος] Obelo notavit Poppo. ἑκατέρας Goell. δὲ] om. f. καὶ ἐκ τῶν L. 3. ἐπεξίασιν F.H.V. ἐπεξίεσαν E. ἐξῆσαν d. 4. οἱ] om. P. ἐς] πρὸς Q. 6. πάρνιθος d.g. πάρνιτος Q. βριλησσοῦ G.K.N. βριλυσσοῦ V. 8. ναῦς εἰς τὰ περὶ L.O. ὥσπερ K. Goell. 10. τετρακοσίους] τε τριακοσίους P. Καρκίνος Bekk. 11. ξενοτόκου Q. καὶ πρωτέας τε ὁ e. 14. ὅσου A.B.C. E.F.H.K.g.h.i. Poppo. Goeller. Bekk. Conf. III. 1, 3. ὅσα V. G. et vulgo ὅσον. ἂν εἶχον h.i. 16. Γραϊκὴν Poppo. Goell.

8. ἅσπερ παρεσκευάζοντο] "The hundred ships which they were getting "ready;" i. e. which they were getting ready when I last mentioned them, c. 17, 4. The article τὰς ἑκατὸν ναῦς at once carries the reader back to the period when they were before mentioned, and to that period the tense of the following verb is adapted, παρεσκευάζοντο. The same meaning might otherwise be expressed by saying, ἃς τότε παρεσκευάζοντο. Compare VII. 31, 3. VIII, 62, 3. 73, 2.

10. Καρκῖνος] Nescio an hic ipse sit Carcinus poeta, quem ridet Aristophanes: nam is habuit filium Xenotimum (Schol. ad Pac. 782. Nub. 1264.) adeo ut forsan ipsius pater fuerit Xenotimus, non Xenocles. DOBREE. Xenotimus, son of Carcinus, is mentioned by Isocrates, Trapeziticus, p. 369. B. which passage is referred to by Prof. Scholefield, the editor of Dobree's Adversaria.

15. τὴν Πειραϊκὴν] Poppo and Göller read Γραϊκὴν, against which there is this argument amongst others, that the Greek historians generally add the participle καλουμένην to the name of a place, when it is significant of its nature or situation. Thus in Herodotus, VII. 188, 4. πρὸς Ἰπνοὺς καλεομένους. Thucyd. II. 55, 1. τὴν Πάραλον γῆν καλουμένην. Πειραϊκὴ is probably a word of the same origin as the port of Athens, Πειραιεύς; and is connected with the expression ἡ πέραν γῆ, which is applied to this same district of Oropus, III. 91, 3. These terms have reference to the op-

4 ὑπήκοοι, ἐδῄωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον διελύθησαν κατὰ πόλεις ἕκαστοι.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι φυλακὰς κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ ἔμελλον διὰ παντὸς τοῦ πολέμου φυλάξειν· 5 καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει χρημάτων ἔδοξεν αὐτοῖς ἐξαίρετα ποιησαμένοις χωρὶς θέσθαι καὶ μὴ ἀναλοῦν, ἀλλ᾽ ἀπὸ τῶν ἄλλων πολεμεῖν· ἢν δέ τις εἴπῃ ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, ἢν μὴ οἱ πολέμιοι νηΐτῃ στρατῷ ἐπιπλέωσι 10 τῇ πόλει καὶ δέῃ ἀμύνασθαι, θάνατον ζημίαν ἐπέθεντο.
2 τριήρεις τε μετ᾽ αὐτῶν ἑκατὸν ἐξαιρέτους ἐποιήσαντο κατὰ τὸν ἐνιαυτὸν ἕκαστον τὰς βελτίστας, καὶ τριηράρχους αὐταῖς, ὧν μὴ χρῆσθαι μηδεμιᾷ ἐς ἄλλο τι ἢ μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ἢν δέῃ. 15

The Athenians set aside a reserve of money and ships to be used only in the most extreme exigencies.

3. φυλακὰς A.B.C.F.G.H.K.L.N.O. Bekk. nonnulli, inter quos E, φύλακας. 5. διαφυλάξειν c.f. 7. ποιησομένοις P. 9. εἴποι d. ψηφίσηι F. ἐπιψηφίσοι f. 10. ἢν] ἢ K. εἰ e. οἱ] om. K. 11. θάνατον ζημίαν A.B.C.E.F. G.H.K.L.N.O.P. et Parisini omnes: Poppo. Goeller. Bekk. Vulgo θάνατον τὴν ζημίαν. ἀπέθεντο e. 12. ἑκατὸν] om. in litura F. Bekk. ἑκατὸν ἐξαιρέτους A.B.E.F.K.V.c.d.f.g.h.i. Poppo. Goell. Bekk. ἐξαιρέτους, omisso ἑκατὸν, H. vulgo ἐξαιρέτους ἑκατόν. κατὰ τὸν ἐνιαυτὸν ἕκαστον] μετὰ τῶν ναυτῶν I. 13. τὸν] om. L.O.P.Q. ἕκαστον] ἑκατὸν H. et corr. F. om. G.L.O.P. τριηράρχας (ους) G. τριηράρχας L.O.P. 14. ἐς] ἐπ᾽ G.I.L.O.P. τῶν] om. O.

posite coast of Eubœa in the one case, and to that of Peloponnesus, or perhaps merely of Salamis, in the other. The later form was undoubtedly Peræa, which was the well known name of the opposite coast of Asia Minor with respect to Rhodes, and of the opposite side of the Jordan with respect to Judæa. But as περᾶν and πειρᾶν are undoubtedly the same word originally, and as the diphthong form is preserved beyond all dispute in the name of the port of Athens, there is no reason why it should not have been also retained in the old name of the country of Oropus, which Thucydides in another place III. 91, 3. describes in more modern language by the term ἡ πέραν γῆ. See an article on this passage of Thucydides in the first number of the Philological Museum, p. 188.

9. εἴπῃ ἢ ἐπιψηφίσῃ] "Should move, "or put the question." Any member of the assembly might move a resolution or decree; but only the proedri, or more properly the epistates, or that one of the ten proedri who was president for the day, could put the question, or collect the votes of the assembly upon it. Compare I. 87, 1. VI. 14. and Schömann, de Comitiis Atheniens, p. 90.

10. ἢν μὴ οἱ πολ.] Vide Petiti Leges Atticas, p. 382. &c. Huds.

13. καὶ τριηράρχους αὐταῖς] For the duties of the trierarchs, see note on VI. 31, 3.

14. ὧν μὴ χρῆσθαι μηδεμιᾷ] i. e. ἔδοξεν αὐτοῖς μὴ χρῆσθαι. As in the earlier part of the chapter, ἔδοξεν αὐτοῖς χωρὶς θέσθαι.

COASTS OF PELOPONNESUS. A.C. 431. Olymp. 87. 2.

XXV. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶ περὶ Πελοπόννησον Ἀθηναῖοι καὶ Κερκυραῖοι μετ' αὐτῶν, πεντήκοντα ναυσὶ προσβεβοηθηκότες, καὶ ἄλλοι τινὲς τῶν ἐκεῖ ξυμμάχων ἄλλα τε ἐκάκουν περιπλέοντες, καὶ 5 ἐς Μεθώνην τῆς Λακωνικῆς ἀποβάντες τῷ τείχει προσέβαλον ὄντι ἀσθενεῖ καὶ ἀνθρώπων οὐκ ἐνόντων. ἔτυχε δὲ περὶ τοὺς χώρους τού- 2 τους Βρασίδας ὁ Τέλλιδος ἀνὴρ Σπαρτιάτης φρουρὰν ἔχων, καὶ αἰσθόμενος ἐβοήθει τοῖς ἐν τῷ χωρίῳ μετὰ ὁπλιτῶν 10 ἑκατόν. διαδραμὼν δὲ τὸ τῶν Ἀθηναίων στρατόπεδον 3 ἐσκεδασμένον κατὰ τὴν χώραν καὶ πρὸς τὸ τεῖχος τετραμμένον ἐσπίπτει ἐς τὴν Μεθώνην, καὶ ὀλίγους τινὰς ἐν τῇ ἐσδρομῇ ἀπολέσας τῶν μεθ' ἑαυτοῦ τήν τε πόλιν περιεποίησε καὶ ἀπὸ τούτου τοῦ τολμήματος πρῶτος τῶν κατὰ τὸν 15 πόλεμον ἐπῃνέθη ἐν Σπάρτῃ. οἱ δὲ Ἀθηναῖοι ἄραντες 4 παρέπλεον, καὶ σχόντες τῆς Ἠλείας ἐς Φειὰν ἐδῄουν τὴν γῆν ἐπὶ δύο ἡμέρας, καὶ προσβοηθήσαντας τῶν ἐκ τῆς κοίλης Ἤλιδος τριακοσίους λογάδας καὶ τῶν αὐτόθεν ἐκ τῆς περιοικίδος Ἠλείων μάχῃ ἐκράτησαν. ἀνέμου δὲ κατιόντος μεγάλου 5

Operations of the Athenian fleet round Peloponnesus. First mention of BRASIDAS, who distinguishes himself in relieving Methone in Laconia.

1. περὶ] om. Q. περὶ τὸν K. 4. περιπλεύσαντες τὴν πελοπόννησον καὶ f. 5. τὴν λακωνικὴν G.L.O.P. τῷ τε τείχει C. 6. προσέβαλλον K. 8. τελητίδος O. 9. μετὰ τῶν ὁπλιτῶν L. 13. ἀπολύσας K. ἀπωλέσας V. τῶν] om. K. αὐτοῦ C.E. 15. πολέμων F. ἐν τῇ σπάρτῃ g. 16. φειὰς Q. 18. τῆς] om. C. 19. καταπιόντος I.

5. Μεθώνην] Diodor. 309. b. recte addit τῆς Λακωνικῆς, quia Μεθώνη et oppidum Thraciæ. Vid. Steph. et Nicetam Choniat. p. 393. 409. WASS.

6. ἀνθρώπων οὐκ ἐνόντων] There being no men in the place; i. e. no regular garrison; none of that portion of the military force of Sparta, which was left at home for the defence of the country when two thirds of it were on foreign service in Attica.

15. ἐπῃνέθη ἐν Σπάρτῃ] That this implies some public tribute of praise is manifest; but by whom bestowed, whether by the kings, or the polemarchs, or the ephori; and whether it was a distinction conferred annually on those who had most signalized themselves, I have not been able to discover.

17. ἐκ τῆς κοίλης Ἤλιδος] "From the "vale of Elis;" or the valley of the Peneus, in which Elis itself was situated. This, as the richest part of the whole territory, was naturally occupied by the conquering Ætolians, when they came in with the Dorians at what is called the return of the Heraclidæ. The neighbourhood of Pheia, on the other hand, was inhabited by the descendants of the older people, who were conquered by the Ætolians, and now formed, as in so many Peloponnesian states, the subordinate class called περιοικοί. Compare note on I. 101, 2.

19. ἀνέμου κατιόντος] "A storm coming "down upon them, or surprising them."

χειμαζόμενοι ἐν ἀλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ναῦς καὶ περιέπλεον τὸν Ἰχθὺν καλούμενον τὴν ἄκραν ἐς τὸν ἐν τῇ Φειᾷ λιμένα, οἱ δὲ Μεσσήνιοι ἐν τούτῳ καὶ ἄλλοι τινὲς οἱ οὐ δυνάμενοι ἐπιβῆναι κατὰ γῆν χωρήσαντες τὴν 6 Φειὰν αἱροῦσι. καὶ ὕστερον αἵ τε νῆες περιπλεύσασαι ἀνα- 5 λαμβάνουσιν αὐτοὺς καὶ ἐξανάγονται ἐκλιπόντες Φειάν, καὶ 7 τῶν Ἠλείων ἡ πολλὴ ἤδη στρατιὰ προσεβεβοηθήκει. παραπλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία ἐδῄουν.

XXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ Ἀθηναῖοι τριάκοντα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα, καὶ Εὐβοίας 10 ἅμα φυλακήν· ἐστρατήγει δὲ αὐτῶν Κλεόπομπος ὁ Κλεινίου. 2 καὶ ἀποβάσεις ποιησάμενος τῆς τε παραθαλασσίου ἔστιν ἃ ἐδῄωσε καὶ Θρόνιον εἷλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθήσαντας Λοκρῶν μάχῃ ἐκράτησεν. 15

Operations of another Athenian fleet on the coast of the Opuntian Locrians.

XXVII. Ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης Ἀθηναῖοι, αὐτούς τε καὶ παῖδας καὶ γυναῖκας, ἐπικαλέσαντες οὐχ ἥκιστα τοῦ πολέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἴγιναν ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπι- 2 κειμένην, αὐτῶν πέμψαντας ἐποίκους ἔχειν. καὶ ἐξέπεμψαν ὕστερον οὐ πολλῷ ἐς αὐτὴν τοὺς

The Æginetæ are expelled from their island by the Athenians, and are settled at Thyrea by the Lacedæmonians. Ægina is coloniz d by Athenian settlers.

1. *χειμαζομένων* e. *ἀλίμενι* c. *ἐπὶ*] *ἐς* d. 2. *Ἰχθῦν* H. Duk. Poppo. Goeller. Vid. Buttmann. Gr. Gr. §. 42. Anm. 3. Not. et §. 50. *Ἰχθὺν* Bekk. 3. *μεσήνιοι* B.G. 4. *τὴν*] om. C.G.L.O.P.e. 6. *ἐξάγονται* g. *ἐκλείποντες* C.G.I.L.P.d.e. 7. *προβεβοηθήκει* d. *περιπλεύσαντες* h. 9. *τὸν αὐτὸν τοῦτον χρόνον* L.O.P. *οἱ*] om. C.G.e. 11. *θεόπομπος* d. 12. *ὑποβάσεις* b. 13. *θαλασσίου* c. *θράνιον* L.O.P. 14. *ἀλόπῃ* A.B.E.F.G.H.I. L.O.V. Haack. Poppo. Goeller. Bekk. *ἀκόπῃ* P. C. et vulgo *ἀλώπῃ*. 17. *οἱ ἀθηναῖοι* e. 18. *ἐπικαλέσαντας* f. 21. *πέμψαντας* A.B.E.G.H.K.g. Gottleber. Haack. Poppo. Goell. Bekk. C.F. et ceteri *πέμψαντες*. 22. *αὐτὴν οὐ πολλῷ ὕστερον* Q.

Κατιόντος seems to be used in a similar sense to that in which *καταλαβεῖν* occurs so frequently. "To surprise, by "darting as it were suddenly down "upon the object." Göller interprets it "ingruente a terra vento," as if alluding to the gusts of wind which sweep down from the mountains, when the coast is mountainous.

21. *ἐποίκους*] "Settlers;" *ἀποίκου*

οἰκήτορας. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι 3 ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατά τε τὸ Ἀθηναίων διάφορον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν σεισμὸν καὶ τῶν Εἱλώτων τὴν ἐπανάστασιν. ἡ δὲ Θυρεᾶτις 4 5 γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστιν, ἐπὶ θάλασσαν καθήκουσα. καὶ οἱ μὲν αὐτῶν ἐνταῦθα ᾤκησαν, οἱ δ' ἐσπά- 5 ρησαν κατὰ τὴν ἄλλην Ἑλλάδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρους νουμηνίᾳ κατὰ σελήνην, ὥσπερ καὶ μόνον δοκεῖ εἶναι γίγνεσθαι δυνατόν, ὁ ἥλιος 10 (Eclipse of the sun. A. C. 431. Aug. 3.) ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη, γενόμενος μηνοειδὴς καὶ ἀστέρων τινῶν ἐκφανέντων.

XXIX. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθεω, ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, δυνάμενον 15 (The Athenians form an alliance with Sitalkes king of the Thracians, and with Perdiccas king of the Macedonians.) παρ' αὐτῷ μέγα οἱ Ἀθηναῖοι πρότερον πολέμιον νομίζοντες πρόξενον ἐποιήσαντο καὶ μετεπέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν Τηρέω, Θρᾳκῶν βασιλέα, ξύμμαχον γενέσθαι.

1. ἐκπέμπουσι E. 2. θυραιαν A.B.K.b.g.h. θυρεὰν E. 4. εἰλώτων H.K. θυραιάτις B.K.g.h. 5. θαλάσσης B.g.h. 6. οἱ δ' ἐσπ'] om. O.P. 9. μόνος I. 10. ἐξέλειπε f. 11. φανέντων d. 13. ἐν] om. K.d.f.i. 15. μέγαν C.c.

"emigrants." Men are ἄποικοι with respect to their old home, and ἔποικοι with respect to their new one. This is the simplest and most probable way of stating the distinction between these words: and I am confirmed in it by the authority of Krüger, not. on Dionysius, p. 101.

3. ὑπὸ τὸν σεισμὸν] Compare I. 101, 2.

6. οἱ δ' ἐσπάρησαν κ. τ. λ.] These Eginetan exiles were afterwards collected by Lysander after the battle of Egospotami, and restored to their own country. Xenoph. Hellen. II. 2, 9.

8. νουμηνίᾳ κατὰ σελήνην] That is, the beginning of the natural lunar month; which, owing to the defective calculations of those days, did not exactly correspond with the beginning of the civil lunar month. Before the introduction of the cycle of Meton, A. C. 432. the new moon in the month Scirophorion fell on the thirteenth day of the month, instead of the first. (See Clinton, Fasti Hellenici, Append. p. 304.) And although Meton's calculations were far more accurate than this, yet they were still not so exact but that some variation had arisen between the civil and natural month during the thirty years which elapsed between the introduction of his cycle and the time when Thucydides wrote his History. (See Fasti Hellenici, p. 305.)

16. πρόξενον ἐποιήσαντο] The proxenus among the Greeks very nearly resembled the consuls of modern Europe;

2 ὁ δὲ Τήρης οὗτος ὁ τοῦ Σιτάλκου πατὴρ πρῶτος Ὀδρύσαις τὴν μεγάλην βασιλείαν ἐπὶ πλεῖον τῆς ἄλλης Θρᾴκης ἐποίησε· πολὺ γὰρ μέρος καὶ αὐτόνομόν ἐστι Θρᾳκῶν. 3 Τηρεῖ δὲ τῷ Πρόκνην τὴν Πανδίονος ἀπ' Ἀθηνῶν σχόντι γυναῖκα προσήκει ὁ Τήρης οὗτος οὐδὲν, οὐδὲ τῆς αὐτῆς 5 Θρᾴκης ἐγένοντο, ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλουμένης γῆς ὁ Τηρεὺς ᾤκει, τότε ὑπὸ Θρᾳκῶν οἰκουμένης· (καὶ τὸ ἔργον τὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ ταύτῃ ἔπραξαν· πολλοῖς δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνος 4 μνήμῃ Δαυλιὰς ἡ ὄρνις ἐπωνόμασται· εἰκὸς δὲ καὶ τὸ κῆδος 10 Πανδίονα ξυνάψασθαι τῆς θυγατρὸς διὰ τοσούτου ἐπ' ὠφελείᾳ τῇ πρὸς ἀλλήλους μᾶλλον ἢ διὰ πολλῶν ἡμερῶν

1. πρῶτος] om. d. 2. ἐπὶ πλεῖον A.B.E.H.K.Q.V.c.g.h.i. Poppo. Goell. Bekk. C.F.G. et vulgo ἐπιπλέον. ἄλλης] om. L. 4. δὲ] om. L. τῷ τὴν πρόκνην N. τὴν πρόκνην V. τὴν] τοῦ H. ἀπ'] om. b. σχόντα E. 5. προσήκει A.B.E.F.H.K.N.V.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et vulgo προσῆκεν. 6. ἐγένετο I. νῦν] om. C.e. 7. τήρης C.e. 9. καὶ ἐκ τῶν g. 10. δὲ] τε C.G. γε e. 11. συνάψασθαι Q. ξυνάψασθαι καὶ g. 12. ὠφελίᾳ Bekk.

except in the circumstance that he discharged his office gratuitously, and that he was always a citizen not of the state to which he acted as proxenus, but of that in which he performed the duties of his office. For example, the Lacedæmonian proxenus at Athens was not a Lacedæmonian, but an Athenian, who, either from some connection with Lacedæmon, or from his attachment to the Spartan people, undertook to shew hospitality to, and to watch over the interests of, all Spartan citizens who might happen to visit Athens. If the state for whom he acted acknowledged him, and had entered his name in their public records as their authorized agent, he was then their *πρόξενος*; but till this was done, and while he acted in that capacity merely from his own choice, he was called *ἐθελοπρόξενος*. Compare III. 70, 1, 4.

2. *ἐπὶ πλεῖον τῆς ἄλλης Θρᾴκης*] Either, "on a larger scale than the rest of "Thrace," or as Göller interprets it, "over a larger portion of the rest of "Thrace."

4. *Τηρεῖ δὲ, κ. τ. λ.*] Vide Meursii Regn. Athen. p. 92. 95. et Berkelii notas ad Steph. Byz. voce *Δαυλίς*. Huds.

7. *τότε ὑπὸ Θρᾳκῶν οἰκουμένης*] Compare Strabo, VII. 7, 1. *Σχεδὸν δέ τι καὶ ἡ σύμπασα Ἑλλὰς κατοικία βαρβάρων ὑπῆρξε τὸ παλαιόν * * * κατανειμαμένων τὰ ἐντὸς ἰσθμοῦ καὶ τὰ ἐκτὸς δέ· γὴν μὲν γὰρ Ἀττικὴν οἱ μετὰ Εὐμόλπου Θρᾷκες ἔσχον, τῆς δὲ Φωκίδος τὴν Δαυλίδα Τηρεύς.* That is to say, that the Hellenian name and language had not yet swallowed up those of the various tribes which, having at successive periods entered Greece from the north by the Hellespont and the coast of Thrace, had settled themselves in different parts of the country.

10. *κῆδος*] *Κῆδος*, pro *ἐπιγαμία*, et *κηδεία*, et *κηδεύματα* apud Platon. et Demosth. Pollux, III. 30. Vid. Hesych. *κηδεσταί*. Dionys. Halic. 718. Wass.

11. *διὰ τοσούτου*] "At such a distance; "with such a distance to get *through* "before he could reach the country."

ἐς Ὀδρύσας ὁδοῦ·) Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, 5
βασιλεύς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. οὗ δὴ ὄντα 6
τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποιήσαντο, βουλόμενοι
σφίσι τὰ ἐπὶ Θρᾴκης χωρία καὶ Περδίκκαν ξυνεξελεῖν αὐτόν.
5 ἐλθών τε ἐς τὰς Ἀθήνας ὁ Νυμφόδωρος τήν τε τοῦ Σιτάλκου 7
ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον,
τόν τε ἐπὶ Θρᾴκης πόλεμον ὑπεδέχετο καταλύσειν· πείσειν
γὰρ Σιτάλκην πέμψειν στρατιὰν Θρᾳκίαν Ἀθηναίοις ἱππέων
τε καὶ πελταστῶν. ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς 8
10 Ἀθηναίοις, καὶ Θέρμην αὐτῷ ἔπεισεν ἀποδοῦναι· ξυνεστρά-
τευσέ τ' εὐθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' Ἀθηναίων καὶ
Φορμίωνος. οὕτω μὲν Σιτάλκης τε ὁ Τήρεω Θρᾳκῶν βασι- 9
λεὺς ξύμμαχος ἐγένετο Ἀθηναίοις καὶ Περδίκκας ὁ Ἀλεξάν-
δρου Μακεδόνων βασιλεύς.

15 XXX. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶν Ἀθηναῖοι ἔτι ὄντες

1. ὀδρούσας f. οὐδὲ B. 3. ἐποιοῦντο C.I.L.O.P.e. et corr. G. 4. περδίκαν g. ξυνεξελεῖν G.L.O.V.c.e. Poppo. Goeller. Vulgo et Bekk. ξυνελεῖν. 8. πέμψειν A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo πέμπειν. θρακείαν C.G. θρακηΐαν L.O. θρακιήαν P. ἀθηναίοις τε ἱππέων τε E. ἱππέων—Ἀθηναίοις] om. C. 9. τε] om. L.O.P. τε καὶ] om. G.e. τοῖς] om. G.L.O.P. 10. "Vocis Θέρμην litteram η corr. E." Bekk. αὐτοῖς L.O.P.Q. δοῦναι g. ξυνεστράτευε C.G.I.e. 12. τε] om. e. 14. μακεδόνος P.

1. οὔτε—ἔχων, βασιλεύς τε—ἐγένετο.] That there is a confusion here in the construction is clear. What is meant is this, "that Teres had neither the "same name with Tereus, nor the "same kingdom; the one having been "king in Phocis, and the other amongst "the Odrysians." This might have been expressed by two verbs, οὔτε—ἔσχεν, βασιλεύς τε—ἐγένετο: or by the participle and verb, omitting the conjunction; οὐδὲ—ἔχων, βασιλεὺς ἐγένετο. But the mixture of these two expressions which Thucydides has adopted can be nothing else than an anacoluthia.

6. Σάδοκον] Historiam hanc tangit Aristoph. Acharn. 145. ubi Schol. Σάδωκον. Wass.

7. τόν τε—καταλύσειν] De Therme ab Atheniensibus capta est supr. lib. I. cap. 61, 1. Duker.

πείσειν γὰρ—πέμψειν] "Usitatum "est Græcis, ubi in principali verbo "futuri significatio inest, etiam infini-"tivum futuri adjungere." Hermann, de Præcep tis quibusdam Atticist. p. xiv. On the whole subject of the tense of the infinitive mood, when following other verbs, see an excellent essay by Lobeck, amongst his *Parerga*, published at the end of his edition of Phrynichus. Parerg. c. VI.

11. Περδίκκας] De illo et Archelao multa Plato in Gorg. quæ Historiarum conditores latent. p. 321. Confer Diod. p. 416. Wass. Et supr. ad I. 57, 1, 2. Duker.

περὶ Πελοπόννησον Σόλλιόν τε Κορινθίων πόλισμα αἱροῦσι καὶ παραδιδόασι Παλαιρεῦσιν Ἀκαρνάνων μόνοις τὴν γῆν καὶ πόλιν νέμεσθαι· καὶ Ἄστακον, ἧς Εὔαρχος ἐτυράννει, λαβόντες κατὰ κράτος καὶ ἐξελάσαντες αὐτὸν τὸ χωρίον ἐς τὴν ξυμ- 5
2 μαχίαν προσεποιήσαντο. ἐπί τε Κεφαλληνίαν τὴν νῆσον
3 προσπλεύσαντες προσηγάγοντο ἄνευ μάχης. κεῖται δὲ ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν καὶ Λευκάδα τετράπολις
4 οὖσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. ὕστερον δ' οὐ πολλῷ ἀνεχώρησαν αἱ νῆες ἐς τὰς Ἀθήνας. 10

Operations of the fleet round Peloponnesus continued. Cephallenia is won over to the alliance of Athens.

XXXI. Περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθηναῖοι πανδημεί, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν Μεγαρίδα Περικλέους τοῦ Ξανθίππου στρατηγοῦντος. 2 καὶ οἱ περὶ Πελοπόννησον Ἀθη-

First invasion of the Megarid by the Athenians. Grand junction

1. σόλλιον C.G.I.O.e. cum Stephano de Urb. Haack. Poppo. Goell. Infra III. 95, 1. σόλιον E.F.H.e.g. σόλλον K.Q. βόλλιον d.i. vulgo, et Bekk. Σόλιον. 2. παλαιρεῦσιν A.B.E.F.H.N.V.c.f.g.h. cum Strabone 10. p. 459. Haack. Poppo. Goell. Bekk. C.G. et vulgo παλιρεῦσιν. 4. ἄστακτον P.g. ἄσταχον B. 6. ἐποιήσαντο e. κεφαλληνίαν C.E.F.L. 7. προσπλεύσαντες C.E.F.G. [προσ]πλεύσαντες Poppo. πλεύσαντες A.B. Bekk. Goell. 9. παλῆς A.B.F.K.Q.d.h.i. Poppo. Goell. παλεῖς C.G.H.I.L.N.O.P.V.e.g. παλῆς vel παλεῖς E. vulgo παλλῆς. κρανεῖοι L.O. κραναῖοι I. σάμιοι B.e. προναῖοι G.I.L.O.P.Q.e. Poppo. Goell. προνναῖοι A.B.E.F.H.K.N.V. Bekk. πρόνναιοι c.f.g. vulgo πρόναιοι. 10. πολλῷ χρόνῳ V.

1. Σόλλιον] The name of this place occurs, I believe, only three times in Thucydides; here, and III. 95, 1. and V. 30, 2. and Bekker in his edition of 1832 spells it in each of these three places differently. This is surely to pay greater respect to the MSS. of Thucydides than they deserve, and is in this contrary to Bekker's own judgment, as declared in the preface to his smaller edition of 1821. I have therefore adopted the reading Σόλλιον, and have kept it wherever the word occurs: as it has in its favour some of the MSS. of Thucydides, and the text of Stephanus Byzantinus, which in this place cannot be corrupt, inasmuch as the order of the letters proves its correctness.

4. Ἄστακον] Ad Acheloi ostium in Acarnania ponit Scylax. Vide Livium XXXVIII. 11. Ibi colonia Cephaleniæ, Wass.

9. Παλῆς, Κράνιοι, κ. τ. λ.] These plural names illustrate what was said in a former note, that the earlier πόλεις were societies of men living in the same district, from the several parts of which they afterwards came together, and lived within the same walls. Strabo, VIII. 3, 2. (p. 337.) Σχεδὸν δὲ καὶ τοὺς ἄλλους τόπους τοὺς κατὰ Πελοπόννησον, πλὴν ὀλίγων, οὓς κατέλεξεν ὁ ποιητής, οὐ πόλεις ἀλλὰ χώρας ὀνομάζει, συστήματα δήμων ἔχουσαν ἑκάστην πλείω, ἐξ ὧν ὕστερον αἱ γνωριζόμεναι πόλεις συνῳκίσθησαν.

13. Περικλέους] Diodor. XII. 309. d. Wass.

of the land and sea forces of Athens on this occasion.

ναῖοι ἐν ταῖς ἑκατὸν ναυσὶν (ἔτυχον γὰρ ἤδη ἐν Αἰγίνῃ ὄντες ἐπ' οἴκου ἀνακομιζόμενοι) ὡς ᾔσθοντο τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάροις ὄντας, ἔπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν. στρατόπεδόν τε 3
5 μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο, ἀκμαζούσης ἔτι τῆς πόλεως καὶ οὔπω νενοσηκυίας· μυρίων γὰρ ὁπλιτῶν οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι (χωρὶς δὲ αὐτοῖς οἱ ἐν Ποτιδαίᾳ τρισχίλιοι ἦσαν), μέτοικοι δὲ ξυνεσέβαλον οὐκ ἐλάσσους τρισχιλίων ὁπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὅμιλος
10 ψιλῶν οὐκ ὀλίγος. δῃώσαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώ- 4 ρησαν. ἐγένοντο δὲ καὶ ἄλλαι ὕστερον ἐν τῷ πολέμῳ κατὰ 5 ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ ἱππέων καὶ πανστρατιᾷ, μέχρι οὗ Νίσαια ἑάλω ὑπ' Ἀθηναίων.

15 XXXII. Ἐτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων φρούριον τοῦ θέρους τούτου τελευτῶντος, ἡ ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσος ἐρήμη πρότερον οὖσα, τοῦ μὴ λῃστὰς ἐκπλέοντας ἐξ Ὀποῦντος καὶ τῆς ἄλλης Λοκρίδος κακουργεῖν τὴν Εὔβοιαν.
20 ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν Πελοποννησίων ἐκ 2 τῆς Ἀττικῆς ἀναχώρησιν ἐγένετο.

The small island of Atalanta fortified by the Athenians to check the Locrian privateers.

XXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὔαρχος ὁ Ἀκαρνὰν βουλόμενος ἐς τὴν Ἄστακον κατελθεῖν πείθει

1. ἤδη] om. B.E.F.H.N.Q.V.c.f.g. Poppo. uncis inclusit Haack. 5. ἀθρόων K. ἀθρόον G. 7. αὐτοὶ οἱ ἀθηναῖοι C.G.L.O.e. 8. ξυνέβαλον] I.K.L.O. 10. ὀλίγων N. ὀλίγω K. ὀλίγον V. 11. ἄλλαι A.B.C.E.F.G.H.I.K.N.Q.V. c.d.f.g.h. Haack. Poppo. Goell. Bekk. ceteri ἄλλαι πολλαί. 20. τὴν τῶν πελ. B.F. 22. ἐπιγενομένου V. 23. ἄστακτον P.

7. χωρὶς δὲ αὐτοῖς κ. τ. λ.] He notices the troops that were absent at Potidæa, in order to make his computation here agree with what he had given before, ch. 13, 6. where he had said that the whole disposable force of heavy-armed Athenian citizens amounted to 13,000 men.

16. ἡ ἐπὶ Λοκροῖς νῆσος] "The island "*on* the coast of Locri;" or, as we should more naturally say, "*off* the "coast." Compare Herodot. III. 59, 1. Ὑδρέαν τὴν ἐπὶ Πελοποννήσῳ. VI. 7, 3. ἡ Λάδη, νῆσος ἐπὶ τῇ πόλι τῇ Μιλησίων κειμένη.

A. C. 431, 0. Olymp. 87. 2. Expedition of the Corinthians to Acarnania. They restore Euarchus the exiled tyrant of Astacus; but fail in their attempts to gain over the other towns of Acarnania, and also in an attack upon Cephallenia.

Κορινθίους τεσσαράκοντα ναυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὁπλίταις ἑαυτὸν κατάγειν πλεύσαντας, καὶ αὐτὸς ἐπικούρους τινὰς προσεμισθώσατο· ἦρχον δὲ τῆς στρατιᾶς Εὐφαμίδας τε ὁ Ἀριστωνύμου καὶ Τιμόξενος ὁ 5 2 Τιμοκράτους καὶ Εὔμαχος ὁ Χρύσιδος. καὶ πλεύσαντες κατήγαγον· καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν ἃ χωρία βουλόμενοι προσποιήσασθαι καὶ πειραθέντες, ὡς οὐκ ἠδύ- 3 ναντο, ἀπέπλεον ἐπ' οἴκου. σχόντες δ' ἐν τῷ παράπλῳ ἐς 10 Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἄνδρας τε ἀποβάλλουσι σφῶν αὐτῶν, ἐπιθεμένων ἀπροσδοκήτοις τῶν Κρανίων, καὶ βιαιότερον ἀναγαγόμενοι ἐκομίσθησαν ἐπ' οἴκου. 15

PUBLIC FUNERAL at Athens of the citizens who had fallen in

XXXIV. Ἐν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναῖοι τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων τρόπῳ τοιῷδε. 2 τὰ μὲν ὀστᾶ προτίθενται τῶν ἀπογενομένων πρότριτα σκηνὴν ποιήσαντες, καὶ ἐπιφέρει τῷ 20

4. ἤρχοντο C.e. 9. ἐδύναντο G.L.O.d. Bekk. 10. ἀπέπλευσαν L.O.P. ἐπέπλεον d. ἔπλεον e. ἀπέπλευσαν G. (εον) 11. κεφαληνίαν c.e. κραναίων γρ. G. κρανείων L.O.P. κρανίαν Q. κρανωνίων I. 12. ἀπαντηθέντες d. 13. ἀπροσδοκήτοις A.E.F.H.K.Q. et correctus V.c.g h.i. Haack. Poppo. Goeller. Bekk. B.C.G. et vulgo ἀπροσδοκήτως. 14. κρανωνίων C.I.L.O.e. κρανείων corr. G. ἀναγόμενοι B.L.O.P.Q.V. ἀνεκομίσθησαν e. 16. οἱ] om. C.G.L.O.P.e. 17. δημοσίας L.O.P. τὰς ταφὰς N.

16. Ἀθηναῖοι τῷ πατρ.] Vide Petiti Leg. Att. p. 500. 501. HUDS.

20. πρότριτα] Hesych. πρὸ πολλοῦ. Vid. Theophrast. III. 7. Synesium Epist. IV. Suidas πρότριτα τῇ τρίτῃ ἐπάνω ἡμέρᾳ. WASS. De προθέσει mortuorum apud Athenienses in tertium diem ante τὴν ἐκφορὰν add. Interpretes Pollucis, VIII. 146. DUKER. "Three days before the carrying out "the body to the burial;" that is, according to the Greek mode of computation, supposing the burial to take place on the third day of the month, πρότριτα would be on the first day. In ordinary funerals, the body was obliged to be carried out the day after it was laid out, and the funeral took place before sunrise. Compare Demosthenes against Macartatus, p. 1071. Reiske. Cicero de Legibus, II. 26. In private funerals also, orations in praise of the deceased were forbidden. Cicero, ibid.

battle in the first summer of the war.

αὐτοῦ ἕκαστος ἤν τι βούληται. ἐπειδὰν δὲ ἡ 3
ἐκφορὰ ᾖ, λάρνακας κυπαρισσίνας ἄγουσιν
ἅμαξαι, φυλῆς ἑκάστης μίαν· ἔνεστι δὲ τὰ ὀστᾶ ἧς ἕκαστος
ἦν φυλῆς. μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, 4
5 οἳ ἂν μὴ εὑρεθῶσιν ἐς ἀναίρεσιν. ξυνεκφέρει δὲ ὁ βουλόμενος 5
καὶ ἀστῶν καὶ ξένων, καὶ γυναῖκες πάρεισιν αἱ προσήκουσαι
ἐπὶ τὸν τάφον ὀλοφυρόμεναι. τιθέασιν οὖν ἐς τὸ δημόσιον 6
σῆμα, ὅ ἐστιν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ
ἀεὶ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλήν γε τοὺς ἐν
10 Μαραθῶνι· ἐκείνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντες αὐτοῦ
καὶ τὸν τάφον ἐποίησαν. ἐπειδὰν δὲ κρύψωσι γῇ, ἀνὴρ 7
ᾑρημένος ὑπὸ τῆς πόλεως, ὃς ἂν γνώμῃ τε δοκῇ μὴ ἀξύνετος
εἶναι καὶ ἀξιώσει προήκῃ, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν
πρέποντα· μετὰ δὲ τοῦτο ἀπέρχονται. ὧδε μὲν θάπτουσι· 8
15 καὶ διὰ παντὸς τοῦ πολέμου, ὁπότε ξυμβαίη αὐτοῖς, ἐχρῶντο
τῷ νόμῳ. ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε Περικλῆς ὁ 9

1. ἑαυτοῦ d. βούλεται E. δὲ A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo δὲ καί. 2. κυπαρισσίνους A. κυπαρισίνους V. 3. ἅμαξαι οὖσαι φυλῆς ἑκάστης μία g.h. δὲ A.B.C.E.F.G.H.K. N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri δὲ καί. 5. ξυνεμφέρει Q. 6. ἀστικῶν L.O.P. παρεῖσαν C. παρῆσαν L.O.P. 7. ἐπὶ] κατὰ L. παρὰ G.O.P. 10. δὲ] γὰρ G.L.O.P. τὴν ἀρετὴν διαπρεπῆ L.O.P. 11. δὲ] γὰρ Q. κρύψωσι τῇ γῇ B.g.h. γῆν E. 12. ὃς] ἀξιώματι ὃς E. δοκεῖ B.Q.g.h. 13. ἀξιώσει A.B.C.E.F.G.H.I.K.N.V.c.d.e.f.g.h.i. Poppo. Goell. Bekk. conf. I. 69, 1. II. 65, 8. VI. 54, 3. vulgo ἀξιώματι. προήκει F.H.K.d.g. προσήκει A.B.E.Q.c.h.i. 14. πρέποντα] προσήκοντα G.L.O.P.Q. ἀπέρχεται C.e. 15. ξυμβαίνει G.I. 16. ante τῷ deletas duas F. ἐπὶ] ἐπεὶ C.

2. *λάρνακας κυπ.*] Hunc locum respicit et illustrat Theodor. Therapeut. 8. *καὶ ὁ Θουκυδίδης τῶν ἐν τῷ Πελοποννησιακῷ πολέμῳ τετελευτηκότων διηγεῖται τὸ γέρας· καὶ ὅπως μὲν τὰ εὑρηθέντα σώματα τῶν προσηκόντων ἕκαστος ἠξίου τάφου. ἡλίκην δὲ τοῖς ἥκιστα εὑρηθεῖσιν ἐμηχανῶντο τιμήν, κυπαριττίνας μὲν κατασκευάζοντες λάρνακας*, &c. Vide Gallæi Comment. in Orac. Sybill. pag. 100. HUDS.

8. *ἐπὶ τοῦ καλλίστου προαστείου*] In Ceramico extra Urbem. Vide Meurs. de Popul. Att. in Κεραμεικός. Petit. Leg. Attic. p. 495. et Palmer. Exercitat. p. 48. DUKER. The Ceramicus without the walls. Cicero de Legibus, II. 26. "Amplitudines sepulchrorum quas "in Ceramico videmus." With regard to the word *προαστεῖον*, see note on IV. 69, 2.

11. *ἀνὴρ ᾑρημένος ὑπὸ τῆς πόλεως*] "Nec de mortui laude ab alio, nisi si "qui publice ad eam rem constitutus "esset, dici licebat." Cicero de Legibus, II. 26.

10 Ξανθίππου ᾑρέθη λέγειν. καὶ ἐπειδὴ καιρὸς ἐλάμβανε, προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεποιημένον, ὅπως ἀκούοιτο ὡς ἐπὶ πλεῖστον τοῦ ὁμίλου, ἔλεγε τοιάδε.

XXXV. "ΟΙ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἤδη "ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς 5

1. καιρὸς C.E.F.G. καιρὸν A.B.N.g.h. Bekk. 3. ἐπὶ τὸ πλεῖστον. ἐλέγετο E. 4. μὲν οὖν πολλὰ C.G.e. εἰρηκότων ἤδη A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C. et ceteri ἤδη εἰρηκότων. ἤδη om. Canon. 48. et pr. G.

1. ἐπειδὴ καιρὸς ἐλάμβανε] Bekker, on the authority of some few MSS., has altered καιρὸς to καιρὸν, referring to the argument of the "Philippus" of Isocrates, where the expression διὸ καὶ καιρὸν ἔσχε occurs. Göller retains καιρὸν in the text, but his note is in favour of καιρός; and he confirms it by the expression in Dionysius, Ant. Rom. X. p. 2141. 4. ἐπεὶ δὲ κατελάμβανεν ὁ τῶν ἀρχαιρεσιῶν καιρός. Poppo also reads καιρὸς, which I have no doubt is the true reading. The sense is not, "when "he got an opportunity," but rather, "when the occasion came;" or literally, "when the season came upon him."

[Göller in his second edition reads καιρός. Dobree prefers καιρὸν, referring to Demosthen. I. Olynth. p. 16. and II. Philippic. p. 70. Reiske. The last passage is, πείσεσθαί τι κακὸν προσδοκῶν (ὁ Φίλιππος,) ἂν καιρὸν λάβητε. But a man is said, I think, καιρὸν λαμβάνειν, when he gets an opportunity for doing something that he was wishing to do. This was not the case with Pericles, but rather καιρὸς ἐλάμβανεν αὐτὸν, that is, "the time came upon him, when the "speech was to be spoken, whether he "liked to do it or no." Compare also Dion Cassius XLIV. 19. when speaking of Cæsar's assassination. ἐπεί τε ὁ καιρὸς ἐλάμβανε προσῆλθέ τις αὐτῷ.]

4. οἱ μὲν—αὐτόν.] Pericles, in Orat. quam ἐπιτάφιον λόγον vocat, ita infit: τὴν νεότητα ἐκ τῆς πόλεως ἀνῃρῆσθαι, ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαιρεθείη. Aristot. Rhet. I. 7, 34. 720. unde patet nostrum et hic et alibi oratorum mentem et sensus, non autem verba, repræsentare. Ipsum audiamus I. 22, 1.: Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι, ἢ μέλλοντες πολεμήσειν, ἢ ἐν αὐτῷ ἤδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι ἦν, ἐμοί τε ὧν αὐτὸς ἤκουσα, καὶ τοῖς ἄλλοθέν ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. Cæterum hæc Pericles ex Herodoto sublegit VII. 162. Ἀμείβετο Γέλων—ἀγγέλλοντες τῇ Ἑλλάδι, ὅτι ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ αὐτῇ ἐξαραίρηται. Periclem nihil præter plebiscita scriptum reliquisse affirmat Plutarchus; et Schol. in Hermogenem, p. 21. ita laudat ἀπὸ τοῦ Ἐπιταφίου Θουκυδίδου, nec aliter Theon. Wass.

5. τὸν προσθέντα τῷ ν.] Sic Dionys. Halic. p. 291. ed. Sylburg. ὀψὲ γάρ ποτε, Ἀθηναῖοι προσέθεσαν τὸν ἐπιτάφιον ἔπαινον τῷ νόμῳ &c. Hujus legis auctor multis (ut et Scholiastæ nostro) visus est Solon: quem Laërtius testatur modis omnibus favisse virorum fortium, et qui pro patria occubuissent, memoriæ. At Diodorus Sic. XI. testatur, ludos funebres Athenis primum fuisse actos in memoriam eorum, qui bello Persico fortiter pugnantes obierant: quo etiam tempore lege cautum ait, ut de laudibus eorum, quos resp. censuisset publice sepeliendos, concionem oratores, quibus id munus a civitate mandaretur, haberent. Quod et orationes funebres, quæ exstant apud Demosthenem et Lysiam, docent. Vid. Stephani Notas in Dionys. p. 23.—Huds.

5. ὡς καλὸν] Vertunt quasi legeretur καλὸν ὄν. Sed forsan delendum αὐτόν. Dobree.

[If any alteration were required, I should propose inserting ὂν after καλὸν, supposing that it may have dropped out, as often happens, from the recurrence of the same syllable in the preceding word.]

FUNERAL ORATION OF PERICLES. (35—46.)

Although in his own judgment all words in honour of the dead might well have been forborne; for either through the fault of the speaker, or the partiality or jealousy of the hearers, it would be hard for any speech on such an occasion to give satisfaction; yet still, as the law has so willed it, he will endeavour to satisfy its call.

" καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις
" ἀγορεύεσθαι αὐτόν. ἐμοὶ δ' ἀρκοῦν ἂν ἐδόκει 2
" εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ
" καὶ δηλοῦσθαι τὰς τιμάς, οἷα καὶ νῦν περὶ
5 " τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα
" ὁρᾶτε, καὶ μὴ ἐν ἑνὶ ἀνδρὶ πολλῶν ἀρετὰς
" κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πι-
" στευθῆναι. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν 3
" ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας
10 " βεβαιοῦται. ὅ τε γὰρ ξυνειδὼς καὶ εὔνους 4
" ἀκροατὴς τάχ' ἄν τι ἐνδεεστέρως πρὸς ἃ
" βούλεταί τε καὶ ἐπίσταται νομίσειε δηλοῦ-
" σθαι, ὅ τε ἄπειρος ἔστιν ἃ καὶ πλεονάζεσθαι, διὰ φθόνον,
" εἴ τι ὑπὲρ τὴν ἑαυτοῦ φύσιν ἀκούοι. μέχρι γὰρ τοῦδε 5
15 " ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ἑτέρων λεγόμενοι, ἐς ὅσον ἂν
" καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσε·

1. ἐπὶ] om. N.V. τῶν] om. d. πόλεων A.F.g. 2. ἀρκοῦν ἂν A.C.E.F.G.H.K.L.O.P.Q.V.e.g.h.i. Haack. Poppo. Goell. Bekk. B. et vulgo ἂν ἀρκοῦν. 4. καὶ δηλοῦσθαι] δηλοῦσθαι καὶ e. δηλοῦσθαι K. 5. τόνδε] om. O.P. 6. ὁρᾶται V. ἐν] om. C.G.L.O.P. 9. ἐν] om. pr. G. 11. ἂν ἐνδεεστέρως O. ἄν τι καὶ ἐνδεεστέρως f. 12. νομίσοι L.O.P. 13. ὁ δὲ G.O. 14. αὐτοῦ C.G.L.O.P.e. Can. 48. 15. εἰσι] om. g. 16. οἴεται, omisso antea ἄν, i.

6. *καὶ μὴ ἐν ἑνὶ ἀνδρὶ κ. τ. λ.*] Haack has, I think, interpreted these words rightly: "Neque in uno viro multorum virtutes periclitari debere, ut earum fides a meliore vel deteriore oratione pendeat." The words *εὖ τε καὶ χεῖρον εἰπόντι πιστευθῆναι* appear to me to be merely a sort of explanation of the term *κινδυνεύεσθαι*. "The virtues "of many were perilled in one indivi- "dual, for him to be believed both if "he spoke well and if he spoke ill." The impression of the merits of the dead depending on the judgment and eloquence of the orator, their virtues might properly be said to be perilled in his person.

8. *χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν κ.τ.λ.*] "For it is hard to speak with exact "propriety on a subject where, besides "its other difficulties, it is hard to con- "vince the hearers that what you say "to them is the truth." *Δόκησιν ἀληθείας βεβαιοῦν* is exactly, as Göller interprets it, "certam persuasionem ex- "citare, verum esse aliquid." Compare III. 43, 1. *τῆς οὐ βεβαίου δοκήσεως τῶν κερδῶν*, "Your ill-grounded impression "that we are bribed." So here; "It "is hard to impress our hearers con- "vincingly with the truth of what we "are saying." He then adds at the end of the chapter, *χρὴ—πειρᾶσθαι—τῆς ἑκάστου βουλήσεώς τε καὶ δόξης τυχεῖν*; that is, "I must endeavour to gain "your belief of the truth of what I "say, as well as to answer your wishes, "although it be difficult to convince "you."

9. *ἡ δόκησις τῆς ἀλ.*] Laudat, et scholia describit Suidas in *δόκησις ἀληθ.* Duker.

" τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦ-
6 " σιν. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη ταῦτα καλῶς
" ἔχειν, χρὴ καὶ ἐμὲ ἑπόμενον τῷ νόμῳ πειρᾶσθαι ὑμῶν τῆς
" ἑκάστου βουλήσεώς τε καὶ δόξης τυχεῖν ὡς ἐπὶ πλεῖστον.
" XXXVI. ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον· δίκαιον 5
" γὰρ αὐτοῖς καὶ πρέπον δὲ ἅμα ἐν τῷ τοιῷδε τὴν τιμὴν
" ταύτην τῆς μνήμης δίδοσθαι. τὴν γὰρ χώραν
" ἀεὶ οἱ αὐτοὶ οἰκοῦντες διαδοχῇ τῶν ἐπιγιγνο-
" μένων μέχρι τοῦδε ἐλευθέραν δι' ἀρετὴν
" παρέδοσαν. καὶ ἐκεῖνοί τε ἄξιοι ἐπαίνου καὶ 10
" ἔτι μᾶλλον οἱ πατέρες ἡμῶν· κτησάμενοι
" γὰρ πρὸς οἷς ἐδέξαντο, ὅσην ἔχομεν ἀρχὴν,
" οὐκ ἀπόνως ἡμῖν τοῖς νῦν προσκατέλιπον.
" τὰ δὲ πλείω αὐτῆς αὐτοὶ ἡμεῖς οἵδε οἱ νῦν
" ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ 15
" ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι
" παρεσκευάσαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρή-

2 First then he briefly notices their ancestors, and their own immediate fathers, the founders of their empire and their glory; 3 in whose path their sons have worthily followed. Yet he will not repeat now the well known tale of their victories in war, 4 but will rather develope those internal principles of their polity to which their greatness alike in peace and war was to be ascribed.

1. τὸ δὲ ὑπερβάλλον codd. nonnulli. Dionys. t. VI. p. 798. αὐτὸν A.B.C.G. H.I.K.L.O.Q.b.c. et corr. F. αὐτῶν Dionys. 3. καὶ ἐμὲ] om. K. 4. ἐπιτοπλεῖστον L. 6. δὲ] om. K. 7. ταύτης L.O.d.e.h.i. et omisso τῆς I. 8. οἱ αὐτοὶ ἀεὶ C.G.L.O.P.e. Can. 48. 11. κτισάμενοι E. 14. πλείω A.E.F.G.H.K. Q.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. B.C. et ceteri πλέω. αὐτοὶ ἡμεῖς] om. K. 15. μάλιστα] om. O. 16. ἀπηυξήσαμεν B. ἀπευξήσαμεν A. 17. alteram ἐς om. M.

1. τῷ δὲ ὑπερβάλλοντι αὐτῶν] The scholiast understands αὐτῶν of ἐπαίνων; Göller explains it, " Iis autem quæ ipsorum vires exsuperant, invident." Poppo takes αὐτῶν as neuter, and makes it refer to the preceding words ἃ ἂν ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαι. " What goes beyond that which each conceives himself able to accomplish."

5. ἀπὸ τῶν προγόνων] Confer Demosth. in Orat. Funeb. pag. 152.—Wass.

6. καὶ πρέπον δὲ] " Et decorum etiam." " It is just and fitting too at the same time." Compare I. 132, 2. καὶ ἦν δὲ οὕτως. VII. 56, 3. καὶ ἦν δὲ ἄξιος ὁ ἀγών. Herodot. IV. 105, 4. καὶ ὀμνύουσι δὲ λέγοντες. Xenophon. Anabas. I. 1, 2. καὶ στρατηγὸν δὲ ἀπέδειξεν. In this same sense we have the expression καὶ ταῦτα μέντοι, as in Herodotus, I. 96, 2. VI. 61, 4. 137, 5. and Æschylus, Prometh. 957. Schütz.

8. διαδοχῇ τῶν ἐπιγιγνομένων] Göller joins these words with οἰκοῦντες, as a Latin ablative case: " inhabiting in or with a succession of posterity." Others take them as a Latin dative, and join them with παρέδοσαν.

15. ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ] " Who are even yet for the most part in the vigour of life." Literally, " in the settled or set time of life," when the system has in a manner reached its perfection, and rests from the work of

"νην αὐταρκεστάτην. ὧν ἐγὼ τὰ μὲν κατὰ πολέμους ἔργα, 5
"οἷς ἕκαστα ἐκτήθη, ἢ εἴ τι αὐτοὶ ἢ οἱ πατέρες ἡμῶν
"βάρβαρον ἢ Ἕλληνα πόλεμον ἐπιόντα προθύμως ἠμυνά-
"μεθα, μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος ἐάσω· ἀπὸ
5 "δὲ οἵας τε ἐπιτηδεύσεως ἤλθομεν ἐπ' αὐτὰ καὶ μεθ' οἵας
"πολιτείας καὶ τρόπων ἐξ οἵων μεγάλα ἐγένετο, ταῦτα
"δηλώσας πρῶτον εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον, νομίζων
"ἐπί τε τῷ παρόντι οὐκ ἂν ἀπρεπῆ λεχθῆναι αὐτά, καὶ τὸν
"πάντα ὅμιλον καὶ ἀστῶν καὶ ξένων ξύμφορον εἶναι αὐτῶν
10 "ἐπακοῦσαι. XXXVII. Χρώμεθα γὰρ πολιτείᾳ οὐ ζηλούσῃ
"τοὺς τῶν πέλας νόμους, παράδειγμα δὲ
"μᾶλλον αὐτοὶ ὄντες τινὶ ἢ μιμούμενοι ἑτέ-
"ρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους 2
"ἀλλ' ἐς πλείονας οἰκεῖν δημοκρατία κέκληται·
15 "μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ

Those principles are, freedom, equality of rights, and a liberal spirit: no privileged castes engross all honors, no degraded ones are deprived of the benefits of equal

2. ἐκτήθη ἕκαστα e. 3. ἠμυνόμεθα G.e. 5. ἦλθον B.F.H.N.V.h. Poppo. 6. ἐξ οἵων] om. g. μεγάλων A.B.h. 9. ξύμφονον d. ἐπακοῦσαι αὐτῶν C.G.L.O.P.e. 48. 12. μᾶλλον αὐτοὶ A.B.C.E.F.G.H.K.L.O.P.Q.V.c.d.e.f. g.h.i. Haack. Poppo. Goell. Bekk. vulgo αὐτοὶ μᾶλλον. τινὶ A.B.E.F.H.K. N.V.c.g. Haack. Poppo. Goeller. Bekk. C.G. et ceteri τισίν. ἑτέρους μιμούμενοι V. ἑτέρους] καὶ ἑτέρους i. 13. μὴ] om. pr. G. 14. πλέονας G.e. οἰκεῖν G. (ἢ) ἥκεῖν Q. ἥκειν L.O.N. ἥκειν 48. cum schol. ἐρχέσθαι τὴν ἀρχήν.

growth. In this sense Polybius applies the term to the sea in a calm, θάλασσα γαληνὴ καὶ καθεστηκυῖα. XXII. 14, 10. and Herodotus to the gradual subsiding of disorder, ἐπεὶ κατέστη ὁ θόρυβος. III. 80, 1.

3. βάρβαρον ἢ Ἕ. π.] Agnoscit Th. Mag. in βαρβαρικός. Wass.

Ἕλληνα πόλεμον] The use of the word Ἑλλὰς as an adjective with feminine substantives is well known; but Ἕλλην as a masculine adjective is very rare. Göller compares Σκύθην ἐς οἶμον in Æschyl. Prometh. 2. There seems to be no reasonable doubt as to the genuineness of the present text.

14. ἐς πλείονας οἰκεῖν] Compare for the sentiment VI. 39. Herodot. III. 80. Οἰκεῖν denotes not merely the physically inhabiting, but the act of disposing and directing the concerns of our daily life in the place of our ordinary habitation; in the same sense as the term "life" and "to live" expresses not only physical existence, but the manner in which we act in that existence. Οἰκεῖν ἐς πλείονας then signifies, to form institutions and to direct our views for the benefit of the mass of the community. Compare I. 17, 1. and Herodot. IV. 179, 3. and Xenophon, Hellenic. IV. 8, 5. Τῆμνος, καὶ Αἰγαὶ, καὶ ἄλλα γε χωρία δύνανται οἰκεῖν.

δημοκρατία] Vid. VI. 89, 4. Æschylum Suppl. 706. Demosth. pag. 155. Eurip. Phœniss. 540. Suppl. 405. Platonem Menex. p. 519. A. Wass.

15. μέτεστι—ἴσον] Thom. Mag. in μέλει. Duker.

ATHENS. A.C. 431, 0. Olymp. 87. 2.

law; no intolerance requires that every one's manners and habits should be conformed to its own model. Yet liberty is not license: and they who fear no tyranny, and are subject to no arbi- 3 trary restraint, are deeply influenced by the fear of the laws, and submit willingly to the restraint of the principles of justice and generosity.

" ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν
" ἀξίωσιν, ὡς ἕκαστος ἔν τῳ εὐδοκιμεῖ, οὐκ
" ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ'
" ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ πενίαν,
" ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώ- 5
" ματος ἀφανείᾳ κεκώλυται. ἐλευθέρως δὲ τά
" τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν
" πρὸς ἀλλήλους τῶν καθ' ἡμέραν ἐπιτηδευ-
" μάτων ὑποψίαν, οὐ δι' ὀργῆς τὸν πέλας, εἰ
" καθ' ἡδονήν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους 10

2. τινι K.c.d.i. τῷ F.g. et pr. E. cujus in margine manu recenti ἔν τινι, διὸ ἐγκλίνεται. 3. τὰ πλέω C.G.L.O.P.d. ἀπ'] om. d.i. 5. τε καὶ ἀγαθὸν g. Post ἀξιώματος deletas tres F. 6. ἀφανίᾳ K.M.b. cum Dionysio. 7. πολιτευόμενοι L.O. 48. 9. τῶν A.B.N. εἰ] οἱ M. 10. δρᾷν A.B.M.N.h.

2. οὐκ ἀπὸ μέρους] I agree with Göller that we must not by these words understand any distinctions of race, because such were observed at Athens as well as elsewhere, and the μέτοικοι were no more eligible to offices at Athens than the περίοικοι at Lacedæmon. By ἀπὸ μέρους are meant, I believe, distinctions of fortune or party amongst those who are equally citizens. The Athenians boasted that men amongst them were appointed to public offices either by lot, which assumed an equal fitness in every man, or where any choice was exercised, that it was made, in Aristotle's language, ἀριστίνδην, and not πλουτίνδην. Probably also ἀπὸ μέρους includes also distinctions of mere party or faction; as, for instance, Themistocles and Aristides, although of the most opposite parties, were employed in the public service together; and so afterwards Cleon and Demosthenes, Nicias, Alcibiades, and Lamachus.

4. οὐδ' αὖ κατὰ πενίαν, ἔχων δὲ—κεκώλυται] Dionys. Halic. pag. 133. Vid. Platonem Alcib. p. 431. d. Wass.—Κατὰ πενίαν is equivalent to πένης μὲν ὤν; "Nor again on account of his "poverty, although he is able to do "the state service, does the obscurity "of his condition exclude him."

7. καὶ ἐς τὴν πρὸς ἀλλήλους κ. τ. λ.] "And as to any mutual jealousy of "each other's pursuits and habits, we "are not angry with our neighbour for "pleasing himself; nor wearing a look "of offence, which, though harmless in "effect, is yet troublesome and pain-"ful." Such I believe to be the true sense of this passage; for the construction, πολιτεύομεν, or some analogous verb, such as διαιτώμεθα, must be repeated after ὑποψίαν. There is throughout this part of the speech a covert allusion to the Lacedæmonians, which must be understood in order to soften the apparent abruptness with which the idea ἐς τὴν πρὸς ἀλλήλους ὑποψίαν is introduced: "And as for that jealousy "with which the Lacedæmonians re-"gard any man who pleases himself, "we do not at all sympathise in it." Ἀζημίους may be well applied to the censorious looks of an individual, as it might be said of the censoria notatio at Rome, "nihil fere damnato nisi rubo-"rem adfert." (Cicero de Repub. IV. 6.) And although it generally is used in a passive sense, "one who suffers "no penalty," yet the analogy of ἀσινής, and many other similar adjectives, justifies us in ascribing to it an active sense also.

[Göller in his second edition under-

" μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι. ἀνε- 4
" παχθῶς δὲ τὰ ἴδια προσομιλοῦντες τὰ δημόσια διὰ δέος
" μάλιστα οὐ παρανομοῦμεν, τῶν τε ἀεὶ ἐν ἀρχῇ ὄντων
" ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ'
5 " ὠφελείᾳ τῶν ἀδικουμένων κεῖνται καὶ ὅσοι ἄγραφοι ὄντες
" αἰσχύνην ὁμολογουμένην φέρουσι. XXXVIII. καὶ μὴν
" καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ
" γνώμῃ ἐπορισάμεθα, ἀγῶσι μέν γε καὶ
" θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατα-
10 " σκευαῖς εὐπρεπέσιν, ὧν καθ' ἡμέραν ἡ τέρψις
" τὸ λυπηρὸν ἐκπλήσσει. ἐπεισέρχεται δὲ διὰ 2
" μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ ξυμβαίνει
" ἡμῖν μηδὲν οἰκειοτέρᾳ τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ
" γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων.
15 " XXXIX. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις
" τῶν ἐναντίων τοῖσδε. τήν τε γὰρ πόλιν κοινὴν παρέχομεν, 2

Their life is humanized by joyous and social festivals, and by the elegance and taste which surround them in the embellishments of their private houses.

2. τῇ ἰδίᾳ P. 4. νόμων μάλιστα i. 5. ὠφελίᾳ Bekk. 7. πόνων] νόμων d. 8. μέντοιγε L. μέντοι καὶ O. 48. γε om. V. 9. παρασκευαῖς P. 48. 11. ἐπεσέρχεται Bekk. 13. οἰκειότερον L.O.P. 15. ταῖσδε Tusanus.

stands the passage substantially in the same way. "Puto intelligendas esse "voces de severâ Spartanorum inter se "censurâ, quam præcipue seniores in "juniores exercebant, quin etiam inter "se seniores."]

5. ὅσοι ἄγραφοι ὄντες] Compare Aristotle, Rhet. I. 14, 5.

7. τῇ γνώμῃ] The scholiast explains this word, τῇ ψυχῇ, ἢ τῇ συνέσει. I prefer the first interpretation; "We "have provided many refreshments of "labour for our spirits." With respect to what follows, a dative case again occurs joined with the verb νομίζω, in III. 82, 18. εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον; and Herodot. IV. 117, 1. φωνῇ —νομίζουσι Σκυθικῇ. The same verb in the same sense is also found with an accusative case, as in Pindar, Isthm. II. 55. ἱπποτροφίας νομίζων; and in Herod. IV. 183, 6. γλῶσσαν—νενομίκασι: for as Schweighæuser well observes, νομίζειν is the same thing as ἐν νόμῳ ποιεῖσθαι, so that γλῶσσαν νομίζειν is, "To have a language fami-"liar and habitual to oneself." With the dative case the common explanation is to understand χρῆσθαι, which seems to me improbable; for then χρῆσθαι would be an integral part of the expression, which could no more be omitted than κελεύοντες τῷ νόμῳ could be written for κελεύοντες χρῆσθαι τῷ νόμῳ. What the true explanation may be I do not venture to conjecture.

11. ἐκπλήσσει] Thom. Mag. hic et infr. c. 87, 5. exponit ἐκβάλλει. add. ibi Schol. et Æschyl. Prometh. 134.—Duker.

12. πάσης γῆς] Hæc fuse persequitur Isocrates Paneg. p. 70. Wass.

Nor are they anxious, like their rivals, to involve their resources in mystery; nor do they deem that courage can only be acquired by a life of misery and toil. And yet experience has shewn that the gay and happy citizens of Athens will brave danger as fearlessly as the stiff and disciplined Lacedæmonians, with all their boasted severity and hardiness.

"καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπείργομέν "τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν "ἄν τις τῶν πολεμίων ἰδὼν ὠφεληθείη, πι-"στεύοντες οὐ ταῖς παρασκευαῖς τὸ πλέον καὶ "ἀπάταις ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα 5 "εὐψύχῳ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπι-"πόνῳ ἀσκήσει εὐθὺς νέοι ὄντες τὸ ἀνδρεῖον "μετέρχονται, ἡμεῖς δὲ ἀνειμένως διαιτώμενοι "οὐδὲν ἧσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους 3 "χωροῦμεν. τεκμήριον δέ· οὔτε γὰρ Λακεδαι- 10 "μόνιοι καθ' ἑκάστους, μετὰ πάντων δ' ἐς τὴν "γῆν ἡμῶν στρατεύουσι, τήν τε τῶν πέλας αὐτοὶ ἐπελθόντες "οὐ χαλεπῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνο-4 "μένους μαχόμενοι τὰ πλείω κρατοῦμεν. ἀθρόᾳ τε τῇ "δυνάμει ἡμῶν οὐδείς πω πολέμιος ἐνέτυχε διὰ τὴν τοῦ 15 "ναυτικοῦ τε ἅμα ἐπιμέλειαν καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ "ἡμῶν αὐτῶν ἐπίπεμψιν· ἤν δέ που μορίῳ τινὶ προσμίξωσι,

3. πιστεύσαντες g. 5. αὐτῶν] om. P. 6. ἐπὶ πόνῳ καὶ ἀσκήσει H. ἐπὶ πόνῳ ἀσκήσει K. 9. ἧττον d. 11. καθ' ἑαυτοὺς marg. Florentinæ Vinariensis. †καθ' ἑκάστους† Poppo. μεθ' ἁπάντων C.I.L.O. 48. 12. στρατεύονται L.O.P. 48. 16. ἐπὶ πολλὰ] om. e. 17. πω e.

1. ξενηλασίαις] Huc respicit Plutarchus Lycurgo, p. 36. ubi legendum γυναικὸς ἱερᾶς, non ἱερῶς. vid. Aristot. Polit. II. 9. Wass. De ξενηλασίᾳ Lacedæmoniorum vid. I. 144, 2. et Spanh. ad Aristoph. Ran. 461. Duker.

11. καθ' ἑκάστους] This is, I have no doubt, the genuine reading; nor would the proposed correction, καθ' ἑαυτοὺς, convey the same meaning. Thucydides chose to say Λακεδαιμόνιοι rather than Πελοποννήσιοι, because the Lacedæmonians were particularly the objects of his comparison: but he adds καθ' ἑκάστους, meaning that the Lacedæmonians would not attack Athens with the single force of any one state of the confederacy, but required the aid of all together with their own force. Καθ' ἑαυτοὺς would refer to the Lacedæmonians alone; καθ' ἑκάστους means, that they did not send the Bœotians singly, nor the Corinthians singly, but that they went with the Corinthians and Bœotians and all the other confederate states together.

12. αὐτοὶ ἐπελθόντες] "By ourselves "alone," opposed to μετὰ πάντων. Compare ch. 65. at the end, τῶν Πελοποννησίων αὐτῶν.

17. ἡμῶν αὐτῶν ἐπίπεμψιν] "Our own "native force is dispatched on so many "different services." He means to say; "Even by land our force is ne-"cessarily divided, because we cannot, "like the Lacedæmonians, employ a "force made up of our allies with only "an Athenian commander at their "head, but are forced to employ our "own citizens wherever a military force

" κρατήσαντές τέ τινας ἡμῶν πάντας αὐχοῦσιν ἀπεῶσθαι
" καὶ νικηθέντες ὑφ' ἁπάντων ἡσσῆσθαι. καίτοι εἰ ῥᾳθυμίᾳ 5
" μᾶλλον ἢ πόνων μελέτῃ καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ
" τρόπων ἀνδρίας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν
5 " τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν, καὶ ἐς αὐτὰ
" ἐλθοῦσι μὴ ἀτολμοτέρους τῶν ἀεὶ μοχθούντων φαίνεσθαι,

Further, Athens has united literature and philosophy with the highest martial heroism. She considers no

" XL. καὶ ἔν τε τούτοις τὴν πόλιν ἀξίαν εἶναι
" θαυμάζεσθαι καὶ ἔτι ἐν ἄλλοις. φιλοκαλοῦ- 2
" μέν γὰρ μετ' εὐτελείας καὶ φιλοσοφοῦμεν

1. τε] om. C.G.L.N.O.P.V.e. 48. αὐχοῦνται 48. 2. ἡττῆσθαι P. 3. κατὰ d. τὸ πλέον C.G.L.O.e.f. 4. ἐθέλομεν C.E.I. Bekk. A.B.F.G. et vulgo ἐθέλοιμεν. 5. τε τοῖς A.E.F.H.K.V.c. προσκάμνειν d. 6. ἐλθοῦσι τὰ πράγματα μὴ f. ἀτολμοτέροις H.P.Q.V. et corr. F.G. 7. καὶ] om. g. 8. φιλοκαλοῦμεν γὰρ A.B.F.H.Q.e. C.E.G. et ceteri φιλοκαλοῦμεν τε γάρ. 9. εὐ(τε)μελείας A.

" is wanted." Hence the popularity of Cleon's proposal, when he engaged to capture Sphacteria without calling upon the services of any heavy-armed Athenian.

2. καίτοι εἰ ῥᾳθυμίᾳ μᾶλλον κ. τ. λ.] These words connect with the earlier part of the chapter, καὶ ἐν ταῖς παιδείαις —χωροῦμεν; and all the rest, from τεκμήριον δὲ, down to ὑφ' ἁπάντων ἡσσῆσθαι, is a sort of parenthesis. Μετὰ νόμων—ἀνδρίας· "With a courage "arising from disposition, and not "from laws and institutions." Περιγίγνεται ἡμῖν· "We have this ad"vantage." It seems to me that περιγίγνεται is used in something of a double sense, combining the two notions of "there is a result," and "a "favourable or advantageous result." "If we are as brave as our rivals, and "yet do not take so much pains to "become so, *we gain in consequence* the "united advantages of escaping toil "and hardship by anticipation, of being "equally daring when the trial comes, "and of combining enjoyments of an"other description, (taste and philo"sophy) to which our rivals are wholly "strangers." Compare ch. 87, 7. περιγίγνεται πλῆθος νεῶν, where the notion is that of "a balance in our favour; a "surplus on our side of the account:" and I. 144, 4. IV. 73, 3. where, as in the present passage, the notion of "a result "or consequence" appears the predominant one, that result happening however to be favourable. For the sentiment of τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν, compare the well known lines in the Agamemnon of Æschylus, 242.

τὸ μέλλον δ',
ἐπεὶ οὐ γένοιτ' ἂν λύσις, προχαιρέτω,
ἴσον δὲ τῷ προστένειν.

4. ἐθέλομεν] I have now followed Bekker in adopting this reading, as it affords a grammatical and intelligible meaning, which ἐθέλοιμεν does not. And although Dionysius read ἐθέλοιμεν, and criticised Thucydides accordingly for writing incorrectly, yet we have no right to assume that Dionysius used a faultless MS. nor do we think ourselves bound to adapt our text of Thucydides to that given in the quotations made by him.

6. ἀτολμοτέρους] In Dionys. est ἀτολμοτέροις. Parum interest, utro modo legatur. Duker.

8. φιλοκαλοῦμεν — μαλακίας] The moderation and economy of the Athenians of these times is praised by Demosthenes in a well known passage, Olynth. III. p. 35. Reiske, in which he

citizen too ignorant to have an opinion on public matters; she allows none to abstain from public and political duties. She

“ἄνευ μαλακίας, πλούτῳ τε ἔργου μᾶλλον “καιρῷ ἢ λόγου κόμπῳ χρώμεθα, καὶ τὸ “πένεσθαι οὐχ ὁμολογεῖν τινὶ αἰσχρὸν, ἀλλὰ “μὴ διαφεύγειν ἔργῳ αἴσχιον. ἔνι τε τοῖς

1. πλούτου τε ἔργω G.L.N.O.Q. πλούτου τε ἔργου P. πλούτῳ τε ἔρ. B. πλούτω τε ἔργω V.f.g.h. 2. καιρῷ A.B.C.E.F.K.M.N.V.b.c.e.g. 48. Poppo. Goell. Bekk. καιροῦ f. corr. G. et ceteri ἐν καιρῷ. λόγω κόμπου d. 3. τινὶ] om. B.h. 4. ἔργῳ] om. pr. G. ἐν A.B.E.F.H. cum Tusano.

contrasts the simplicity of their private houses with the magnificence of their public works: *ἰδίᾳ δ' οὕτω σώφρονες ἦσαν,—ὥστε τὴν Ἀριστείδου, καὶ τὴν Μιλτιάδου, καὶ τῶν τότε λαμπρῶν οἰκίαν εἴ τις ἄρα οἶδεν ὑμῶν ὁποία ποτ' ἐστὶν, ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὖσαν.* Comparing however the expressions here used with what had just preceded them, chap. 38, about the beautiful embellishments and furniture of private houses; and with what immediately follows, *πλούτῳ τε ἔργου μᾶλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα*, the words *φιλοκαλοῦμεν μετ' εὐτελείας* may express the good taste of the Athenians in avoiding the gaudy and lavish magnificence of barbaric ornament, and by the beauty of form and proportion exciting a purer and higher pleasure, more cheaply purchased, and therefore more generally accessible. For the *φιλοσοφοῦμεν ἄνευ μαλακίας*, the reproaches constantly thrown out against the cultivation of the understanding by all ignorant nations and individuals, on the pretence that it corrupts the manliness and courage of the national character, are too notorious to require illustration. Grimm tells us in his Memoirs, that the old fashioned and ignorant courtiers of Louis the Fifteenth's reign ascribed the disasters of the French arms in the seven years' war to the spread of philosophy, owing to the writings of the “Economistes.” Upon which he remarks, that the conduct of the British infantry on the plain of Minden did not seem to favour the notion that philosophy and literature in a nation were injurious to its military spirit.

1. *πλούτῳ τε ἔργου μᾶλλον καιρῷ κ. τ. λ.*] If *ἐν* be rightly omitted before *καιρῷ*, the sense can only be, “we “employ wealth rather as an occasion “of action than for a vaunt in talking.” But surely it is harsh to call wealth *ἔργου καιρὸς* in the sense of “a fur-“therance or means of facilitating “action.” Nor can I conceive that *καιρῷ* can be used for *ἐς καιρὸν*, “against “or for the needs of the season of “action.” Is it therefore so certain that the later editors have all done right in agreeing to omit *ἐν*? Yet as Dobree also agrees with them, I have not ventured to restore it to the text; and there may very possibly be an interpretation of the passage, or a justification of the interpretations actually given, which I have not been able to discover. The *λόγου κόμπῳ*, which is the exact opposite to the *φιλοκαλοῦμεν μετ' εὐτελείας*, is described by Aristotle as making what he calls *βαναυσία καὶ ἀπειροκαλία*, or magnificence degenerated into ostentation; which he says *ἐν τοῖς μικροῖς τῶν δαπανημάτων πολλὰ ἀναλίσκει—οὐ τοῦ καλοῦ ἕνεκα, ἀλλὰ τὸν πλοῦτον ἐπιδεικνύμενος.* Aristot. Ethic. IV. 2, 20. *Αἴσχιον* immediately below is used in the sense of *αἰσχρὸν μᾶλλον*· “That rather is disgraceful.” Compare III. 63, 8. and VIII. 27, 3. where *αἴσχιον* is again used in the same sense.

4. *ἔνι τε τοῖς αὐτοῖς κ. τ. λ.*] “We do “not conceive that civil society needs “to be divided into two distinct castes; “the one wholly devoted to the care of “the state, (like the *φύλακες* of Plato's “Utopia) and maintained by the labour “of a vassal people, like the Spartans “with their Helots; the other degraded “to the exclusive pursuit of trade or “labour, and held unfit to concern “themselves with any higher objects. “With us the statesman does not lay

ATHENS. A. C. 431, 0. Olymp. 87. 2.

trusts not to ignorance for courage and self-devotion; she seeks not selfish ends in bestowing her friendship; but deems theirs the most heroic patriotism, who, best appreciating their own happiness, will yet cheerfully sacrifice it for their country's good; and that the truest friendship which is cemented by kindness, given unhesitatingly and unupbraidingly.

" αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια,
" καὶ ἑτέροις πρὸς ἔργα τετραμμένοις τὰ πολι-
" τικὰ μὴ ἐνδεῶς γνῶναι· μόνοι γὰρ τόν τε
" μηδὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα ἀλλ'
5 " ἀχρεῖον νομίζομεν, καὶ αὐτοὶ ἤτοι κρίνομέν
" γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα, οὐ
" τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι,
" ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ πρό-
" τερον ἢ ἐπὶ ἃ δεῖ ἔργῳ ἐλθεῖν. διαφερόντως 4
10 " γὰρ δὴ καὶ τόδε ἔχομεν ὥστε τολμᾶν τε οἱ
" αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν
" ἐκλογίζεσθαι· ὃ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς

2. πολεμικὰ L.g. 4. τῶνδε] τῶν τε f.g. τῶν I. 5. καὶ οἱ αὐτοὶ C.G.L. O.P.e. 48. 7. ἡγούμεθα g. 8. προσδιδαχθῆναι d. διδαχθῆναι e. ἐν λόγῳ Q. 9. ἐπὶ τὰ ἃ L.O. 48. 10. δὴ] δεῖ A.h. 11. μάλιστα] om. 48. 12. ἀμάθεια A.C.

" aside his humbler duties and em-
" ployments; nor is the mechanic
" thought incapable of forming a judg-
" ment on public affairs. We consider
" no man to be so incapable; nay, we
" do not allow that or any other plea to
" be urged as an excuse for a member
" of civil society taking no part in
" that society's concerns. If we, the
" people at large, cannot originate or
" direct public measures, we can at
" least judge of their merit or demerit,
" as many are competent critics of
" poetry who have not the faculty of
" being poets themselves. Nor do we
" think that our measures are less wise
" or vigorous, because they are pre-
" viously discussed by the eloquence of
" our orators; but we apprehend that
" they would suffer far more from
" being undertaken in blind ignorance,
" without any previous discussion about
" them." Such I believe to be the exact sense of this passage, when the meaning is fully developed, and expressed in language with which we are familiar. The last clause, *οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι*, refers to the Lacedæmonian horror of eloquence and long speeches. *Κρίνομέν γε ἢ ἐνθυμούμεθα*, " We can judge at any rate, " if we cannot frame or contrive." The particle *γε* always expresses the most certain part of an alternative, although the two things be not placed in the same order as in English. Compare Aristotle, Eth. Nic. I. 8, 7. *ἕν γέ τι ἢ τὰ πλεῖστα κατορθοῦν·* " They must be " right on some point at any rate, if " not on most points." *Κρίνομεν* is that power of deciding on measures proposed by the executive government, which was thought by the highest authorities in Greece to be best entrusted to the people at large assembled in their *ἐκκλησία*. Compare Aristotle, Polit. III. 7. p. 105, &c. ed. Oxford, 1810. and Thucyd. VI. 39, 1. *Αὐτοὶ* is " we our-" selves," i. e. the people at large, as distinguished from their statesmen and orators. *Ἐνθυμούμεθα* expresses the forming plans or measures, the turning them over in the mind; as VIII. 68, 1. Antiphon is said to have been *κράτιστος ἐνθυμηθῆναι, καὶ ἃ ἂν γνοίη εἰπεῖν.*

12. *ὃ τοῖς ἄλλοις κ. τ. λ.*] I hope that it is not unbecoming to experience changes of opinion in a successive review of passages like this. As they are not grammatical, every interpreter must invent something of a theory of his own in order to explain them, and

5 " δὲ ὄκνον φέρει. κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κρι-
" θεῖεν οἱ τά τε δεινὰ καὶ ἡδέα σαφέστατα γιγνώσκοντες, καὶ
6 " διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. καὶ τὰ ἐς
" ἀρετὴν ἠναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ
7 " ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ 5
" δράσας τὴν χάριν ὥστε ὀφειλομένην δι' εὐνοίας ᾧ δέδωκε

1. δ' ἂν εἰκότως τὴν ψυχὴν κριθεῖεν L.O.P. 48. δ' ἂν ψυχὴν δ. κρ. C.e. δ' ἂν τὰς ψυχὰς δ. κρ. f. δικαίως] εἰκότως G. 2. σαφέστατα] om. c.f. 6. δι' εὐνοίας] om. A.

these being exceedingly uncertain, it is not wonderful that the mind should afterwards reject what is at first considered an adequate solution. The sense of the present passage is clear, the only question is how to explain with the least violation of the rules of the language the anomalous use of the relative ὅ. The old way would have been, I think, to call it an accusative case governed by κατὰ understood; the later editors take it as a nominative, and supply τοὐνάντιον γίγνεται, supposing that the following words ἀμαθία μὲν—φέρει are the explanation of the word τοὐνάντιον, and substituted here in the place of it. That is, in other words, we must consider the clause ἀμαθία—φέρει as a single logical term, which is predicated of ὃ τοῖς ἄλλοις; ὃ τοῖς ἄλλοις signifying, "the relations of re- "flection and enterprize to each other "in the case of other men." And of these relations it is stated that they have this character, "Ignorance makes men "bold, but reflection makes them "cowards." Grammatically speaking then we must supply some such verb as ἔχει ὧδε to the relative ὅ, and consider the next clause as an explanation of the word ὧδε. Or rather perhaps we should say that there is no grammatical construction; that the verb which should have followed ὃ has been omitted, and another construction substituted in its place which is irreconcilable with the former construction, and which requires instead of the nominative ὅ, the conjunction ὅπου, "whereas."

3. ἐς ἀρετὴν] "Goodness," as opposed to courage and intellectual attainments, of which he had spoken before. And goodness is often used to signify "kindness, beneficence," as those are the most popular of all virtues. That "virtue" in English has not this meaning, is owing to its being a foreign word, and introduced from books where its sense had been more precise and philosophical. And it is remarkable, that Aristotle in his Rhetoric, where he adopts the popular notions, defines ἀρετὴ to be δύναμις εὐεργετική, a wholly different definition from the more philosophical one given in the Ethics. See Rhetor. I. 9, 2.

4. οὐ γὰρ πάσχοντες] Compare III. 55, 1. οὓς εὖ παθὼν τις προσηγάγετο ξυμμάχους.

5. βεβαιότερος] Vid. Wakefield. Silv. Crit. 4. pag. 120. BEKK.

6. ὥστε ὀφειλομένην—σώζειν] This is well illustrated by a well known passage in Aristotle, Eth. Nic. IX. 7, 1. which has been aptly quoted by Göller and Mr. Bloomfield. Οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὖ παθόντες τοὺς δράσαντας· * * * τοῖς μὲν οὖν πλείστοις φαίνεται, ὅτι οἱ μὲν ὀφείλουσι τοῖς δὲ ὀφείλεται. Καθάπερ οὖν ἐπὶ τῶν δανείων οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας, ὡς κομιουμένους τὰς χάριτας, τοῖς δ' οὐκ εἶναι ἐπιμελὲς τὸ ἀνταποδοῦναι. All the Greek expressions, ἔχειν χάριν, κατατίθεσθαι χάριν, &c. are borrowed from the business of banking: and as a man is anxious to support his banker's credit, that he may not lose the money which he has put into his hands; so the obliger is here said to be a sure friend to the obliged, in order

" σώζειν· ὁ δ' ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν
" ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων. καὶ μόνοι οὐ τοῦ 8
" ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ
" ἀδεῶς τινὰ ὠφελοῦμεν. XLI. ξυνελών τε λέγω τήν τε
5 " πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι,
" καὶ καθ' ἕκαστον δοκεῖν ἄν μοι τὸν αὐτὸν
" ἄνδρα παρ' ἡμῶν ἐπὶ πλεῖστ' ἂν εἴδη καὶ

So then as a nation Athens is the school of Greece; and her individual citizens are the most accomplished

1. δὲ αὐτὸς ὀφείλων L.O. 48. βραδύτερος G. 2. ὄφλημα L.O.c. ἀποδώσειν L.P. οὐ] οἱ A. 6. δοκεῖ K. 7. πλεῖστ' ἂν εἴδη B.C.E.F. H.I.K.M.g. Haack. Poppo. Goell. Bekk. πλεῖστ' ἂν ἤδη N. πλεῖστ' ἂν ἡδὺ G.L.O.P.Q.i. 48. πλεῖστον ἂν εἴδη A.V. πλεῖστον ἂν ειδη h. vulgo πλεῖστ' εἴδη.

that he may be both able and willing to return the obligation hereafter. The construction of the particular words is however doubtful. The scholiast interprets the passage thus: "So that he "on whom he has benevolently con-"ferred the kindness, may retain it in "his memory." But δι' εὐνοίας may be joined with *σώζειν*, and the sense may be, "So as to keep alive the obligation "by means of good-will exhibited "towards the person on whom he has "conferred it." And this version I am inclined to prefer to any other, and Göller in his second edition interprets the passage in the same way. He has confirmed it by a most apposite quotation from Plutarch's Life of Flamininus; where Flamininus is said to be τοῖς εὐεργετηθεῖσι διὰ παντὸς ὥσπερ εὐεργέταις εὔνους, καὶ πρόθυμος ὡς κάλλιστα τῶν κτημάτων τοὺς εὖ πεπονθότας ὑπ' αὐτοῦ περιέπειν ἀεὶ καὶ σώζειν. In the words that immediately follow, τὴν ἀρετὴν ἀποδώσων, ἀρετὴ has again the sense of goodness and kindness, as in the earlier part of the sentence.

3. τῆς ἐλευθερίας τῷ πιστῷ] i. e. ἐλευθεριότητι, as it is explained by Schneider; Lexicon, ἐλευθεριότης. "With the "free and confiding spirit inspired by "the consciousness of our liberty, and "which best becomes a free man."

7. παρ' ἡμῶν] i. e. ἐξ ἡμῶν παρελθόντα· "From amongst us; of our "people." Compare Antigone, 966 and 1123. where παρ' ὑγρῶν Ἰσμηνοῦ ῥεέθρων is properly "presenting thyself to us "from the streams of Ismenus." We have seen that the preposition ἐκ in the same manner takes the place of ἐν, and that the Latin "ab" is used in the same signification. See note on I. 64, 1. For whatever *exists in* a place, *presents itself* to our eyes or our minds *from* that place. Τὸ σῶμα παρέχεσθαι ἐπὶ πλεῖστ' εἴδη· "To be at the state's service" (literally, "to offer his person;" for σῶμα means more than the mere bodily powers, as in the similar passage in Herodotus, I. 32, 14. ἀνθρώπου σῶμα ἓν οὐδὲν αὔταρκές ἐστι.) "for the most "various kinds of action." Μετὰ χαρίτων μάλιστ' εὐτραπέλως· "With the "happiest versatility." Compare what Florizel says to Perdita in the Winter's Tale:

What you do
Still betters what is done. When you speak, sweet,
I'd have you do it ever; when you sing,
I'd have you buy and sell so; so give alms;
Pray so; and for the ordering your affairs,
To sing them too. When you do dance, I wish you
A wave o' the sea, that you might ever do
Nothing but that; move still, still so, and own
No other function. Each your doing,
So singular in each particular,
Crowns what you're doing in the present deeds,
That all your acts are queens.

ἐπὶ πλεῖστ' ἂν εἴδη] Sic Thucyd. I. 136, 6. ἐκεῖνον δ' ἄν, εἰ ἐκδοίη αὐτὸν—σωτηρίας ἂν τῆς ψυχῆς ἀποστερῆσαι. Aristoph. Nubib. 1052. Εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ' ἂν ἐποίει τὸν Νέστορ' ἀγορητὴν ἄν. Plura e Demosthene et Luciano sunt in Lexicis. DUKER.

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specimens of the human race. 2 Nor is this idle boasting; for experience and reality are its warrants. The power and the protection of Athens are felt in every land; and the 3 fears or gratitude of mankind are the noblest evidence of her greatness. And such a country well deserves that her children should die for her. 4

“μετὰ χαρίτων μάλιστ᾽ ἂν εὐτραπέλως τὸ “σῶμα αὔταρκες παρέχεσθαι. καὶ ὡς οὐ “λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον “ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς “πόλεως, ἣν ἀπὸ τῶνδε τῶν τρόπων ἐκτησά- 5 “μεθα, σημαίνει. μόνη γὰρ τῶν νῦν ἀκοῆς “κρείσσων ἐς πεῖραν ἔρχεται, καὶ μόνη οὔτε “τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ᾽ “οἵων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατάμεμψιν “ὡς οὐχ ὑπ᾽ ἀξίων ἄρχεται. μετὰ μεγάλων δὲ 10 “σημείων καὶ οὐ δή τοι ἀμάρτυρόν γε τὴν δύναμιν παρα-“σχόμενοι τοῖς τε νῦν καὶ τοῖς ἔπειτα θαυμασθησόμεθα, καὶ “οὐδὲν προσδεόμενοι οὔτε Ὁμήρου ἐπαινέτου οὔτε ὅστις “ἔπεσι μὲν τὸ αὐτίκα τέρψει, τῶν δ᾽ ἔργων τὴν ὑπόνοιαν ἡ “ἀλήθεια βλάψει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν 15 “ἐσβατὸν τῇ ἡμετέρᾳ τόλμῃ καταναγκάσαντες γενέσθαι,

3. λόγου N.V. μᾶλλον τάδε F. 4. αὐτὴ A.B.E.F.G.H.K.N.Q.V. Poppo. Goell. Bekk. C. et vulgo αὕτη. 6. ἀκοῆς τῶν νῦν e. 7. κρεῖσσον C.I.L.O.P. 8. πολέμῳ Lex. Seg. p. 334. 8. ὑφ᾽ οἵων κακοπαθεῖ] om. i. 10. ὡς] ἕως A.E.F.h. ἔρχεται B.h. 11. γε] τε B.g. 14. ἔπεσι] ἔπεισι A. ἡ ὑπόνοια τὴν ἀλήθειαν L.Q. (Vid. Coraën Plutarch. 2. p. 363.) τὴν ὑπόνοιαν ἀλήθεια O.P. 48.

8. ἀγανάκτησιν ἔχει] “Occasions in-“dignation.” Literally, “has no in-“dignation for an invading enemy to “feel; contains nothing to excite indig-“nation in him.” For this use of ἔχει in the sense of παρέχει, see the note on I. 9, 2.

11. οὐ δή τοι ἀμάρτυρόν γε] Λόγος ἀμάρτυρος was the term applied to those speeches in courts of judgment which rested merely upon arguments, and had no evidence to support their statements. See Isocrates against Euthynus. Ἀμάρτυρος then seems to have been a well known term in the courts for a cause that rested merely on the party's own assertions, and hence the emphasis which is here laid on it.

14. τῶν δ᾽ ἔργων τὴν ὑπόνοιαν—βλάψει] “The truth of the facts will be inju-“rious to the impression conceived of “them: our magnificent notions will “be destroyed by the touch of truth.” Mr. Bloomfield well observes that τῶν ἔργων should be taken both with τὴν ὑπόνοιαν and ἡ ἀλήθεια· “We need no “poet who as far as his verses will go “will give pleasure for the moment, “while as to the deeds really done, our “impression of them will be lessened “when we know the truth of them.” That is to say, that the admiration will have rested on words, ἔπεσι, not on the basis of facts, ἔργων. For the construction, θαυμασθησόμεθα must be repeated from the preceding sentence. The sense of the participles προσδεόμενοι, καταναγκάσαντες, and ξυγκατοικίσαντες would be expressed in Latin by “quippe quibus neque Homero lauda-“tore opus sit; quippe qui coegerimus “et constituerimus.”

" πανταχοῦ δὲ μνημεῖα κακῶν τε κἀγαθῶν ἀΐδια ξυγκατοι-
" κίσαντες. περὶ τοιαύτης οὖν πόλεως οἵδε τε γενναίως, 5
" δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτὴν, μαχόμενοι ἐτελεύτησαν,
" καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν ὑπὲρ αὐτῆς
5 " κάμνειν. XLII. διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πόλεως,
" διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου
" ἡμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μηδὲν
" ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ'
" οἷς νῦν λέγω φανερὰν σημείοις καθιστάς.
10 " καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν 2
" πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε
" ἀρεταὶ ἐκόσμησαν, καὶ οὐκ ἂν πολλοῖς τῶν
" Ἑλλήνων ἰσόρροπος ὥσπερ τῶνδε ὁ λόγος
" τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν 3

They have died for her, and her praise is theirs. My task then is mostly completed; yet it may be added, that their glorious and beautiful lives have been crowned by a most glorious death. Enjoying and enjoyed as had been their life, it never tempted them to seek by unworthy fear to lengthen it. To repel their country's ene-

1. δὲ] τε K. καλῶν c.f. καὶ ἀγαθῶν G.L.O.P.Q.e.f. ἰδία A.B.F.H.g.h. ιδια E. ξυγκατοικήσαντες C.G.H.I.L.M.O.P.e.f. 48. 2. περὶ τῆς τοιαύτης g. οὖν] om. B.g.h. 3. αὐτὴν μὴ ἀφαιρεθῆναι f. 5. δὴ] om. L. 8. ἅμα] om. e. 10. αὐτοῖς L.c. αὐτῇ d. 12. ἐκόσμησαν] ὕμνησαν i. πολὺς e.

5. διὸ δὴ—καθιστὰς] D. Hal. p. 47. Καὶ εἰ ἐμήκυνα, et omittit vocem ὁμοίως. WASS.

13. ἰσόρροπος ὁ λόγος τῶν ἔργων φανείη] In other cases, as he had just said, τὴν ἐκ τοῦ λόγου ὑπόνοιαν ἡ ἀλήθεια βλάπτει, or in other words, ὁ λόγος τῶν ἔργων κρατεῖ. (I. 69, 8.) But here, ὁ λόγος τῶν ἔργων οὐ κρατεῖ μᾶλλον ἢ ἰσόρροπος φαίνεται· "The fame of their " actions does not go beyond the ac- " tions themselves, but hangs in equal " balance with them." For the construction, ἰσόρροπος τῶν ἔργων, "Their " deeds just equipoise," compare Sophocl. Elect. 87. γῆς ἰσόμοιρος ἀήρ· " Earth's equal partner, air;" that is, " they jointly divide the world between " them."

14. δοκεῖ δέ μοι κ. τ. λ.] Pericles here passes from the general merits of those whose eulogy he is pronouncing to the particular merit of their having *died* for their country. "The greatness of " Athens is one clear proof of their " worth; and another proof of it, in " my judgment, is that very death for " their country which we are now cele- " brating. It is a proof both when it is " the first to give us information of " their worth; (i. e. as Göller explains " it, when nothing before had been " known of a man;) and when it comes " at the last to confirm the testimony " already borne by a life of virtue. It " is a proof of worth always; for even " they who in other points have done " amiss ought to have their worth in " the wars in their country's cause set " above every thing else; for their good " has wiped out their evil, and they " have served the whole state rather " than in their private relations been " mischievous." These explanations of πρώτη τε μηνύουσα καὶ τελευταία βεβαιοῦσα, and of προτίθεσθαι, are given by Göller in his second edition; and I adopt them as much better than what I had formerly given. I had confounded πρώτη μηνύουσα with πρῶτον μηνύουσα.

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mies was dearer to them than the fairest prospect which added years could offer them; and having gained this, they were content to die; and their last field witnessed their brightest glory, undimmed by a single thought of weakness.

" ἀνδρὸς ἀρετὴν πρώτη τε μηνύουσα καὶ τε-
" λευταία βεβαιοῦσα ἡ νῦν τῶνδε καταστροφή.
4 " καὶ γὰρ τοῖς τἆλλα χείροσι δίκαιον τὴν ἐς
" τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγα-
" θίαν προτίθεσθαι· ἀγαθῷ γὰρ κακὸν ἀφανί- 5
" σαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν
5 " ἰδίων ἔβλαψαν. τῶνδε δὲ οὔτε πλούτῳ τις
" τὴν ἔτι ἀπόλαυσιν προτιμήσας ἐμαλακίσθη,
" οὔτε πενίας ἐλπίδι, ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτή-
" σειεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο· τὴν δὲ τῶν ἐναν- 10
" τίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες, καὶ κινδύνων
" ἅμα τόνδε κάλλιστον νομίσαντες, ἐβουλήθησαν μετ' αὐτοῦ
" τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ
" ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ
" ἤδη ὁρωμένου σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναι, καὶ 15

1. ἀρετὴν] ζωὴ d. ἀρετὴν ζωὴ Tusanus. 3. τὴν] om. K. 4. τῆς] γῆς O. 7. πλούτῳ B.F.H.K.M.N.V.b.c.d.e.f.g.h.i. et Haack. Poppo. Goell. vulgo πλούτου, quod retinuit Bekkerus. 8. ἔτι τὴν V. ἔτι] om. corr. F.G. εἰς ἔτι f. 9. ὡς] οὐκ Q. ὡς οὐκ ἂν V. κἂν] ἂν K.Q. 12. ἐβουλήθησαν A.B.C.E.F.G. H.K.V.f.g. Haack. Poppo. Goell. Bekk. vulgo ἠβουλήθησαν. μετ' αὐτοῦ] om. Dionysius, p. 136. 13. ἐφικέσθαι Tusanus.

9. *οὔτε πενίας ἐλπίδι κ. τ. λ.*] "The "hope of poverty," i. e. which poverty is apt to entertain, according to Göller; or, "a hope respecting poverty, a hope "on the subject of poverty," as Mr. Bloomfield understands the construction, and I think rightly. *Ποθεινοτέραν αὐτῶν·* "More to be coveted than those "objects; i. e. than the continued en-"joyment of wealth, or its ultimate "acquisition after a long period of "poverty." *Κινδύνων τόνδε κάλλιστον νομίσαντες·* "Thinking that the hazard "of battle, which was now before them, "was of all others the best worth ven-"turing, (i. e. better worth venturing "than the chances of longer life,) they "wished by risking it to gain the cer-"tainty of vengeance on their enemies, "and to hold their hopes for the future "subject to its issue." *Μετ' αὐτοῦ*, i. e. *καλλίστου τοῦδε κινδύνου. Τῶν δὲ ἐφίεσθαι*, i. e. the objects already stated, the relief of their poverty, or the continued enjoyment of their wealth.— "They wished to look forward to fu-"ture pleasure in life subordinately to "risking their lives first in their coun-"try's service: if they survived that "venture, then, and not till then, they "would indulge their own individual "hopes of future happiness." The Latin language will express the writer's meaning more clearly: "Ita volebant "futura vitæ commoda expetere, si ho-"nestissimum illud pugnæ periculum, "quo hostes ulcisci cuperent, prius "subiissent."

13. *τιμωρεῖσθαι*] Vid. Euripidem Orest. 1164. confer eundem Suppl. 857. Wass.

"ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ "ἐνδόντες σώζεσθαι, τὸ μὲν αἰσχρὸν τοῦ λόγου ἔφυγον, τὸ "δ' ἔργον τῷ σώματι ὑπέμειναν, καὶ δι' ἐλαχίστου καιροῦ "τύχης ἅμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλά- 5 "γησαν. XLIII. Καὶ οἵδε μὲν προσηκόντως τῇ πόλει "τοιοίδε ἐγένοντο· τοὺς δὲ λοιποὺς χρὴ ἀσφα- "λεστέραν μὲν εὔχεσθαι, ἀτολμοτέραν δὲ

Let us follow their example, contemplating our country's great-

1. τὸ A.B.E.F.G.K.d.e.g.h.i. Parm. Poppo. Bekk. C. pr. G. et vulgo τῷ. ἀμύνεσθαι A.C.E.F.G.H.K.L.M.O.V.d.e.f.g.h.i. Parm. Haack. Poppo. Goell. Bekk. cum Dionysio, qui πεποιθέναι ἐν τῷ ἀμύνεσθαι παθεῖν. B. et vulgo ἀμύνασθαι. τὸ A.B.C.E.F.G.H.K.V.g. Parm. Poppo. Bekk. vulgo τῷ vel inclinato accentu τῳ. 3. καὶ δι'—ἀπηλλάγησαν om. E. 7. δὲ] om. K.

1. ἐν αὐτῷ τὸ ἀμύνεσθαι κ. τ. λ.] The only difficulty here is in the words μᾶλλον ἡγησάμενοι, where Dobree cuts the knot, and proposes at once to read κάλλιον for μᾶλλον. But is not this passage to be added to the number of those quoted by Lobeck, (Parerga ad Phrynichum, c. VI. p. 753.) in which the verbs ἡγεῖσθαι, οἴεσθαι, and νομίζειν, are used with what is called a "pregnant meaning," that is, that they contain besides the simple notion of "thinking," that of "thinking right, "thinking good, approving, inclining "in favour of," &c.? Thus in Dinarchus, against Demosth. p. 62. Reiske, οἴεσθε τὴν αἰτίαν τουτοισὶν ἀναθεῖναι· "Ye are minded to lay to their charge:" where Reiske wishes to read οἴεσθε δεῖν. So Xenophon, Hellen. V. 1, 15. οἴεσθε ταῦτα πάντα καρτερεῖν· "Think it right "to bear all these things." And Dionysius Halicarn. De Composit. Verborum, as quoted by Lobeck with a reference which I have been unable to verify, ἡγούμην τάττειν. The sense therefore is, "being minded rather to "resist and die, than to fly and save "their lives." Nor does the article τὸ ἀμύνεσθαι interfere with this construction. Compare II. 53, 4. τὸ μὲν προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν, and the various other instances quoted by Matthiæ, Gr. Gr. §. 542. obs. 2. Jelf, 670.

3. δι' ἐλαχίστου καιροῦ κ. τ. λ.] The common interpretation of these words is as follows: "In the briefest moment "of the chance of battle, at the height "of glory rather than of fear, they "died." But it may be doubted whether it is not better to connect τύχης ἅμα ἀκμῇ, "When their fortune was at "its height;" corresponding with the term μετὰ ῥώμης καὶ κοινῆς ἐλπίδος in the following chapter. We should then join τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν· "Were taken away from "what was their glory rather than "their fear;" i. e. "Death found them "not dreading his approach, fearful "and miserable, but in the height of "their glory; for the battle field was "not their terror but their glory." This interpretation appears to me to add to the rhythm of the sentence, by dividing it into clauses of more equal length, and suiting the divisions to the natural pauses of the voice: it also gets rid of what never has appeared to me a very intelligible expression, δι' ἐλαχίστου καιροῦ τύχης: and lastly, the conceit of τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν seems to me to be very much in the manner of Thucydides, and to match not unsuitably with what had immediately preceded it, τὸ μὲν αἰσχρὸν τοῦ λόγου ἔφυγον, κ. τ. λ. Compare also Lysias, Funeral Oration, p. 75. Reiske. ἀπαλλάξαντες δὲ τοῦ δέους καὶ τὰς ψυχὰς ἠλευθέρωσαν.

4. τύχης] Agnoscit, et cum Schol. explicat Suidas consarcinator in τύχη. Vide Etymol. et Hesych. qui bonam fortunam intelligunt. Glossæ *successus*. WASS.

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ness, till our minds and hearts are fully inspired with a sense and a love of it. It is but the fruit of virtues such as theirs whom we are now lamenting. They, when they could give her nothing else, gave her their own lives: and

" μηδὲν ἀξιοῦν τὴν ἐς τοὺς πολεμίους διάνοιαν
" ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὠφε-
" λίαν, ἣν ἄν τις πρὸς οὐδὲν χεῖρον αὐτοὺς
" ὑμᾶς εἰδότας μηκύνοι, λέγων ὅσα ἐν τῷ τοὺς
" πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν, ἀλλὰ 5
" μᾶλλον τὴν τῆς πόλεως δύναμιν καθ' ἡμέραν
" ἔργῳ θεωμένους καὶ ἐραστὰς γιγνομένους

1. πολέμους L.O.P. 6. πόλεως] πολέμου c. 7. θεωμένους] γιγνομένους i. γιγνομένην d. θεμένους E. γενομένους αὐτῆς καὶ ὅταν μὲν ὑμῖν K.

1. μηδὲν] Vide an legendum μηδέν' ἀξιοῦν, non obstante sequenti σκοποῦντας. DOBREE.

7. ἔργῳ θεωμένους] This must be opposed to σκοποῦντας λόγῳ. And as the latter signifies, "viewing a thing in or "from what is said of it," so the former, I suppose, may equally well signify, "viewing a thing in or from the "reality of what it does." Levesque, the French translator, interprets it, "C'est en agissant pour la patrie qu'il "faut s'occuper de sa puissance." And Poppo prefers this version; but I think that the context is against it, both grammatically, considering the evident antithesis of σκοποῦντας μὴ λόγῳ μόνῳ, and also because Pericles is speaking here of the best training or preparation for doing our country service, and not of doing service actually. And this preparation, he says, consists not in listening to speeches, but in observing what the country really is, and in so learning to love it; and then comes the practical fruit of this preparation, μὴ περιορᾶσθε πολεμικοὺς κινδύνους. Thus the words ἔργῳ θεωμένους might furnish matter for an oration or a poem. They mean, "Look at our temples, "and the statues which embellish "them; go down to Piræus, observe "the long walls, visit the arsenals, and "the docks of our three hundred ships; "frequent our theatres, and appreciate "the surpassing excellence of our poets, "and the taste and splendour of our "scenic representations; walk through "the markets, observe them filled with "the productions of every part of the "world; and listen to the sounds of so "many dialects and foreign languages "which strike your ears in the streets "of our city, the resort of the whole "world."

[At the end of this note in the first edition I had added these words; "So "learn to know and to value the fruits "of civilization, the child of commerce "and of liberty." This sentiment has been said by a writer in the Quarterly Review, for whom I entertain a very sincere respect, "to be conceived in the "very spirit of modern shallowness," and to be contradicted by Thucydides himself, who ascribes the greatness of Athens not to commerce, but to the virtue and wisdom of her citizens. This last remark is true, and as the ancient philosophers and statesmen entertained no great love or respect for commerce, I have struck out the words as being unsuited to the character of Pericles or to that of Thucydides. But surely to describe splendid public buildings, extensive arsenals, a flourishing state of theatrical representations, and well-stocked markets, as the fruits of commerce and liberty, is nothing in itself absurd or shallow; for these and such things as these are amongst the most evident results of trade and free government; and I was not speaking of any higher or deeper sources of national prosperity. And it will not be denied, I suppose, that commerce and liberty produce good of some sort; whether overbalanced or not by evil of another kind. Besides, whether my sentiment was shallow or not, the reviewer should

their return is an enduring monument in every heart in every land, for ever. Let us do likewise; remembering that to us to live conquered 5 and degraded, after so much dominion and glory, will be far bitterer than the momentary pang of triumphant death.

" αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξῃ εἶναι,
" ἐνθυμουμένους ὅτι τολμῶντες καὶ γιγνώ-
" σκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυ-
" νόμενοι ἄνδρες αὐτὰ ἐκτήσαντο, καὶ ὁπότε
" καὶ πείρᾳ του σφαλείησαν, οὔκουν καὶ τὴν
" πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες
" στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προ-
" ϊέμενοι. κοινῇ γὰρ τὰ σώματα διδόντες ἰδίᾳ 2

2. ἐνθυμούμενος A.B.F.f.g.h. 4. ἄνδρες] om. i. 7. στερίσκειν] διδάσκειν i. αὐτοὶ G.L.O.P.c.d.f.i. 48. προέμενοι P.

beware of talking about "modern shal-" lowness," as if he were indulging contempt for his contemporaries generally. He would admit, I am sure, that it is not wisdom, but the mere onesidedness of party feeling, to speak contemptuously either of the past or of the present. And he who attacks either the sixteenth century or the nineteenth in such a sweeping manner, does but provoke a similar narrowness of view in his opponents: "modern shallowness" is a term only calculated to lead others to talk as unwisely of "ancient igno-" rance or bigotry." The last nine years since the first edition of this work was printed ought to have taught us all some useful lessons: we have seen opposite evils alternately predominant, and this within so short a time that we ought to be careful not to consider any one evil as extinct beyond the chance of revival, and therefore our language against its antagonist evil should not be wholly unqualified. I have therefore altered or cancelled some passages written in the spring of 1830 merely on this ground; not as abhorring the evils against which they were directed less now than I did formerly; but because we have been more than ever taught, I think, that in political matters more especially moderation and comprehensiveness of views are the greatest wisdom.]

3. ἐν τοῖς ἔργοις αἰσχυνόμενοι] Compare I. 84, 5. V. 9, 6.

4. καὶ ὁπότε καὶ πείρᾳ—προϊέμενοι] "And what if to them personally vic-" tory were denied, yet they could not " brook that their country should be " the loser, but overpaid her with the " joint offering of their own lives, more " precious than any victory." Ἔρανος is properly the money subscribed by the members of a friendly society, for the relief of each other in distress; their joint fund. It is applied generally to any sum raised by subscription, whether by a society or otherwise; for instance, when the commons at Rome subscribed for the funeral of Menenius Agrippa, it is called κατ' ἄνδρα ἐρανισμός. Dionys. Halic. Antiq. Rom. VI. 96. An entertainment also to which each man contributes his share is called ἔρανος, "pic-nic." In this passage of Thucydides it simply signifies, "a joint " offering," a tribute to their country which all those who fell in her service jointly presented. It is expressed exactly by the words that follow, κοινῇ διδόντες: for κοινῇ cannot be translated "upon the public;" but the meaning is, that the sacrifice which they jointly made was repaid to them individually in glory. It should be remembered that each individual had his name and his tribe recorded on the monument erected to those who fell in battle; and that the money advanced as an ἔρανος in the common benefit societies of Athens, was repaid again to the joint fund by the individual to whom it had been given, if ever his circumstances enabled him to do it; so that in that case it would be κοινῇ διδόντες κοινῇ ἐλάμβανον, here it was κοινῇ διδόντες

“ τὸν ἀγήρων ἔπαινον ἐλάμβανον καὶ τὸν τάφον ἐπισημό-
“ τατον, οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν
“ παρὰ τῷ ἐντυχόντι ἀεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀείμνη-
3 “ στος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος,
“ καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκείᾳ σημαίνει ἐπιγραφὴ, 5
“ ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος μνήμη παρ'
4 “ ἑκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδιαιτᾶται. οὓς
“ νῦν ὑμεῖς ζηλώσαντες, καὶ τὸ εὔδαιμον τὸ ἐλεύθερον τὸ δὲ
“ ἐλεύθερον τὸ εὔψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολε-
5 “ μικοὺς κινδύνους. οὐ γὰρ οἱ κακοπραγοῦντες δικαιότερον 10
“ ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπὶς οὐκ ἔστ' ἀγαθοῦ, ἀλλ' οἷς
“ ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται καὶ ἐν οἷς
6 “ μάλιστα μεγάλα τὰ διαφέροντα, ἤν τι πταίσωσιν. ἀλγει-

1. ἀγήρω G.I.K.g.h. ἀγείρων V. ἔλαβον d. 2. ἀλλ'] ἢ C.G.L.O. P.e. 47. 48. om. A. ἡ om. E. 3. καὶ ante λόγου om. F. 4. πᾶσα ἡ γῆ P. 5. μόνων C.I.b. οἰκίᾳ g.h. ἐπισημαίνει g. ἐπιγραφῇ A.F.I. 6. τῇ μὴ] τιμῇ C.I. 8. νῦν] om. O. 9. περιορᾶσθαι B. 10. δικαιότεροι c. 11. οὐκ ἔστιν ἐλπὶς P. ἐλπὶς οὐκ ἔστιν C.G.e. 48. 13. πταίωσιν K.

ἰδίᾳ ἐλάμβανον. For the ἔρανοι of Athens, see Böckh, Staatshaushaltung der Athener. I. p. 264. or p. 328. of the English translation.

1. ἀγήρων] Ita e Thucydide Pollux, II. 14. Wass. Variat scriptura etiam infr. cap. 44, 6. Vid. Steph. Thesaur.—Duker.

τὸν τάφον ἐπισημότατον κ. τ. λ.] “They received the most honourable “of tombs; not so much that in which “they are actually lying, as that in “which their glory is left behind with “an enduring record, on every occa-“sion of word or deed that may call “for its remembrance.” A few lines below, ἄγραφος μνήμη τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου, means, “an unwritten “memorial in heart and mind rather “than in any actual and external mo-“nument.” In this manner γνώμη and ἔργον are distinguished, V. 108.

10. κακοπραγοῦντες] Confer Demosth. Coron. 349. 7. et Æschylum Pers. 600. Euripid. Hec. 956. Alcest. 782. Wass.

13. ἀλγεινοτέρα γὰρ ἀνδρί γε κ. τ. λ.] “For more grievous to a man of noble “mind is the misery which comes to-“gether with cowardice than the unfelt “death which befalls him in the midst “of his strength and hope for the “common welfare.” κάκωσις is “mi-“sery” or “wretchedness,” as in VII. 82, 1. κοινὴ ἐλπὶς is, I think, “hope for “the common good,” a hope not for personal success or happiness, but for the happiness of the country. The sense is the same with that expressed by Æschylus, Seven against Thebes, 687. Schütz. κακῶν δὲ καἰσχρῶν οὔτιν' εὔκλειαν ἐρεῖς. The words ἐν τῷ, or, as Bekker has written them, ἔν τῳ, I have included in brackets, as an undoubted interpolation. They were merely the explanation of μετὰ τοῦ, first added in the margin, and then inserted in the text. Accordingly Stobaeus in his quotation of the passage omits them; Göller has enclosed them in brackets, and Mr. Bloomfield considers them as a mere marginal interpretation. Poppo

"νοτέρα γὰρ ἀνδρί γε φρόνημα ἔχοντι ἡ [ἔν τῳ] μετὰ τοῦ
"μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος
"ἅμα γιγνόμενος ἀναίσθητος θάνατος. XLIV. διόπερ καὶ
"τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ
5 "ὀλοφύρομαι μᾶλλον ἢ παραμυθήσομαι. ἐν 2
"πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τρα-
"φέντες· τὸ δ' εὐτυχὲς, οἳ ἂν τῆς εὐπρεπε-

But for the parents of the dead—trite words of comfort can ill atone for the loss of blessings whose value they had learnt too well to prize.

1. ἔν τῳ (ita enim accentum inclinavit Abreschius) om. Stobæus, p. 88. post μετὰ τοῦ ponunt C.G.I.L.O.P.e. 47. 48. μετὰ τοῦ om. Tusanus. 3. ἅμα] ἅμα τε C.G.L.O.P. 48. ἀναίσθητος] καὶ ἀναίσθητος C.G.I.L.M.O.e. 5. ὀλοφύρωμαι H. 6. στραφέντες i.

has marked both these words and the following ones, *μετὰ τοῦ*, as suspicious; but Göller has rightly quoted other passages of Thucydides, to shew that the expression *μετὰ τοῦ μαλακισθῆναι* is in agreement with his usual style. Compare I. 6, 5. *μετὰ τοῦ γυμνάζεσθαι.* The epithet *ἀναίσθητος* means to describe the speediness of the pang of death, when it comes in the heat of battle, without the protracted suffering of disease. So Dionysius quotes this passage as an eulogium pronounced upon death in battle; *ὅτι ταχὺς καὶ ἀναίσθητος, καὶ ἐκτὸς βασάνων καὶ τῶν κακῶν τῶν ἐκ τῆς νόσου.* Ars Rhetor. c. 6, 4. See also Plutarch, Demetrius 29. *θάνατον ἀναίσθητον πρὸ τῆς ἥττης.*

4. *οὐκ ὀλοφύρομαι μᾶλλον κ. τ. λ.*] "I "do not bewail their fate, but am ra-"ther going to comfort them." There seems no reason why this transition from the present tense to the future should be noticed as remarkable. It was evident, from what he had been saying, that Pericles was at that instant not bewailing or condoling with the parents; although the particular points of comfort that he was going to urge were not yet mentioned. He therefore correctly says, *οὐκ ὀλοφύρομαι ἀλλὰ παραμυθήσομαι.* The sense of what follows I believe to be this; "For they "know that their condition from their "birth has been subject to manifold "misfortunes; but that their lot may "be truly regarded as fortunate, whose "portion has been most full of honour, "such as is their death, such as is "your sorrow; and the duration of "whose life has been commensurate "with that of their happiness." The abstract term *τὸ εὐτυχὲς* is defined by the concrete *οἳ ἂν—λάχωσιν*, a confusion between two modes of expression, *τούτους δὲ εὐτυχεῖς εἶναι, οἳ ἂν—λάχωσιν*, and *τὸ δ' εὐτυχὲς, τὸ τῆς εὐπρεπεστάτης λαχεῖν.* Compare c. 62, 4. *καταφρόνησις δὲ, ὃς ἂν κ. τ. λ.* III. 45, 7. *ἀδύνατον—ὅστις οἴεται.* III. 56, 8. *τὸ ξυμφέρον μὴ ἄλλο τι, ἢ ὅταν—ἔχωσι.* V. 16, 1. VI. 14. VII. 68, 1. &c. Xenophon, Hellenic. II. 3, 51. *προστάτου ἔργον εἶναι, ὃς ἂν—μὴ ἐπιτρέπῃ.* The words *οἷς ἐνευδαιμονῆσαί τε—ξυνεμετρήθη*, are obscure from their affected point and brevity. He means that they are truly fortunate whose life does not outlast their happiness; or in his own strange phraseology, "whose life has been so exactly "measured, that they are happy in it, "and seeing the end of it at the same "moment. That even at the moment "of ending it, their happiness still lasts "out, and they are yet happy in it." The sentiment is common enough, but it would not be easy to find another instance of such a far-fetched method of expressing it. Elmsley has collected a number of passages in which are verbs similarly compounded with *ἐν*, in his note on the 508th line of the Bacchæ of Euripides: *ἐνδυστυχῆσαι, ἐνιππεῦσαι, ἐναποπατεῖν,* &c.

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Yet they may hope for new ties and new affections; or if their age denies this hope, then let the thought of the happy past console the short space of life that yet remains to them; and let its glory, the best solace of old age, be their comfort.

" στάτης λάχωσιν, ὥσπερ οἵδε μὲν νῦν τελευ-
" τῆς, ὑμεῖς δὲ λύπης, καὶ οἷς ἐνευδαιμονῆσαί
" τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμε-
3 " τρήθη. χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν, ὧν
" καὶ πολλάκις ἕξετε ὑπομνήματα ἐν ἄλλων 5
" εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε·
" καὶ λύπη οὐχ ὧν ἄν τις μὴ πειρασάμενος
" ἀγαθῶν στερίσκηται, ἀλλ' οὗ ἂν ἐθὰς γενό-
4 " μενος ἀφαιρεθῇ. καρτερεῖν δὲ χρὴ καὶ ἄλλων παίδων
" ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ γάρ τε τῶν 10
" οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί τισιν ἔσονται, καὶ τῇ
" πόλει διχόθεν, ἔκ τε τοῦ μὴ ἐρημοῦσθαι καὶ ἀσφαλείᾳ,
" ξυνοίσει· οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλεύεσθαι οἳ
" ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυ-
5 " νεύωσιν. ὅσοι δ' αὖ παρηβήκατε, τόν τε πλέονα κέρδος ὃν 15
" εὐτυχεῖτε βίον ἡγεῖσθε καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ
6 " τῶνδε εὐκλείᾳ κουφίζεσθε. τὸ γὰρ φιλότιμον ἀγήρων
" μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν,
" ὥσπερ τινές φασι, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι.

1. νῦν] om. L.O.V. ante μὲν ponit K. 2. οἷς] ἐν οἷς nonnulli. 3. τελευτῆσαι g. Reiskius ἐνευτελευτῆσαι. 7. μὴ] om. c. πειρασόμενος A.B. C.E.F.H.I.K.L.M.G.V.c.h. 48. et pr. G. 9. ἀφαιρεθῇ C.F.G.I.L.O. 47. 48. Poppo. Goell. Bekk. A.B.E. et vulgo ἀφαιρεθείη. χρὴ] om. g. 10. ἔτι] ἔστι I. ἡλικίαν C. ἡλια E. γάρ τε A.B.C.E.F.G.H.K.L.O.V.c.d.e.f.g.h.i. 47. 48. Poppo. Goell. ceteri τε γὰρ. 12. τε] om. g. ἀσφάλεια F. 13. ξυνοίσει A.B.C.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Parm. 47. 48. Haack. Poppo. Goell. Bekk. E. et vulgo ξυνοίσειν. τι] τε A.B.E.F.H.V. 14. μὴ post ἂν ponunt H.g. post καὶ A.B.E.F.V.c.f. 14. παραλαμβανόμενοι c. κινδυνεύουσιν C.e. κινδυνεύσωσιν L.M. 15. πλέονα C.L.O.P. ὃν A.B.E.F.G.H. Parm. Haack. Poppo. Goell. Bekk. ἂν g. C. et vulgo ὄν. 16. τῇ] om. g. 17. τῶνδε] τοῦδε c. ἀγήρω I.P.e.

4. πείθειν] Confer Lysiam, p. 520. Wass.

11. τῇ πόλει ἀσφαλείᾳ ξυνοίσει, οὐ γὰρ οἷόν τε κ. τ. λ.] A large family of children will add to the security of the state, by making the parents have a greater stake in its welfare. Compare I. 91, 6. οὐ γὰρ οἷόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς, ὅμοιόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι.

17. ἀγήρων] Ad senes ἀγήρων eleganter, quomodo Æschylus Agam. ἡβᾷ, utitur. Ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν. 593. Vid. Valerium Flaccum, I. 77. Confer. Demosth. p. 156. c.—Wass.

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"XLV. παισὶ δ' αὖ ὅσοι τῶνδε πάρεστε ἢ ἀδελφοῖς ὁρῶ
"μέγαν τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν ἐπαινεῖν,
"καὶ μόλις ἂν καθ' ὑπερβολὴν ἀρετῆς οὐχ
"ὁμοῖοι ἀλλ' ὀλίγῳ χείρους κριθείητε. φθόνος 2
5 "γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ
"ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται.
"εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι 3
"νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχείᾳ
"παραινέσει ἅπαν σημανῶ. τῆς τε γὰρ ὑπαρ- 4
10 "χούσης φύσεως μὴ χείροσι γενέσθαι ὑμῖν
"μεγάλη ἡ δόξα, καὶ ἧς ἂν ἐπ' ἐλάχιστον
"ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾖ.

For the children and brothers of the dead—let them know how hardly they must strive to equal the fame of those whom no jealousy is now anxious to depreciate. For their wives—let them maintain the peculiar glory of their sex, and fly from the breath of public praise almost as much as from that of public censure.

"XLVI. Εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα εἶχον
"πρόσφορα, καὶ ἔργῳ οἱ θαπτόμενοι τὰ μὲν ἤδη κεκόσμην-
15 "ται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε
"δημοσίᾳ ἡ πόλις μέχρι ἥβης θρέψει, ὠφέ-
"λιμον στέφανον τοῖσδέ τε καὶ τοῖς λειπο-
"μένοις τῶν τοιῶνδε ἀγώνων προτιθεῖσα·

The tribute of words is now paid; so will that of deeds be, when the children now left orphans shall have been brought up to

2. πᾶς C.I.L.O.P.e. 47. 48. 4. ὁμοῖοι Bekk. κωλυθείητε K. 5. τὸ ἀντ.] τὸν ἀντ. A.C.E. 47. 48. 6. ἐμποδῶν A.E.F. 7. τι post ἀρετῆς V. 9. τε] om. i. 10. χείρωσι V. 12. κλέος] om. 48. 13. κατὰ—ἔργῳ] om. A.H.h. in margine ponit F. 14. καὶ ἔργῳ] om. F. 15. τὸ] τὰ A.B.F.H.N.V. 16. μέχρι] om. b. 18. προστιθεῖσα C.G.I.c.f.

7. *εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς κ. τ. λ.*] The antecedent to *ὅσαι* is the word *γυναικῶν*, which is equivalent in meaning to *γυναικείας*. "If I am to "say any thing on the chief excellence "of women, such as those who will "now be in widowhood," &c. By *τῆς ὑπαρχούσης φύσεως* it seems to be implied that women were not called upon to be for ever striving to surpass one another and themselves by some extraordinary display of heroism; it was their praise rather to live up to the natural excellence of their sex, its modesty and affectionateness, than to aspire to go beyond it. *Τῆς ὑπαρχούσης φύσεως* is, "the nature which you ordinarily "have already." In the concluding line of the chapter, *ἧς ἄν*, I believe, refers to *γυναικὸς*, and *ἧς ἂν—κλέος ᾖ* is the concrete, used instead of the abstract *τὸ κλέος εἶναι*, exactly as *οἳ ἂν λάχωσιν*, in the last chapter, was used instead of *τὸ λαχεῖν*. *Ὑμῖν μεγάλη ἡ δόξα* is the same in meaning as *καὶ ἐκείνη δὲ εὐδοκιμεῖ*, to which the following words, *ἧς ἂν—κλέος ᾖ*, would properly be referred. "And her's too is "a great glory, whose name is little "talked of either for good or for evil." Or, "And it is also a great glory to "you to have your name little talked "of," &c.

ATHENS. A. C. 431, 0. Olymp. 87. 2.

manhood under the care of their country;

2 a reward wise as well as liberal; for encouragement is the parent of merit.

"ἆθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖς "δὲ καὶ ἄνδρες ἄριστοι πολιτεύουσι. νῦν "δὲ ἀπολοφυράμενοι ὃν προσήκει ἕκαστος "ἄπιτε."

XLVII. Τοιόσδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι 5 τούτῳ· καὶ διελθόντος αὐτοῦ πρῶτον ἔτος τοῦ πολέμου

2 SECOND YEAR OF THE WAR.
The Peloponnesians again invade Attica. The plague breaks out in Athens.

τοῦδε ἐτελεύτα. Τοῦ δὲ θέρους εὐθὺς ἀρχομένου Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τὰ δύο μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσέβαλον ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου 10 3 Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι ἐδῄουν τὴν γῆν. 4 καὶ ὄντων αὐτῶν οὐ πολλάς πω ἡμέρας ἐν τῇ Ἀττικῇ, ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι καὶ περὶ Λῆμνον

1. τοῖς δὲ Poppo. Goeller. Bekk. vulgo τοῖσδε. 3. ἕκαστος A.B.E.F.H. K.L.N.O.P.V.c.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri ἑκάστῳ. 4. ἀποχωρεῖτε A.E.F.H.K.N.V.c.f.g.h.i. Poppo. Goell. 6. τῷ πολέμῳ τῷδε P. τοῦ πολέμου τούτου C.e. τῷ πολέμῳ τούτῳ G. 7. τοῦδε ἐτελεύτα] om. b. δὲ] γὰρ C.g.h. 9. τὸ πρότερον Q. 10. εὐξιδάμου I. om. C.e. 13. γίνεσθαι H.L.O.P. et corr. F.

1. *τοῖς δὲ*] So it should be written, and not *τοῖσδε*, the conjunction *δὲ* being here, as in so many other places, used in the apodosis. Compare III. 98, 1. where *οἱ δὲ ἀντεῖχον*, which is the reading of the best MSS. has been properly restored by Bekker, instead of the old reading *οἵδε*. Compare also Herodotus, I. 13, 2. *συνέβησαν—ἢν μὲν δὴ τὸ χρηστήριον ἀνέλῃ μιν βασιλέα εἶναι Λυδῶν, τὸν δὲ βασιλεύειν*, where the old editions read *τόνδε*; but the MS. marked F by Schweighæuser, reads *τὸν δέ*.

2. *νῦν δὲ ἀπολοφυράμενοι—ἄπιτε*] "But now, having performed each of "you to his relations all due rites of "lamentation, depart." He does not mean that they were to bewail their friends, and then depart; for the funeral oration was the concluding part of the whole ceremony. (See ch. 34, 7.) Compare also the last sentences of the funeral oration ascribed to Demosthenes, and of the Menexenus of Plato. I have not altered the reading *ἄπιτε*, although the best MSS. read *ἀποχωρεῖτε*; because it is possible that *ἀποχωρεῖτε* may have been a marginal gloss; but it is more probable that *ἄπιτε* was inserted as the more common expression, (compare Demosth. and Plato Menexenus,) and that Thucydides wrote *ἀποχωρεῖτε*.

9. *ὥσπερ καὶ τὸ πρῶτον*] See ch. 10.

13. *λεγόμενον μὲν καὶ πρότερον κ. τ. λ.*] "*Λεγόμενον* est nominativus absolutus "(*quum dicatur*), ut *εἰρημένον*, I. 140, 5. Poppo, Prolegom. I. p. 105. Others explain the neuter gender of *λεγόμενον* by referring it, with the Scholiast, to *νόσημα*, a word of similar sense to *νόσος*, or to the sense generally, rather than to any particular word. "The "plague broke out, *a thing* which is "said to have often visited other coun-"tries," &c.

καὶ ἐν ἄλλοις χωρίοις, οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι. οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' 3 αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσῄεσαν, οὔτε 5 ἄλλη ἀνθρωπεία τέχνη οὐδεμία· ὅσα τε πρὸς ἱεροῖς ἱκέτευσαν ἢ μαντείαις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν, τελευτῶντές τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι. XLVIII. ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς 10 Αἴγυπτον καὶ Λιβύην κατέβη καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων 2 πόλιν ἐξαπιναίως ἐνέπεσε, καὶ τὸ πρῶτον ἐν τῷ Πειραιεῖ ἥψατο τῶν ἀνθρώπων, ὥστε καὶ ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ-15 μακα ἐσβεβλήκοιεν ἐς τὰ φρέατα· κρῆναι γὰρ οὔπω ἦσαν αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ 3 ἔθνησκον πολλῷ μᾶλλον ἤδη. λεγέτω μὲν οὖν περὶ αὐτοῦ 4 ὡς ἕκαστος γιγνώσκει καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' ὅτου εἰκὸς ἦν γενέσθαι αὐτό, καὶ τὰς αἰτίας ἅστινας νομίζει τοσαύτης

It was said to have been brought from Africa and Egypt; and first appeared in Piræus. Thucydides proceeds to describe its symptoms, both from his own experience, and from his observation of it in others.

1. γε] om. c. γε τοσοῦτός γε g. λιμὸς K.Q. οὐδὲ—γενέσθαι] om. Q. 3. τὸ πρότερον e. 4. μάλιστα] μᾶλλον L.O. 5. ἄλλη] om. e. τέχνη ἀνθρ. e. πρὸς τοῖς ἱεροῖς K. 6. μαντείαις A.B.C.K.N.V. et pr. F.G.h. Goell. Bekk. E. corr. F.G. et vulgo μαντείοις. 8. ἤρξατο δὲ τὸ κακὸν ἐξ αἰθιοπίας Demetr. Phal. p. 30. ed. Oxon. τὸ μὲν πρῶτον] om. d. τὸ solum om. c. 9. αἴγυπτον O. καὶ post δὲ om. K. 10. καὶ ἐς λιβύην K. 17. οὖν] om. L. 19. ἅστινας] om. P. νομίζῃ K.

1. οὐδὲ φθορὰ οὕτως κ. τ. λ.] Οὕτως is here the predicate. Οὕτως γενέσθαι, "To have happened to such a degree." Compare Matthiæ, Gr. Gr. §. 604. Jelf, 375, 3.

5. πρὸς ἱεροῖς] Vid. Laërt. in Epimenide, pag. 71. Wass.

6. μαντείαις] So Bekker and Göller read instead of μαντείοις. But Poppo observes that Thucydides uses μαντεῖον in the same sense as μαντεία; that is, not only to express the place where the prophecies were delivered, but the prophecies themselves. And this is true; but the sense required here seems not so much to be "prophecies," as "prophesyings;" and this would be expressed by μαντεία, rather than by μαντεῖον.

15. ἐς τὰ φρέατα] "Into the reservoirs "or tanks made to catch the rain-water;" in which sense the word is used again in the next chapter. So also Herodotus, II. 108, 4. and Demosthenes against Polycles, p. 1225. Reiske.

19. καὶ τὰς αἰτίας—σχεῖν] "The causes "which, where the change from health "to universal sickness was so great, "were sufficient to have had the power

μεταβολῆς ἱκανὰς εἶναι—δύναμιν ἐς τὸ μεταστῆσαι σχεῖν· ἐγὼ δὲ οἷόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἄν τις σκοπῶν, εἴ ποτε καὶ αὖθις ἐπιπέσοι, μάλιστ' ἂν ἔχοι τι προειδὼς μὴ ἀγνοεῖν, ταῦτα δηλώσω αὐτός τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. XLIX. Τὸ μὲν γὰρ ἔτος, ὡς ὡμολο- 5 γεῖτο, ἐκ πάντων μάλιστα δὴ ἐκεῖνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγχανεν ὄν· εἰ δέ τις καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. τοὺς δ' ἄλλους ἀπ' οὐδεμιᾶς προφάσεως ἀλλ' ἐξαίφνης ὑγιεῖς ὄντας πρῶτον μὲν τῆς κεφαλῆς 10 θέρμαι ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθήματα καὶ φλόγωσις ἐλάμβανε, καὶ τὰ ἐντός, ἥ τε

The disorder first attacked the head; and then gradually spread over the whole system. The crisis generally 2 took place in seven or nine days. Many however were carried off by the subsequent exhaustion. Those who recovered their health,

1. δυνάμεις i. ἐς] om. i. μεταστῆσαν c. ἔχειν I.c. 2. δὲ] τε F.H. τε] τι F.H.d. cum Tusano. ἐγένετο V. εἴπητε K. 3. ἔχῃ F. ἔχει K. 5. γὰρ] δὴ Demetrius: qui mox ὡμολόγητο. 10. πρῶται Q. μὲν ἐκ τῆς g.h. 11. ἐρυθρήματα h. 12. τε] om. c.

"to create such a change." The needless multiplication of words in this passage has been often noticed; but τοσαύτης μεταβολῆς must be taken closely with ἅστινας, the genitive here as in so many other instances corresponding to the English ablative, "which in so "great a change:" literally, "which "belonging to or having to do with so "great a change," &c. He means to say, that "as the effect produced was so "tremendous, where can we find causes "which will not appear inadequate to "have produced it."

8. ἐς τοῦτο πάντα ἀπεκρίθη] "All "disorders seemed to be shut out from "their own proper nature, and all to "be turned into the plague." Verbs compounded with ἀπὸ, and followed by an accusative case of their object, with the preposition ἐς, seem to have a sort of pregnant sense, and to imply the leaving other things, and the turning to this one object. Thus ἀποβλέπειν ἐς πατέρων θήκας, III. 58, 4. is literally, "to draw off one's eyes from other ob"jects in order to turn them to the "tombs of our fathers." So ἀποβαίνειν ἐς μουναρχίην, Herodot. III. 82, 6. "To "end, or have its issue, in monarchy:" i. e. "to turn from all other things to "monarchy." The English expression, "a determination of blood to the "head," or, "the humours determin"ing to one point," appears very nearly to correspond with the passage in the text. Mr. Bloomfield quotes a similar expression from Agathias, II. 3. p. 70. ed. Niebuhr. ἅπαντα (πάθη) εἰς ὄλεθρον ἀπεκρίνετο.

9. προφάσεως] Ita loquitur Hippocrates Progn. p. 150. et Pseudo-Diocles Epist. οὐδὲ μιᾶς Ar. C. Dissolutione Attica, ut alibi. Wass. "With no osten"sible cause; with nothing to account "for it."

11. θέρμαι ἰσχυραὶ] i. e. πυρετὸς, ut Tim. Lex. voc. Plat. p. 101. explicat. Τὸ θέρμα pro febri ex Aristoph. citat Pollux, IV. 186. cf. eruditiss. Ruhnquen. Huc etiam pertinet Phrynichi observatio, p. 146. Θέρμα οὕτως ὁ Μένανδρος διὰ τοῦ α, ἀλλ' οὔτε Θουκυδίδης, οὔθ' ἡ ἀρχαία κωμῳδία, οὔτε Πλάτων· θέρμη δέ. v. Intt. ed. Paui. Lucretius, lib. I. 1143. *Principio caput incensum fervore gerebant Et duplices oculos suffusa luce rubenteis. Sudabant etiam fauces intrinsecus atro Sanguine, et ulceribus vocis via septa coibat, Atque animi interpres manabat lingua cruore.* Gottl.

in many instances lost their hands, feet, or their sight, and sometimes their memory, so that they had no knowledge of themselves or of others.

φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν καὶ πνεῦμα ἄτοπον καὶ δυσῶδες ἠφίει· ἔπειτα ἐξ αὐτῶν πταρμὸς καὶ βράγχος ἐπεγίγνετο, καὶ ἐν οὐ πολλῷ χρόνῳ κατέβαινεν ἐς τὰ στήθη ὁ 5 πόνος μετὰ βηχὸς ἰσχυροῦ· καὶ ὁπότε ἐς τὴν καρδίαν στηρίξαι, ἀνέστρεφέ τε αὐτὴν καὶ ἀποκαθάρσεις χολῆς πᾶσαι ὅσαι ὑπὸ ἰατρῶν ὠνομασμέναι εἰσὶν ἐπῄεσαν, καὶ αὗται μετὰ ταλαιπωρίας μεγάλης. λύγξ τε τοῖς πλείοσιν 3 ἐνέπιπτε κενή, σπασμὸν ἐνδιδοῦσα ἰσχυρόν, τοῖς μὲν μετὰ

1. φάρυξ A.B.C.F. αἱματώδης Q.V.g. 2. ὑφίει Q. 3. ἐγίγνετο A.B.h. 4. χρόνῳ] om. A. 6. ἐστήριξε Galen. Progn. 3. 7. πᾶσαι] om. P. 8. αὐταὶ L.O. τοῖς πλείοσι] ante κενή ponit c. 9. ἐνέπεσε A.B.E.F.H.V. c.d.f.g.h. Haack. Poppo. Goell.

2. ἄτοπον καὶ δυσῶδες] "Monstrous "and fetid;" i.e. "fetid to a monstrous "and almost preternatural degree." Compare ἄνευ δαπάνης καὶ πολιορκίας, II. 77, 2. "Without cost and a block-"ade;" i.e. "without incurring the cost "of a blockade."

5. καὶ ὁπότε—ἐπῄεσαν] Descripsit Nemesius, cap. XX. de Natur. Hom. ubi in edit. Plant. est εἰς τὴν καρδ. et πᾶσαι ὁπόσαι ἀπὸ ἰατρῶν. Καρδία, ut idem Nemes. hic est *os ventriculi*: συνήθως οἱ παλαιοὶ, inquit, καρδίαν καὶ τὸ στόμα τῆς γαστρὸς καλοῦσιν, ὡς Ἱπποκράτης καὶ Θουκυδίδης· de quo plura vid. apud Foes. ad Hippocrat. II. Epidem. 2. et Gataker. II. Adversar. Miscellan. 16. Interpres Latinus hic *cor* vertit, forte sequutus Lucretium, qui VI. 1149. hæc ita effert: *Inde ubi per fauces pectus complerat, et ipsum Morbida vis in* cor *mæstum confluxerat ægris.* Victorius XXVII. Var. Lect. 17. eo nomine reprehendit Lucretium, quasi qui hanc significationem vocis καρδία, qua Thucydides ea utitur, ignoraverit. Sed Lambinus ad Lucret. et Hieron. Mercurial. I. Var. Lect. 1. putant Lucretium potius imitatione Græcorum, et eadem significatione, *cor* dixisse, qua illi καρδίαν. Hoc benignius est, et mihi verius videtur. Στηρίξαι Gataker. passive, vel reciproce sumi scribit: Steph. in Thes. neutraliter, pro *steterat, constiterat*, ut in verbis Homeri Od. μ'. 434. et Dioscoridis, VI. 1. (Alexipharmacor. cap. 1.) Sed non dubito, quin hæc omnia explenda sint accusativo suppresso, hic ἑαυτὸν, vel ἑαυτὸ, nempe ὁ πόνος, vel τὸ κακὸν, in Homero ἐμαυτὸν, et in Dioscoride ἑαυτό. DUKER.

ὁπότε στηρίξαι] Compare for this use of the optative, ὅσον χρόνον ἡ νόσος ἀκμάζοι, and Matthiæ, Gr. Gr. §. 521. Jelf, 843. *b*. στηρίξαι, like κατέσκηπτε towards the end of the chapter, is an instance of what is so common in every language, a transitive verb used intransitively. So we should say in English, "When the disorder fixed on the "stomach." Like κατασκήπτω also it denotes the action of a body striking a resisting object with violence, and so being arrested in its rapid motion. Thus the lightning, when spending itself on the object which it strikes, is said σκήπτειν, or σκήπτεσθαι: so rolling stones from a mountain, when they are brought up or stopped in their course; as ἐς τὸ ἐνέσκηψαν (οἱ λίθοι) διὰ τῶν βαρβάρων φερόμενοι. Herod. VIII. 39, 2. Thus also στηρίζειν is used by Euripides, Bacchæ, 1081.

πρὸς οὐρανὸν
καὶ γαῖαν ἐστήριζε φῶς σεμνοῦ πυρός.

8. λύγξ τε ἐνέπιπτε κενή] Λύγξ is what we call a hiccough, (compare Plato, Sympos. p. 185.) but here it seems to be almost approaching to what is called "retching;" and λύγξ κενή is that ineffectual retching, consequent upon

4 ταῦτα λωφήσαντα, τοῖς δὲ καὶ πολλῷ ὕστερον. καὶ τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα οὔτ' ἄγαν θερμὸν ἦν οὔτε χλωρὸν, ἀλλ' ὑπέρυθρον, πελιτνὸν, φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκός· τὰ δὲ ἐντὸς οὕτως ἐκάετο ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μήτ' ἄλλο τι ἢ 5 †γυμνοὶ† ἀνέχεσθαι, ἥδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς 5 αὐτοὺς ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἠμελημένων ἀνθρώπων

1. καὶ post δὲ om. L.P. τῷ C. 2. οὔτε vel οὔτ' C.E.G.I.L.O.P.e. A.B.F. et vulgo οὐκ. 3. πελιτνὸν Ælius Dionysius cum Photio, Haack. Goell. et in edit. minor. Bekk. probante Poppone, sed hic vulgatam codicum πελιδνὸν in textu conservavit. 4. ἐκάετο A.B.E.F.H.Q.V.c. ἐκήετο O. C.G. vulgo, et Poppo, ἐκαίετο. 5. σινδονίων Galenus. μηδ' C.G.e. Bekk. 6. γυμνοὶ C.G.I. K.V.d.e. Bekk. cum Galeno ceteri γυμνόν. γυμνὸν Poppo. Haack. Goell. 7. ἀνθρώπων] om. N.V.

exhaustion, when nothing is actually brought off the stomach. Several of the recent editors read ἐνέπεσε. But although the aorist occurs twice, in ἔδρασαν and ἠγνόησαν, in describing subordinate circumstances of the disorder, yet each separate symptom or stage in its progress is given in the imperfect tense. ἐλάμβανε, ἦν, ηφίει, ἐπεγίγνετο, κατέβαινεν, ἀνέστρεφε, ἐπῄεσαν, ἐκάετο, &c.

1. λωφήσαντα] "λωφήσαντα cum "ταῦτα jungendum videtur, non cum "σπασμόν—alias potius fuisset λω-"φῶντα." DOBREE. The proposed interpretation is doubtful; for if the retching and convulsions followed the disorder of the stomach "at a long "interval," what was the intermediate state of the patient? But the remark as to the tense is just, and is certainly in favour of the reading ἐνέπεσε just before. Poppo explains it as equivalent to ὃς ἐλώφησε.

2. ἁπτομένῳ] Servat Lucret. *tepidum manibus proponere tactum*. Confer Aretaeum, p. 28, 30. Avicen. II. vol. 78. a. Hippocr. §. II. 117. WASS.

3. πελιτνὸν] πελιτνὸν ex Thucyd. adnotasse Ælium Dionysium scribit Eustath. in Il. I. 735. DUKER. Conf. Phot. Lex. p. 299. et Pierson. ad Moer. p. 325. BEKK.

5. ἄλλο τι ἢ †γυμνοὶ† ἀνέχεσθαι] Poppo retains the old reading γυμνὸν, and refers it to τὸ σῶμα. But I cannot think that this is correct Greek. If we retain γυμνὸν, I should prefer Dobree's method of explaining it, γυμνὸν ὄντα ἀνέχεσθαι, referring the description to a single patient. But Dobree adds, "Videndum quoque an recte Galenus "γυμνοὶ, i. e. ὄντες." And this would be an expression like πάσχοντες ἠνείχοντο, I. 77, 6. ἀνέχεσθαι γῆν τεμνομένην ὁρῶντας, II. 74, 1. and others of the same kind, V. 69, 1. VI. 16, 4. And if it be said that we should expect rather the accusative case, γυμνοὺς, it may be observed, that in point of meaning τὰ ἐντὸς οὕτως ἐκάετο is the same as τὰ ἐντὸς οὕτως ἐκάοντο, scil. οἱ κάμνοντες, so that the persons to whom ἀνέχεσθαι refers are virtually the nominative case to the principal verb in the sentence, under which circumstances ὥστε is joined to a nominative case. See Hermann's notes on Viger, note 353.

7. τοῦτο—ἔδρασαν ἐς φρέατα] "And "many did this into tanks or reservoirs." So the Greek words may be translated literally into English: "did this" is of course equivalent to what he had said before, "threw themselves:" and therefore the same construction follows ἔδρασαν τοῦτο, which would have followed ἔρριψαν ἑαυτούς. For the meaning of φρέατα, which signifies tanks or reservoirs, and not wells, see the note on chap. 48, 2.

καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλέον καὶ ἔλασσον ποτόν. καὶ ἡ ἀπορία τοῦ μὴ ἡσυχάζειν καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ 6 παντός. καὶ τὸ σῶμα, ὅσον περ χρόνον καὶ ἡ νόσος ἀκμάζοι, 7 5 οὐκ ἐμαραίνετο ἀλλ' ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ, ὥστε ἢ διεφθείροντο οἱ πλεῖστοι ἐναταῖοι καὶ ἑβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος, ἔτι ἔχοντές τι δυνάμεως, ἢ εἰ διαφύγοιεν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν καὶ ἑλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης καὶ διαρροίας ἅμα ἀκράτου ἐπι-10 πιπτούσης οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενείᾳ ἀπεφθείροντο. διεξῄει γὰρ διὰ παντὸς τοῦ σώματος ἄνωθεν ἀρξά- 8 μενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἱδρυθὲν κακὸν, καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις

1. εἰς τὰ φρέατα g. τῇ δίψῃ ἀπαύστῳ A.B.C.E.F.G.H.I.K.L.O.P.V.b.c.e. f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀπαύστῳ τῇ δίψῃ. συνεχόμενοι B.h. 3. τοῦ] τὸ C. 4. καὶ τὸ] τὸ δὲ Lex. Seg. p. 125, 30. ὅσονπερ Bekk. ἀκμάζει L.O.Q. 6. πλείους A.F.H.N.V.g.h. Haack. Poppo. ἐνναταῖοι B.F.G. 8. τοῦ νοσήματος] om. Q. ἐς] ἐπὶ e. ἐκκαύσεως L.O.P.Q. τε] om. c.f. 9. αὐτῆς] c. ἐγγενομένης c. γενομένης d.i. ἀκρατοῦς γρ. A. ἐμπιπτούσης K.i. 10. διὰ τὴν ἀσθένειαν C.I.L.N.O.P.Q.e. ἀπεφθείροντο A.B.E. F.G.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo διεφθείροντο. 11. διεξῄει] καὶ διεξῄει I.N.O.P. 12. ἱδρυνθὲν E. 13. γε] τε L.O.P. c. ἀντίληψιν h.

3. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν] The words τοῦ μὴ ἡσυχάζειν should be taken apparently as the genitive case explanatory of the preceding word ἡ ἀπορία: "A feeling of not knowing "what to do with themselves, inasmuch "as they could not rest; the misery of "restlessness." Compare VII. 42, 2. πέρας—τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, and the note on the passage; and Hippocrates de Morbo Sacro, prope init. κατὰ τὴν ἀπορίην τοῦ μὴ γινώσκειν. Also compare Matthiæ, Gr. Gr. §. 321.

9. διαρροίας ἀκράτου] It has been doubted whether ἀκράτου is used here in a technical sense, as describing the nature of the diarrhœa, or merely signifies, "vehement, excessive," like ἄκρατος ἐλευθερία in Appian, VI. 95. I think, however, that it is here used in a technical sense, as we read in Hippocrates Prædict. I. §. 111. αἱ ἄκρητοι τελευτῶσαι καθάρσιες, παροξυντικαί: and again, §. 50. τὰ τελευτῶντα ὑποχωρήματα εἰς ἀφρώδεα, ἄκρητα, παροξυντικά. The word is explained by Galen, ἄκρητοι ὑποχωρήσεις, αἱ ἄμικτοι ὑγρότητος ὑδατώδους, αὐτὸν μόνον ἔχουσαι εἰλικρινῆ ὑπερχόμενον κάτω χυμὸν, εἴτε τὸν τῆς ξανθῆς χολῆς, εἴτε τὸν τῆς μελαίνης. There is more to the same purpose in a note on the words αἱ ἐς ἀκρητέστερα τελευταὶ, Hippocrat. De Morbis Vulgaribus, II. §. 2. ed. Foes. Francofurt. 1624.

13. τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ] Göller refers αὐτοῦ to κακὸν, "Its seizing "upon the extremities;" and he compares III. 12, 2. τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν. Ἐπεσήμαινε is, "left its "mark," as Mr. Bloomfield translates it; i.e. "marked the man as having "had the disorder." The word is applied to the mark or signature of the

ATHENS. A. C. 430. Olymp. 87. 3.

αὐτοῦ ἐπεσήμαινε· κατέσκηπτε γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέ-9 φευγον, εἰσὶ δ' οἳ καὶ τῶν ὀφθαλμῶν. τοὺς δὲ καὶ λήθη ἐλάμβανε παραυτίκα ἀναστάντας τῶν πάντων ὁμοίως, καὶ ἠγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους. L. γενόμενον 5 γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τά τε ἄλλα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἑκάστῳ, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὂν ἢ τῶν ξυντρόφων τι· τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἅπτεται, 10 πολλῶν ἀτάφων γιγνομένων ἢ οὐ προσῄει ἢ γευσάμενα 2 διεφθείρετο. τεκμήριον δέ· τῶν μὲν τοιούτων ὀρνίθων ἐπίλειψις σαφὴς ἐγένετο, καὶ οὐχ ἑωρῶντο οὔτε ἄλλως οὔτε

No animals of prey would touch the bodies of persons who had died of this disorder; or if they did, they were poisoned by it.

1. γὰρ A.B.E.F.G.H.K.L.c.g.i. Haack. Poppo. Goell. Bekk. C. et vulgo γὰρ καί. ἐς A.B.E.F.G.H.K.L.N.O.P.V.b.c.g. Haack. Poppo. Goell. Bekk. C. et ceteri ἐς τά. 2. διέφυγον g. 3. τοῖς C. 4. ἐλάβετο C. τῶν] om. C.I.L.O.P. 5. τε αὐτοὺς] om. g. 8. ἐν] om. g. τῷ K. 10. καὶ τὰ τετράποδα L.g. 11. γενομένων C.G.I.L.O.e. προσήκει b. γευσάμενοι B. 12. διεφθείροντο d.

auditors of the public accounts at Athens, by which they signified that the account had been duly passed. See Demosth. Coron. p. 310. Reiske. Mr. Bloomfield well quotes from Hippocrates De Morbo Sacro, p. 306. ed. Foes. οὐ γὰρ ἔτι ἐπίληπτον γίνεται ἢν ἅπαξ ἐπισημανθῇ: to which he might have added the words which occur a few lines before; περιγίνεται (τὰ παιδία) ἐπίσημα ἐόντα· ἢ γὰρ στόμα παρασπᾶται, ἢ ὀφθαλμὸς, ἢ αὐχὴν, ἢ χείρ.

1. ἐς ἄκρας χεῖρας καὶ πόδας] "On "the fingers and toes." And two lines below, παραυτίκα ἀναστάντας seems to be rightly understood by Mr. Bloomfield as indicating that the effect was only temporary. "They suffered a total "loss of memory when they first re-"covered from the disorder;" as if afterwards their memory returned to them.

7. χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν] "More grievous than human "nature could well endure:" literally, "more grievously than in proportion "to human nature." See Matthiæ, Gr. Gr. §. 449. Jelf, 783. *i*.

12. τεκμήριον δέ· τῶν μὲν τοιούτων κ. τ. λ.] I have placed a colon after the words τεκμήριον δὲ, because if τεκμήριον were the predicate of the whole proposition, the common practice of the Greek language would require that the article should be prefixed to the subject ἐπίλειψις. But the colon after τεκμήριον δὲ occurs again in a similar manner, II. 39, 3. τεκμήριον δέ· οὔτε γὰρ Λακεδαιμόνιοι κ. τ. λ. So also I. 11, 2. δῆλον δέ· τὸ γὰρ ἔρυμα κ. τ. λ.

13. οὔτε ἄλλως] This use of ἄλλως to signify "elsewhere" seems to confirm what has been said in the note, I. 77, 3. on the word ὁπωσοῦν, namely, that it has in that place very nearly the same meaning as ὁτιοῦν. Is it not natural that such little inaccuracies should sometimes occur in writers who lived before the great number of written compositions had given exactness to their language; and is it not like the expression in Sophocles, βῆναι κεῖθεν ὅθεν περ ἥκει, Œdip. Colon 1227. where κεῖθεν is a confusion of words for κεῖσε?

περὶ τοιοῦτον οὐδέν· οἱ δὲ κύνες μᾶλλον αἴσθησιν παρεῖχον τοῦ ἀποβαίνοντος διὰ τὸ ξυνδιαιτᾶσθαι.

LI. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι ἀτοπίας, ὡς ἑκάστῳ ἐτύγχανέ τι διαφερόντως ἑτέρῳ πρὸς ἕτερον γιγνόμενον, τοιοῦτον ἦν ἐπὶ πᾶν τὴν ἰδέαν. καὶ ἄλλο παρελύπει κατ' ἐκεῖνον τὸν 2 χρόνον οὐδὲν τῶν εἰωθότων· ὃ δὲ καὶ γένοιτο, ἐς τοῦτο ἐτελεύτα. ἔθνησκον δὲ οἱ μὲν ἀμελείᾳ, 3 οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἕν τε οὐδὲ ἓν 4 κατέστη ἴαμα ὡς εἰπεῖν ὅ τι χρῆν προσφέροντας ὠφελεῖν· τὸ γάρ τῳ ξυνενεγκὸν ἄλλον τοῦτο ἔβλαπτε. σῶμά τε αὔταρκες ὂν οὐδὲν 5 διεφάνη πρὸς αὐτὸ ἰσχύος πέρι ἢ ἀσθενείας, ἀλλὰ πάντα ξυνῄρει καὶ τὰ πάσῃ διαίτῃ θεραπευόμενα. δεινότατον δὲ παντὸς ἦν τοῦ κακοῦ 6 ἥ τε ἀθυμία ὁπότε τις αἴσθοιτο κάμνων (πρὸς γὰρ τὸ ἀνέλπιστον εὐθὺς τραπόμενοι τῇ γνώμῃ πολλῷ μᾶλλον προΐεντο σφᾶς αὐτοὺς καὶ οὐκ ἀντεῖχον), καὶ ὅτι ἕτερος ἀφ' ἑτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ

No specific was found for it; no constitution seemed to escape it. It was accompanied by a distressing depression of spirits; and the virulence of the contagion caused a general panic. Those whose heroic virtue led them still to visit the sick, when their own friends had deserted them, fell the most certain sacrifice. The only alleviation of the general misery was, that they who had once recovered were not liable to a second attack of the disorder.

3. παραλείποντι C.G.d.i. 6. καὶ ἄλλο—ἐτελεύτα] Hæc omittit Levesquius, interpretamentum arbitratus illorum quæ ab initio c. 49. leguntur. Bekker. 7. ὃ] οἱ B. 9. οὐδὲ ἓν E.F.G.K.L.N.O.Q.V. Bekker. οὐδὲ A.B.P.g. C. et vulgo οὐδέν. ἐγκατέστη A.B.P. ἐν κατέστη g. 10. ἴαμα] ἅμα C. χρὴ] C.G.I.L.O.d.e.i. προφέροντας K. 13. διεφθάρη, omisso οὐδὲν, K. 14. ξυνῄρει πάντα L.O.P. 18. οὐκάτεῖχον B. 19. ἑτέρας A. θεραπείας] νόσου e. θεραπείας G.

10. ὅ τι χρῆν προσφέροντας ὠφελεῖν] Compare Hippocrates, De Morbo Sacro, p. 301, l. ult. ed. Foes. μὴ ἔχειν ὅ τι προσενέγκαντες ὠφελήσουσιν.

13. ἰσχύος πέρι ἢ ἀσθενείας] "As far "as strength or weakness were con- "cerned, all constitutions fell alike the "victims of the disorder;" that is, none was so strong as to resist it, none was so weak, as not to afford it a hold upon it. "All the prevailing disorders have "attacked me," said Nelson writing from Corsica in 1794, "but I have not "strength enough for them to fasten "on." Southey's Life of Nelson, vol. I. p. 118.

19. ἀναπιμπλάμενοι] This is a favourite term of Plato to express defilement or pollution, from the notion of a body overloaded or surfeited with food, and so becoming disordered and unsound. Ἀναπλήσας. ἀναπληρώσας. ὁ δὲ Πλάτων ἀντὶ τοῦ μολύνας. Suidas. Thus Thucydides seems to use it as signifying, "becoming fully charged with infec- "tion," ἀναπιμπλάμενοι τῆς νόσου, as opposed to καθαροὶ ὄντες. See Ruhnken's note on Timæus, Lexic. Platonic.

πρόβατα ἔθνησκον· καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει. 7 εἴτε γὰρ μὴ θέλοιεν δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορίᾳ τοῦ θεραπεύσοντος· εἴτε προσίοιεν, διεφθείροντο, καὶ μάλιστα οἱ ἀρετῆς τι μεταποιούμενοι· αἰσχύνῃ γὰρ ἠφείδουν σφῶν αὐτῶν, 5 ἐσιόντες παρὰ τοὺς φίλους, ἐπεὶ καὶ τὰς ὀλοφύρσεις τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι ἐξέκαμνον, ὑπὸ τοῦ 8 πολλοῦ κακοῦ νικώμενοι. ἐπὶ πλέον δὲ ὅμως οἱ διαπεφευγότες τόν τε θνήσκοντα καὶ τὸν πονούμενον ᾠκτίζοντο διὰ τὸ προειδέναι τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι· δὶς γὰρ 10 9 τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε. καὶ ἐμακαρί-

3. ἐρῆμοι Bekk. 6. τοὺς] om. I. 7. οἱ] om. g. ἐξέκαμον E.F.H.V.g.h. τοῦ] om. N.V. 8. κακοῦ νικώμενοι] om. C.e. διαφυγόντες i. 10. καὶ ante αὐτοὶ om. C.

ἀνάπλεως. He compares the expression in Livy, IV. 30. "Vulgatique contactu "in homines morbi, et primo in agrestes "ingruerant servitiaque: urbs deinde "*impletur*."

5. μεταποιούμενοι] Suidas in μεταποιεῖσθαι. μάλισθ' οἱ ἀρ. μετ. pro ἀντιποιούμενοι. Plato Polit. ἥκιστα βασιλικῆς ΜΕΤΑΠΟΙΟΥΜΕΝΟΥΣ τέχνης. Hesych. μετασκευάζεται, φροντίζει. Dion. Halicarn. Antiq. VI. 91. Πόλιν αὐτῶν ἐξ ἐφόδου ἀντιλαμβάνεται, ἐπιβαλλομένων μὲν τῶν ἐν αὐτῇ ΜΕΤΑΠΟΙΕΙΣΘΑΙ τινος ΑΡΕΤΗΣ. Wass. Tangit hunc locum Plutarch. περὶ πολυφιλίας in fin. Duk. Compare also Xenophon, Anabas. IV. 7, 12. οὗτοι ἀντεποιοῦντο ἀρετῆς.

6. ἐπεὶ καὶ τὰς ὀλοφύρσεις κ. τ. λ.] It is uncertain whether these words should be translated, "were tired out "with lamenting for the dying," or, "with the bemoanings of the dying." The latter meaning has this in its favour, that the lamentations of friends would be rather for the dead than for the dying: and the bemoanings of the sick and dying are mentioned again in VII. 75, 4. as one of the most distressing circumstances of the retreat of the Athenians from their lines before Syracuse. πρὸς ὀλοφυρμὸν τραπόμενοι ἐς ἀπορίαν (τοὺς οἰκείους) καθίστασαν. On the other hand ἐκκάμνειν and ἀποκάμνειν are generally used to express "being "tired out with what we are doing our"selves," and not "with what another "is doing." See Sophocl. Œd. Col. 1773—6. Dindorf. πάνθ' ὁπόσ' ἂν μέλλω πράσσειν—οὐ δεῖ μ' ἀποκάμνειν, and Xenoph. Hellen. VII. 5, 19. which passage is quoted by Poppo. And ὀλοφύρσεις might certainly be made for a dying friend, as well as for one actually dead, if we understand not the formal lamentations which were a part of the funeral ceremony, but the mere natural expression of sympathy and sorrow.

8. ὅμως] "Still, whatever were the "particular instances of intrepid hu"manity, visiting the sick and dying "without any consideration for its own "safety, yet the sufferers met with the "liveliest compassion and the greatest "attention from those who had them"selves had the plague, and had re"covered from it." Such I conceive to be the sense of the conjunction ὅμως, intimating that even the most humane, while risking their own lives by their kindness, were less free and unhesitating in their charitable work than those, who, from having once experienced the disorder, were relieved from all personal apprehension for the future, while they were best able to appreciate the misery of the sufferers.

ζοντό τε ὑπὸ τῶν ἄλλων, καὶ αὐτοὶ τῷ παραχρῆμα περιχαρεῖ καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον κούφης μηδ' ἂν ὑπ' ἄλλου νοσήματός ποτε ἔτι διαφθαρῆναι.

LII. Ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ 5 καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἧσσον τοὺς ἐπελθόντας. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, 2 ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρᾳ ἔτους διαιτωμένων ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ, ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες 10 ἔκειντο, καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ τὰς κρήνας ἁπάσας ἡμιθνῆτες τοῦ ὕδατος ἐπιθυμίᾳ. τά τε ἱερὰ ἐν οἷς ἐσκήνηντο νεκρῶν πλέα ἦν, αὐτοῦ 3 ἐναποθνησκόντων· ὑπερβιαζομένου γὰρ τοῦ κακοῦ οἱ ἄνθρωποι οὐκ ἔχοντες ὅ τι γένωνται, ἐς ὀλιγωρίαν ἐτράποντο 15 καὶ ἱερῶν καὶ ὁσίων ὁμοίως. νόμοι τε πάντες συνεταράχθησαν 4 οἷς ἐχρῶντο πρότερον περὶ τὰς ταφάς, ἔθαπτον δὲ

The crowded state of the city aggravated the evil; and all other considerations yielding to the horrors of their situation, they disregarded not only the ceremonies of religion and the decencies of burial,

1. τὸ παραχρῆμα A.E. 3. ἔτι διαφθ.] ἐπιδιαφθ. C. 7. ἔτους] θέρους Q. cum Galeno (π. ἐπιφορᾶς πυρετῶν 1, 5.) 8. ἐγένετο B.g.h. 9. ἀλλήλους c. θνήσκοντες G.L.O.P. 11. τοῦ A.B.C.E.F.K.c.g.h. Poppo. Goell. Bekk. G. et ceteri τῇ τοῦ. 12. ἐσκήνουν L.O. ἐσκήνωντο H.V. ἐσκήνηντο (ων) G. 14. γένοιντο A.B.g.h. γένηνται E. 15. ὁσιῶν F. ξυνεταράχθησαν C.K.

7. ὥρᾳ ἔτους] "The season or best "time of the year;" understood generally of the summer, as in this passage, and in Pollux, I. §. 60. and in Galen, De Alim. Facult. 2. p. 319. as quoted by Mr. Bloomfield, ὥραν ἔτους ὀνομάζουσιν οἱ Ἕλληνες ἐκεῖνον τὸν καιρὸν ἐν ᾧ μεσοῦντι τὴν τοῦ κυνὸς ἐπιτολὴν γίγνεσθαι συμβαίνει· χρόνος δ' ἐστὶ οὗτος ἡμέρων τεσσαράκοντα. But sometimes also of the spring, as the most beautiful season. So the word "prime" in English applies sometimes to early youth, but generally to the ripest manhood.

14. οὐκ ἔχοντες ὅ τι γένωνται] "Not "knowing what to have recourse to." Mr. Bloomfield. Ὅ τι γένοιντο, which is the reading of some manuscripts, would signify, "not knowing what "might happen to them." See Hermann, De Regulis Syntacticis, Appendix to Viger; and the example there quoted from Herodotus, I. 53, 2. εἰ στρατεύηται ἐπὶ Πέρσας—καὶ εἴ τινα στρατὸν προσθέοιτο φίλον; "Whether he should or "ought to march against the Persians, "and whether he could gain the aid of "any auxiliary army." The words in Æschylus, Prometh. 913. Schütz. οὐδ' ἔχω τίς ἂν γενοίμαν, have accordingly this meaning, "nor do I know in that "case what might happen to me." Whereas in Thucydides, V. 65, 5. the subjunctive is rightly used, οὐκ εἶχον ὅ τι εἰκάσωσιν, "Did not know what to "make of it; or, what they ought to "guess about it."

15. ἱερῶν καὶ ὁσίων] See the note on I. 71, 7.

ATHENS. A.C. 430. Olymp. 87. 3.

5 ὡς ἕκαστος ἐδύνατο. καὶ πολλοὶ ἐς ἀναισχύντους θήκας ἐτράποντο σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνοὺς ἤδη προτεθνάναι σφίσιν· ἐπὶ πυρὰς γὰρ ἀλλοτρίας φθάσαντες τοὺς νήσαντας οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφῆπτον, οἱ δὲ καιομένου ἄλλου ἄνωθεν ἐπιβαλόντες ὃν φέροιεν ἀπῄεσαν. 5

LIII. πρῶτόν τε ἦρξε καὶ ἐς τἆλλα τῇ πόλει ἐπὶ πλέον 2 ἀνομίας τὸ νόσημα. ῥᾷον γὰρ ἐτόλμα τις ἃ πρότερον ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν, ἀγχίστροφον τὴν μεταβολὴν ὁρῶντες τῶν τ' εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων καὶ τῶν οὐδὲν πρότερον κεκτημένων εὐθὺς δὲ τἀκείνων ἐχόντων. 10

but every law divine and human, acting upon the maxim, "Let us eat and "drink, for to-mor-"row we die."

3 ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἠξίουν ποιεῖσθαι, ἐφήμερα τά τε σώματα καὶ τὰ χρήματα ὁμοίως 4 ἡγούμενοι. καὶ τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῷ

1. ἐδύνατο A.B.C.E.F.G.H.K.L.O.V.g. Haack. Poppo. Goell. Bekk. ceteri ἠδύνατο. 2. ἐτρέποντο L.O. συχνῶς O.P. προστεθνάναι G.d.e. 4. νοσήσαντας O.P.b. ἑαυτὸν F. 5. ἐπιβαλόντες ἄνωθεν G.L.O.P.e. ἐπιβάλλοντες ἄνωθεν C. ἄνωθεν ἐπιβάλλοντες d. 6. ἐπὶ πλέον τῇ πόλει Q.e. 8. ἀπέκρυπτε τὸ A.E.N. ἀπέκρυπτε τῷ F.H.Q. ἐκρύπτετο K. 11. τὰ ἐκείνων E.F. 12. ἐπαυρήσεις L.O.Q. 13. τε τὰ C. καὶ χρήματα K. 14. τὸ] τῶι vel τοῦ pr. F. προταλαιπωρεῖν C.E.K.i.

1. ἐς ἀναισχύντους θήκας] "Had re-"course to shameless burials of their "dead." Θήκη, which is properly "the "place where the dead are deposited," is used incorrectly for the act of disposing of the dead in whatever manner; as ταφὴ and τάφος are sometimes confused, or as θάπτω is applied even to the burning of a dead body, as well as to the burying it. Διὰ τὸ συχνοὺς ἤδη προτεθνάναι σφίσιν: "Because they had "had so many friends die already." Ὃν φέροιεν: "Which they happened "to be carrying." For this sense of the optative see Matthiæ, §. 527. Jelf, 831. and the note on Thucyd. I. 50, 1. ἃς καταδύσειαν.

3. τοὺς νήσαντας] Aristoph. Lysistr. 269. πυρὰν νήσαντες. Lucian. de Mort. Peregr. p. 560. πυρὰν ὅτι μεγίστην νήσας. Et sic alii: quod Atticorum esse docet Thom. Magist. Νῆσαι πυρὰν λέγουσιν, οὐ συναγαγεῖν, οὐδὲ συνθεῖναι. Νῆσαι autem est σωρεῦσαι. Schol. parv. Homeri ad Od. ο'. 321. Πῦρ τ' εὖ νηῆσαι, exponit ξῦλα σωρεῦσαι, ἕνεκεν τοῦ πῦρ ποιῆσαι. DUKER.

8. ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν] Compare V. 25, 3. ἐπὶ ἓξ ἔτη—ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι. The infinitive here, as in the words already noticed, τοῦ μὴ ἡσυχάζειν, is explanatory of the preceding verb. Vid. an legend. cum MSS. ἀπέκρυπτέ τῳ, vel ἀπεκρύπτετό τῳ et de vocum positione vid. Demosth. fals. legat. p. 377. 13. Reiske. De phrasi ipsa sup. c. 37, 3. [εἰ καθ' ἡδονήν τι δρᾷ.] DOBREE. Surely neither of these corrections is admissible. Jacobs, as quoted by Poppo, refers to Lysias, Areopag. p. 276. περὶ ὧν ἀποκρυπτόμεθα μηδένα εἰδέναι.

14. τὸ μὲν προσταλαιπωρεῖν—πρόθυμος ἦν] For other examples of this use of the article with the infinitive mood, where the simple infinitive might seem

οὐδεὶς πρόθυμος ἦν, ἄδηλον νομίζων εἰ πρὶν ἐπ' αὐτὸ ἐλθεῖν διαφθαρήσεται· ὅ τι δὲ ἤδη τε ἡδὺ καὶ πανταχόθεν τὸ ἐς αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη. θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε, τὸ μὲν 5 5 κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὁρᾶν ἐν ἴσῳ ἀπολλυμένους, τῶν δὲ ἁμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην γενέσθαι βιοὺς ἂν τὴν τιμωρίαν ἀντιδοῦναι, πολὺ δὲ μείζω τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμασθῆναι, ἣν πρὶν ἐμπεσεῖν εἰκὸς εἶναι τοῦ βίου τι 10 ἀπολαῦσαι.

LIV. Τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπιέζοντο, ἀνθρώπων τε ἔνδον θνησκόντων καὶ γῆς ἔξω δῃουμένης. ἐν δὲ τῷ κακῷ, οἷα εἰκὸς, ἀνεμνήσθησαν 2 καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ 15 πρεσβύτεροι πάλαι ᾄδεσθαι,

ἥξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἅμ' αὐτῷ.

ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν 3 ὠνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν ἀλλὰ

The plague reminded the Athenians of an old prophecy of which the reading had been formerly disputed, whether it was λοιμὸς or λιμός: but now every one decided in favour of λοιμός. The

1. αὐτῷ I.G. ἔλθῃ F.H.N.Q.V. 2. ἤδη A.C.E.F.H.Q.V.e.h. Haack. Poppo. Goell. Bekk. ἤδη B. G. et ceteri ᾔδει. καὶ] om. C.G.L.O.P. τὸ] τε G.K.L.N.O.P.e. τε τὸ C. 3. αὐτὸ A.B.C.E.F.G.H.I.K.L.N.O.P.c.d.e. Haack. Poppo. Goell. Bekk. vulgo αὐτόν. καὶ post τοῦτο om. C.G.L.O.P.e. 4. τὸν μὲν E. 5. ἐν ἴσῳ ὁρᾶν V. 7. τὴν τιμωρίαν βιοὺς ἂν C.L.O.Q. et omisso articulo G.P. et, qui βίου habere dicitur, e. 11. μέντοι Q. 12. γῆς] τῆς C. 13. δὲ om. E. 16. δωρικὸς K.P.Q.e. 18. ἐν τῷ ἔπει] om. G.L.O. ἐν τῷ ἔπειτα A.B. ἔπει, omissis ἐν τῷ, e.

more natural, see Matthiæ, Gr. Gr. §. 542. obs. 2. Jelf, 670. προσταλαιπωρεῖν τῷ καλῷ is "To endure toil and sorrow "in waiting upon, or devoting oneself to, "duty." In the next line the words πρὶν ἐπ' αὐτὸ ἐλθεῖν are meant to distinguish the pursuit of virtue from the attainment of it. A long course of virtuous habits was necessary, before τὸ καλὸν could be acquired; that is, before a man could love goodness for its own sake, and could appreciate its intrinsic beauty and excellence. It was feared then that the plague would cut short their virtuous efforts, before they had yet attained to the full habit of virtue. Τὸ ἐς αὐτὸ κερδαλέον: "What served the ends of "his pleasure, what ministered to it." Ἐς αὐτὸ is ἐς τὸ ἡδύ. But Poppo and Göller take the article with ἐς αὐτὸ not with κερδαλέον. τὸ ἐς αὐτό, scil. τὸ ἡδύ, "so far as pleasure was concerned."

4. τὸ μὲν κρίνοντες κ. τ. λ.] Τὸ μὲν non valet *partim*, sed pendet e σεβεῖν et refertur ad τὸ θεῖον quod inest in θεῶν φόβος. Poppo. Prolegom. I. p. 112.

plague hardly touched Peloponnesus at all, but confined itself to Attica and to whatever other places were most thickly peopled.

λιμὸν, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως λοιμὸν εἰρῆσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἃ 4 ἔπασχον τὴν μνήμην ἐποιοῦντο. ἢν δέ γε οἶμαί ποτε ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε ὕστερος καὶ ξυμβῇ γενέσθαι λιμὸν, κατὰ τὸ εἰκὸς οὕτως 5 5 ᾄσονται. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρηστηρίου τοῖς εἰδόσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ πολεμεῖν ἀνεῖλε κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ 6 αὐτὸς ἔφη ξυλλήψεσθαι. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ 7 γιγνόμενα ἤκαζον ὁμοῖα εἶναι. ἐσβεβληκότων δὲ τῶν Πελο- 10 ποννησίων ἡ νόσος ἤρξατο εὐθύς· καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ τι ἄξιον καὶ εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυαν- 8 θρωπότατα. ταῦτα μὲν τὰ κατὰ τὴν νόσον γενόμενα.

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδίον, 15 παρῆλθον ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου

1. ἐπὶ] ὑπὸ g. εἰκότως] om. c.f. 2. οἱ μὲν γὰρ L. 4. πόλεμός ποτε ἄλλος K. καταλάβοι f. δωριακὸς C.I. 5. ὕστερον P. 9. οὖν] om. g. 10. ἤκαζον C. Poppo. Goell. Bekk. A.B.E.F.G. et vulgo εἴκαζον. εἶναι ὅμοια g. 12. ἄξιον καὶ A.B.C.E.F.H.K.N.Q.V.c.e.g.h.i. Haack. Poppo. Goell. Bekk. G. et vulgo καὶ ἄξιον. 14. τὴν νόσον] πελοπόννησσον K. γινόμενα C.e. 15. ἔτεμνον C. πεδίον] χωρίον C.O.P.i. 16. λαυρείου A.B.g. λαυρίου ὄρους V.

10. ἤκαζον] Though only one MS. in this place reads ἤκαζον, yet it is the reading of all the best MSS. in the other passage in Thucydides where the word occurs, VI. 92, 4. where the grammarians tell us that this was the proper Attic form. See Etymolog. Magn. p. 166. in Ἀτρείδῃσι. οἱ Ἀθηναῖοι τῆς ει διφθόγγου τὸ ἓν φωνῆεν τρέπουσιν, οἷον, εἰκάζω, ἤκαζον.

12. ὅ τι ἄξιον καὶ εἰπεῖν] Compare IV. 48. ὅ τι καὶ ἀξιόλογον, which in point of signification is exactly equivalent. "In any degree worth as much "as speaking of; worth *even* speaking "of." See Kühner's Gr. Gr. §. 728. 2. Jelf. 760.

16. τὴν Πάραλον γῆν καλουμένην] This, as appears from the description, included the extreme point, the Cornwall, of Attica; being applied equally to the coast looking towards Eubœa, as to that looking towards Peloponnesus. It is said to have formed one of the general divisions of Attica in the earliest times: and the πάραλοι are mentioned as one of the parties opposed to the landed aristocracy of the plain in the civil contests which existed in the time of Pisistratus. See Herodotus I. 59, 4. The term πάραλος may be compared to the Italian Riviera; which is applied to the two narrow strips of the Genoese territory, to the eastward and westward of Genoa, confined between the ridge of the Apennines and the Mediterranean. "Riviera di Levante," and "Riviera di "Ponente."

The Peloponnesians ravage the south eastern coast of Attica.

οὗ τὰ ἀργύρεια μέταλλά ἐστιν Ἀθηναίοις. καὶ πρῶτον μὲν ἔτεμον ταύτην ᾗ πρὸς Πελο- 2 πόννησον ὁρᾷ, ἔπειτα δὲ τὴν πρὸς Εὔβοιάν τε καὶ Ἄνδρον τετραμμένην. Περικλῆς δὲ στρατηγὸς ὢν καὶ 3
5 τότε περὶ μὲν τοῦ μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν αὐτὴν γνώμην εἶχεν ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐσβολῇ· LVI. ἔτι

Meantime the Athenians again retaliate by sending a fleet to harass the coasts of Peloponnesus.

δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν ἐς τὴν παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν τῇ Πελοποννήσῳ παρεσκευάζετο, καὶ ἐπειδὴ
10 ἑτοῖμα ἦν, ἀνήγετο. ἦγε δ' ἐπὶ τῶν νεῶν 2 ὁπλίτας Ἀθηναίων τετρακισχιλίους, καὶ ἱππέας τριακοσίους ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαις· ξυνεστρατεύοντο δὲ καὶ Χῖοι καὶ Λέσβιοι πεντήκοντα ναυσίν. ὅτε δὲ ἀνήγετο ἡ στρατιὰ αὕτη Ἀθηναίων, 3
15 Πελοποννησίους κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παραλίᾳ. ἀφικόμενοι δὲ ἐς Ἐπίδαυρον τῆς Πελοποννήσου ἔτεμον 4 τῆς γῆς τὴν πολλήν, καὶ πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα μὲν ἦλθον τοῦ ἑλεῖν, οὐ μέντοι προεχώρησέ γε. ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδαύρου ἔτεμον τήν τε Τροιζηνίδα 5
20 γῆν καὶ τὴν Ἁλιάδα καὶ τὴν Ἑρμιονίδα· ἔστι δὲ πάντα ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. ἄραντες δὲ ἀπ' 6 αὐτῶν ἀφίκοντο ἐς Πρασιὰς τῆς Λακωνικῆς πόλισμα ἐπιθαλάσσιον, καὶ τῆς τε γῆς ἔτεμον καὶ αὐτὸ τὸ πόλισμα εἷλον καὶ ἐπόρθησαν. ταῦτα δὲ ποιήσαντες ἐπ' οἴκου 7

1. ὅρους οὗ f. ὅρος οὗ d.i. ἀργύρια C.E.Q.V.d.e.g.i. 2. ηἷ B.C.G.c. Goell. Dobræus, Bekk. ἦν P. A.E.F. et vulgo ᾗ. 3. τήν τε πρὸς B. 4. δὲ] τε C. καὶ] τῶν ἀθηναίων N.V. 5. μὴ] om. K.g.h. ἐξιέναι c. 8. παραλίαν] περαίαν P.c.f. γῆν] om. C.i. ἐπίπλουν ἐν τῇ g. 11. τετρακισχιλίων P. 12. τότε πρῶτον g. νεῶν] om. b. et corr. G. 13. Χεῖοι c. 14. δὴ c. 15. ἐν τῇ] om. c. 17. ἐσβαλόντες N.V. προσβάλλοντες C. 18. μὲν] om. L.O.P. 19. ἀναγόμενοι C.G.L.O.P.f.g. 20. καὶ ἀλιάδα C.e. τὴν Ἑρμ.] τὴν om. C.e. ἑρμηονίδα Q.d. πάντα] om. G.L.O.P. post ταῦτα ponunt C.e. 22. ἀφίκοντες I.

9. ἐπειδὴ ἑτοῖμα ἦν] "When *things* were ready." Comp. II. 98, 2.

8 ἀνεχώρησαν. τοὺς δὲ Πελοποννησίους οὐκέτι κατέλαβον ἐν τῇ Ἀττικῇ ὄντας ἀλλ' ἀνακεχωρηκότας.

LVII. Ὅσον δὲ χρόνον οἵ τε Πελοποννήσιοι ἦσαν ἐν τῇ γῇ τῇ Ἀθηναίων καὶ οἱ Ἀθηναῖοι ἐστράτευον ἐπὶ τῶν νεῶν, ἡ νόσος ἔν τε τῇ στρατιᾷ τοὺς Ἀθηναίους 5 ἔφθειρε καὶ ἐν τῇ πόλει, ὥστε καὶ ἐλέχθη τοὺς Πελοποννησίους δείσαντας τὸ νόσημα, ὡς ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τῇ πόλει εἴη καὶ θάπτοντας ἅμα ᾐσθάνοντο, θᾶσσον ἐκ 2 τῆς γῆς ἐξελθεῖν. τῇ δὲ ἐσβολῇ ταύτῃ πλεῖστόν τε χρόνον 10 ἔμειναν καὶ τὴν γῆν πᾶσαν ἔτεμον· ἡμέρας γὰρ τεσσαράκοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.

The Peloponnesians evacuate Attica after having remained forty days in it: the longest period of any of their invasions throughout the war.

LVIII. Τοῦ δ' αὐτοῦ θέρους Ἅγνων ὁ Νικίου καὶ Κλεόπομπος ὁ Κλεινίου ξυστράτηγοι ὄντες Περικλέους, λαβόντες τὴν στρατιὰν ᾗπερ ἐκεῖνος ἐχρήσατο, ἐστράτευσαν 15 εὐθὺς ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θρᾴκης καὶ Ποτίδαιαν ἔτι πολιορκουμένην, ἀφικόμενοι δὲ μηχανάς τε τῇ Ποτιδαίᾳ προσέφερον καὶ 2 παντὶ τρόπῳ ἐπειρῶντο ἑλεῖν. προὐχώρει δὲ αὐτοῖς οὔτε ἡ αἵρεσις τῆς πόλεως οὔτε τἄλλα 20 τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ πάνυ ἐπίεσε τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιάν, ὥστε

Some reinforcements sent from Athens to the army besieging Potidæa carry the plague with them, and after losing a great many men are obliged to return home.

1. *ἀνεχώρουν* d.i. 3. *δὲ*] *τε* K.c.f. *δέ τε* A.B.F.H.g.h. *οἱ Πελοπ.* A.B. E.F.H.K.V.c.d.f.g.h.i. Poppo. *ἦσαν*] om. d. 4. *τῇ ἀθ.* B.C.E.F.G.H.K. c.d.f.g.h.i. Poppo. Goell. Bekk. *τῇ τῶν ἀθ.* I. A. et ceteri *τῶν ἀθ.* 6. *ἐπίχθη* P. 9. *καὶ θάπτοντας*] *καθάπτοντας* d.e. *θᾶττον* C.L.O.P.e. *ἐκ*] om. L.O.P. 11. *ἔμειναν* A.B.G.g. *ἐνέμειναν* C.E.F. *ἅπασαν* Q. 13. *λεόπομπος* c. 14. *ξυνστράτηγοι* C.K.c. 16. *τοὺς ἐν τῇ θρᾴκῃ* G.L.O. *τῆς ἐπιθρακης* c. 17. *ἔτι* om. G. 18. *τε*] om. d. 19. *προυχ.* Bekk. 20. *ἄλλα* e. 21. *ἀξίου* P.V. *γὰρ*] *δὲ* L. 22. *πάνυ* om. F.

9. *θάπτοντας ἅμα ᾐσθάνοντο*] I understand this of the flame and smoke of the funeral piles; for *θάπτειν* is applied generally to any manner of performing the last rites, whether by interment or by burning. See Herodot. V. 8, 1. *ἔπειτα δὲ θάπτουσι, κατακαύσαντες ἢ ἄλλως γῇ κρύψαντες.* On which Wesseling observes, "Igne sepeliunt, *θάπτουσι πυρὶ*, "ut in Ælian. de Natur. Animal. X. 22." Compare the use of the word *θηκὴ* in ch. 52, 5.

13. *Ἅγνων*] *Ἀθηναίους δεδαπανηκότας εἰς τὴν πολιορκίαν* ait Diodorus, p. 310. d. *πλείω τῶν χιλίων ταλάντων.* v. Nostrum, II. 70, 2. WASS.

καὶ τοὺς προτέρους στρατιώτας νοσῆσαι τῶν Ἀθηναίων ἀπὸ
τῆς ξὺν Ἅγνωνι στρατιᾶς, ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας.
Φορμίων δὲ καὶ οἱ ἑξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ 3
Χαλκιδέας. ὁ μὲν οὖν Ἅγνων ταῖς ναυσὶν ἀνεχώρησεν ἐς 4
5 τὰς Ἀθήνας, ἀπὸ τετρακισχιλίων ὁπλιτῶν χιλίους καὶ πεν-
τήκοντα τῇ νόσῳ ἀπολέσας ἐν τεσσαράκοντα μάλιστα
ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες
ἐπολιόρκουν τὴν Ποτίδαιαν.

LIX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων
10 οἱ Ἀθηναῖοι, ὡς ἥ τε γῆ αὐτῶν ἐτέτμητο τὸ δεύτερον καὶ ἡ
νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἠλλοίωντο
τὰς γνώμας, καὶ τὸν μὲν Περικλέα ἐν αἰτίᾳ
εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι'
ἐκεῖνον ταῖς ξυμφοραῖς περιπεπτωκότες, πρὸς
15 δὲ τοὺς Λακεδαιμονίους ὥρμηντο ξυγχωρεῖν.
καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς 2
ἄπρακτοι ἐγένοντο. πανταχόθεν τε τῇ γνώμῃ 3
ἄποροι καθεστῶτες ἐνέκειντο τῷ Περικλεῖ. ὁ 4
δὲ ὁρῶν αὐτοὺς πρὸς τὰ παρόντα χαλεπαί-
20 νοντας καὶ πάντα ποιοῦντας ἅπερ αὐτὸς ἤλπιζε, ξύλλογον
ποιήσας (ἔτι δ' ἐστρατήγει) ἐβούλετο θαρσῦναί τε καὶ
ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἠπιώτερον
καὶ ἀδεέστερον καταστῆσαι. παρελθὼν δὲ ἔλεξε τοιάδε. 5

The Athenian people irritated and depressed by their sufferings, attempt in vain to obtain peace from Lacedæmon, and are violent in their outcries against Pericles. He calls an assembly of the people, and addresses them in a speech calculated at once to soothe and to encourage them.

LX. "ΚΑΙ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ
25 "γεγένηται (αἰσθάνομαι γὰρ τὰς αἰτίας), καὶ ἐκκλησίαν

1. καὶ πρὸς τοὺς i. νοῆσαι C. 2. σὺν B.F.H.K.V.c.h.i. 3. καὶ] om. P. 4. ἀνεχώρησε ταῖς ναυσὶν ἐς C.G.L.O.P.e. 10. αὐτοῦ c. 12. μὲν] om. Dionysius. 14. περιπεπτωκότας f. 16. πρέσβεις αὖ τινας d.i. ὡς] πρὸς Dionysius. 17. ἐγίνοντο Q. δὲ C.G.e. 18. καθεστηκότες C.G.I.e. 23. παρελθὼν δὲ A.B.C.E.F.G.H.K.L.N.O.P.Q.V.c.g.i. cum Tusano. Haack. Poppo. Goell. Bekk. vulgo καὶ παρελθών. 24. μοι om. G. ἐς] εὖ K. et recens E. omisso pronomine. ἐμὲ A.B.C.F.H.N.O.g.h. cum Dionysio, p. 923. Haack. Poppo. Goeller. Bekk. vulgo με. 25. αἰσθόμενος L.O. ἐκκλησίας i.

7. οἱ δὲ πρότεροι στρατιῶται] Nempe οἱ μετὰ Ἀρχεστράτου, I. 57, 4. καὶ οἱ μετὰ Καλλίου, I. 61, 1. et seqq. Haack.

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SPEECH OF PERICLES. (60—64.)

2 He defends himself generally for preferring the interest of the nation to a consideration of the sufferings of individuals: and asserts his own various 3 claims to their confidence; which he had done nothing justly to forfeit.

" τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω " καὶ μέμψωμαι εἴ τι μὴ ὀρθῶς ἢ ἐμοὶ χαλε- " παίνετε ἢ ταῖς ξυμφοραῖς εἴκετε. ἐγὼ γὰρ " ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθουμένην " ὠφελεῖν τοὺς ἰδιώτας, ἢ καθ' ἕκαστον τῶν 5 " πολιτῶν εὐπραγοῦσαν ἀθρόαν δὲ σφαλλο- " μένην. καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ " καθ' ἑαυτὸν διαφθειρομένης τῆς πατρίδος " οὐδὲν ἧσσον ξυναπόλλυται, κακοτυχῶν δὲ 4 " ἐν εὐτυχούσῃ πολλῷ μᾶλλον διασῴζεται. ὁπότε οὖν πόλις 10 " μὲν τὰς ἰδίας ξυμφορὰς οἵα τε φέρειν, εἷς δὲ ἕκαστος τὰς " ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ, καὶ μὴ " ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ' οἶκον κακοπραγίαις ἐκπε- " πληγμένοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, καὶ ἐμέ τε " τὸν παραινέσαντα πολεμεῖν καὶ ὑμᾶς αὐτοὺς οἳ ξυνέγνωτε 15 5 " δι' αἰτίας ἔχετε. καίτοι ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε ὃς " οὐδενὸς οἴομαι ἥσσων εἶναι γνῶναί τε τὰ δέοντα καὶ " ἑρμηνεῦσαι ταῦτα, φιλόπολίς τε καὶ χρημάτων κρείσσων.

2. μέμψωμαι A.B.C.E.G. μέμψομαι F.K. Bekk. εἴ τι] ὅτι b.c. 3. ἢ ταῖς] εἰ ταῖς B.h. 4. πλείω A.B.E.F.G.H.K.N.V.d.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. om. c. C. et ceteri πλέω. 7. τὸ] om. g. 11. δὲ ὢν E. 12. ἐκείνης] ἰδίας G. 13. πραγίαις P. εὐπραγίαις G. 14. ἐφίεσθε L.O.P. ἐφίεσθαι e. ἀφίεσθαι M.d.f.g. ἐμέ τε τὸν A.B.E.F.H.K.N.V.c.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἐμὲ τόν. 15. ὁ C. 17. οἴομαι ἥσσων A.B.E.H.K.Q.V.c.f.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. C.F.G. et vulgo ἥσσων οἴομαι.

2. *μέμψωμαι*] I have here ventured to differ from Bekker, and have retained *μέμψωμαι* still in the text, as Göller has also done in his second edition. Bekker himself reads, VIII. 109. *πορεύεσθαι διενοεῖτο—ὅπως μέμψηταί τε —καὶ—ἀπολογήσηται*, and if the aorist subjunctive is right in one of these cases, it must surely be so in the other. Wherever *ὅπως* can be in any degree brought to bear the sense of "how" as after *ὁρᾶν, πράσσειν, σκοπεῖν, παρασκευάζεσθαι*, or any similar verbs, I should insert the future indicative instead of the aorist subjunctive without scruple. See the note on I. 82, 5. *ὁρᾶτε ὅπως μὴ πράξομεν*. But where the sense is simply "in order that," "with a "view to," the condemnation of the aorist form should be, I think, much less decisive.

4. *ἡγοῦμαι*] Huc spectat Hierocles apud Stobæum, p. 229. 20. Wass.

9. *κακοτυχῶν*] Agnoscit Pollux, III. 99. Κακοτυχὴς Euripides. Wass.

" ὅ τε γὰρ γνοὺς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ 6
" ἐνεθυμήθη· ὅ τ' ἔχων ἀμφότερα, τῇ δὲ πόλει δύσνους, οὐκ
" ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ καὶ τοῦδε,
" χρήμασι δὲ νικωμένου, τὰ ξύμπαντα τούτου ἑνὸς ἂν
5 " πωλοῖτο. ὥστ' εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἑτέρων 7
" προσεῖναι αὐτὰ πολεμεῖν ἐπείσθητε, οὐκ ἂν εἰκότως νῦν
" τοῦ γε ἀδικεῖν αἰτίαν φεροίμην. LXI. καὶ γὰρ οἷς μὲν
" αἵρεσις γεγένηται τἆλλα εὐτυχοῦσι, πολλὴ
" ἄνοια πολεμῆσαι· εἰ δ' ἀναγκαῖον ἦν ἢ
10 " εἴξαντας εὐθὺς τοῖς πέλας ὑπακοῦσαι ἢ
" κινδυνεύσαντας περιγενέσθαι, ὁ φυγὼν τὸν
" κίνδυνον τοῦ ὑποστάντος μεμπτότερος. καὶ 2
" ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι·
" ὑμεῖς δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη ὑμῖν
15 " πεισθῆναι μὲν ἀκεραίοις μεταμέλειν δὲ κα-
" κουμένοις, καὶ τὸν ἐμὸν λόγον ἐν τῷ ὑμετέρῳ
" ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, διότι τὸ μὲν
" λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ, τῆς δὲ ὠφελίας
" ἄπεστιν ἔτι ἡ δήλωσις ἅπασι, καὶ μεταβολῆς μεγάλης, καὶ
20 " ταύτης ἐξ ὀλίγου, ἐμπεσούσης, ταπεινὴ ὑμῶν ἡ διάνοια
" ἐγκαρτερεῖν ἃ ἔγνωτε. δουλοῖ γὰρ φρόνημα τὸ αἰφνίδιον 3

They should not allow their resolutions to be the sport of circumstances; nor be changed by the shock of sudden and unlooked-for calamity; but forgetting their domestic sufferings, and remembering only the claims of their country, they should do nothing to compromise her great name.

1. καὶ εἰ A.B.C.E.F.G.H.V.c.e.f.g. Haack. Poppo. Goell. Bekk. εἰ om. K. vulgo εἰ καὶ. 2. δὲ] om. i. 3. τι] τὰ d.i. τοῦδε] τοῦ K. 5. πολοῖτο Q. ἀπολοῖτο g. 7. τοῦ γε A.B.C.E.F.G.H.K.L.O.V.c.d.e.g.h.i. Haack. Poppo. Goell. Bekk. vulgo γε τοῦ. 9. ἢ om. G. 12. κἀγὼ d.i. 13. ὁ] om. P. 14. μεταβέβλησθε F. 15. μεταβαλεῖν G.I.L.O.P. μεταμελεῖν E. 19. ἔτι] ἤδη g. ἅπασι] om. C.G.I.e. 21. ἐγκρατεῖν O. τὸ ἀπροσδ. καὶ αἰφν. c.f. τὸ αἰφν. καὶ τὸ ἀπροσδ. Dionysius.

1. ὅ τε γὰρ γνοὺς κ. τ. λ.] Compare Aristotle, Rhetoric, II. 1, 3. τοῦ μὲν οὖν αὐτοὺς εἶναι πιστοὺς τοὺς λέγοντας, τρία ἐστὶ τὰ αἴτια· ἔστι δὲ ταῦτα, φρόνησις, καὶ ἀρετὴ, καὶ εὔνοια. * * * ἢ γὰρ δι' ἀφροσύνην οὐκ ὀρθῶς δοξάζουσιν· ἢ δοξάζοντες ὀρθῶς διὰ μοχθηρίαν οὐ τὰ δοκοῦντα λέγουσιν· ἢ φρόνιμοι μὲν καὶ ἐπιεικεῖς εἰσὶν, ἀλλ' οὐκ εὖνοι· διόπερ ἐνδέχεται μὴ τὰ βέλτιστα συμβουλεύειν γιγνώσκοντας. Compare also Xenophon? de Repub. Atheniens. I. §. 7.

18. ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ] Compare the note on ch. 41, 3.

20. ταπεινὴ — ἐγκαρτερεῖν] Compare ὀλίγαι ἀμύνειν, I. 50, 6. and Matthiæ, Gr. Gr. §. 448. obs. 6. Jelf. 863. obs. 2.

" καὶ ἀπροσδόκητον καὶ τὸ πλείστῳ παραλόγῳ ξυμβαῖνον·
" ὃ ὑμῖν πρὸς τοῖς ἄλλοις οὐχ ἥκιστα καὶ κατὰ τὴν νόσον
4 " γεγένηται. ὅμως δὲ πόλιν μεγάλην οἰκοῦντας καὶ ἐν ἤθεσιν
" ἀντιπάλοις αὐτῇ τεθραμμένους χρεὼν καὶ ξυμφοραῖς ταῖς
" μεγίσταις ἐθέλειν ὑφίστασθαι καὶ τὴν ἀξίωσιν μὴ ἀφα- 5
" νίζειν (ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῆς τε ὑπαρ-
" χούσης δόξης αἰτιᾶσθαι ὅστις μαλακίᾳ ἐλλείπει καὶ τῆς
" μὴ προσηκούσης μισεῖν τὸν θρασύτητι ὀρεγόμενον), ἀπαλ-
" γήσαντας δὲ τὰ ἴδια τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβά-
" νεσθαι. LXII. τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ 10
" γένηταί τε πολὺς καὶ οὐδὲν μᾶλλον περιγε-
" νώμεθα, ἀρκείτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς
" ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς
" αὐτὸν ὑποπτευόμενον, δηλώσω δὲ καὶ τόδε,
" ὅ μοι δοκεῖτε οὔτ᾽ αὐτοὶ πώποτε ἐνθυμηθῆναι 15
" ὑπάρχον ὑμῖν μεγέθους πέρι ἐς τὴν ἀρχὴν,
" οὔτ᾽ ἐγὼ ἐν τοῖς πρὶν λόγοις οὐδ᾽ ἂν νῦν

Their public prospects are most encouraging. The sovereignty of the sea is theirs; and the mere loss of their country-houses and the ravage of their lands was unworthy their serious regret. Victory would abun-

1. τῷ πλείστῳ F. συμβαῖνον f. 2. ἡμῖν A.B.C.E.G.K.L.O.c.d.e.h. Poppo. 4. καὶ ξυμφορὰς τὰς μεγίστας K.f. καὶ τὰς ξυμφορὰς Dionysius. 7. εἴ τις L. ὅστις ἂν Dionysius, qui mox ἐλλείπῃ. 9. δὲ χρεὼν τὰ c. 11. τε] om. c.f. 17. πρὶν λόγοις] πρόσθεν λόγοις f. προλόγοις c.

4. *ξυμφοραῖς—ὑφίστασθαι*] Compare Matthiæ, §. 393. Jelf, 601. 1. and Thucyd. VII. 66, 2. *ὑποστάντες τῷ ναυτικῷ*, where *ὑφίστασθαι* again governs a dative. It governs an accusative, IV. 59, 2. 127, 2. I. 144, 5.

6. *τῆς ὑπαρχούσης δόξης*] "His pro-"per and natural character or reputa-"tion." Compare ch. 45, 4. *τῆς ὑπαρχούσης φύσεως*.

8. *ἀπαλγήσαντας*] Agnoscit Suidas h.v. Cæterum *ἀπολοφύρομαι* Xenophon, Ἑλλήν. I. 1, 27. Wass. Accusativos in principio sequentis periodi, *τὸν δὲ πόνον*, Portus recte interpretatur *περὶ τοῦ πόνου*. Plura hujus generis suppeditabunt Stolberg. cap. IX. de Solœcism. et Barbarismis &c. Perizon. ad Ælian. II. 13. et Interpretes Actor. Apostol. ad X. 36. Duker.

10. *τὸν δὲ πόνον—μὴ γένηταί τε πολὺς κ. τ. λ.*] "But for your efforts and suf-"ferings in the war, lest you should "fear that they may be very great, and "after all may lead to no happy issue." &c. See "Annotationes in Sophoclis "Electram," vers. 4. and the passages there quoted, in the Museum Criticum, I. p. 62. also Matthiæ Gr. Gr. §. 426. *Οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον*, i. e. *τὸν πόνον*, "that you are wrong in looking "upon them so anxiously and fear-"fully."

17. *οὔτ᾽ ἐγὼ ἐν τοῖς πρὶν λόγοις*] Not certainly *ἐνεθυμήθην*, but *ἐχρησάμην*; so that I have put a comma after *λόγοις* instead of a colon. The sense is, "Whose existence neither have you "yourselves apparently ever been aware "of; nor have I in any of my former "speeches brought it forward, nor "would I even now," &c.

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dantly recompense such trifling losses: and victory was theirs, if they exerted that high and confident spirit which they were so well entitled to bear.

" ἐχρησάμην κομπωδεστέραν ἔχοντι τὴν προσ-
" ποίησιν, εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ
" τὸ εἰκὸς ἑώρων. οἴεσθε μὲν γὰρ τῶν ξυμ- 2
" μάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίνω δύο
5 " μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς καὶ
" θαλάσσης, τοῦ ἑτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας,
" ἐφ' ὅσον τε νῦν νέμεσθε καὶ ἢν ἐπὶ πλέον βουληθῆτε· καὶ
" οὐκ ἔστιν ὅστις τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ
" πλέοντας ὑμᾶς οὔτε βασιλεὺς κωλύσει οὔτε ἄλλο οὐδὲν
10 " ἔθνος τῶν ἐν τῷ παρόντι. ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν 3
" καὶ τῆς γῆς χρείαν, ὧν μεγάλων νομίζετε ἐστερῆσθαι,
" αὕτη ἡ δύναμις φαίνεται· οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν
" μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς
" ταύτην νομίσαντας ὀλιγωρῆσαι, καὶ γνῶναι ἐλευθερίαν
15 " μέν, ἣν ἀντιλαμβανόμενοι αὐτῆς διασώσωμεν, ῥᾳδίως
" ταῦτα ἀναληψομένην, ἄλλων δ' ὑπακούσασι καὶ τὰ προσ-

1. κομποδεστέραν V. τὴν] om. L.O. 4. μόνων K. et corr. E. 5. φανερῶς P. 7. νέμεσθαι F. ἢν] om. B.h. πλεῖον E.F.H.K.i. 9. κωλύσει post παρόντι ponunt C.G.e. ἄλλο] om. c. 10. ἔθνος ἀνθρώπων τῶν C.G.I.L.O.P.e. 12. αὐτὴ A.E.I.L.O. αὐτῶν] inter versus g. 13. ἢ] καὶ K. οὐκ ἤπιον A.E.F.I.K.M.P.V.g.h. καὶ ἐν ἐγκαλλ. K. 16. τὰ] καὶ F.P. om. L.O. προσεκτημένα A.B.C.E.F.H.g. Bekk. Goell. προεκτημένα K. προκεκτημένα G.I.L.O.M.e. προσκεκτημένα P. Poppo.

5. *τῶν ἐς χρῆσιν φανερῶν*] "Ad usum "patentium: of the two parts of the "world, visible and obvious for man's "use," &c. i. e. which lay before him as if inviting him to make use of them.

9. *οὔτε βασιλεὺς*] "The king," *κατ' ἐξοχήν*. i. e. the king of Persia. "There "exists no power to check the career "of your navy, neither the king, nor "any other nation now in the world." *Οὐ κατὰ τὴν τῶν οἰκιῶν χρείαν*, "Far "from being *on a level with* the benefits "which you derive from your houses." Compare VII. 75, 4. *μείζω ἢ κατὰ δάκρυα πεπονθότας*, and Matthiæ, Gr. Gr. §. 581. b. Jelf, 783. *i.*

13. *μᾶλλον ἢ οὐ*] This same expression occurs again, III. 36, 3. Herodot. IV. 118, 5. V. 94, 3. VII. 16, 8. and Demosthenes, advers. Timoth. p. 1198. l. 14. p. 1200. l. 12. advers. Polyclem, p. 1226. l. 23. ed. Reiske. According to Hermann, (notes on Viger, note 265.) a negative must always precede *μᾶλλον*, so that the form is *οὐ μᾶλλον ἢ οὐ*, a question being equivalent to a negative, as in Demosth. adv. Timoth. *τί ἔδει—ἀποδοῦναι μᾶλλον ἢ οὐ—ὑποθεῖναι*; But this explanation will not suit the passage in Thucyd. III. 36, 3. as Hermann himself confesses. It seems to be no more than an instance of that multiplication of negatives which appears to be natural in all languages, as it is still preserved among the common people even where it is proscribed in the writings and conversation of the educated classes.

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" κεκτημένα φιλεῖν ἐλασσοῦσθαι, τῶν τε πατέρων μὴ χεί-
" ρους κατ' ἀμφότερα φανῆναι, οἳ μετὰ πόνων καὶ οὐ παρ'
" ἄλλων δεξάμενοι κατέσχον τε καὶ προσέτι διασώσαντες
" παρέδοσαν ἡμῖν αὐτὰ (αἴσχιον δὲ ἔχοντας ἀφαιρεθῆναι ἢ
" κτωμένους ἀτυχῆσαι), ἰέναι δὲ τοῖς ἐχθροῖς ὁμόσε μὴ 5
4 " φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι. αὔχημα μὲν
" γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῷ τινὶ ἐγγίγνεται,
" καταφρόνησις δὲ ὃς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων
5 " προέχειν, ὃ ἡμῖν ὑπάρχει. καὶ τὴν τόλμαν ἀπὸ τῆς ὁμοίας
" τύχης ἡ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται, 10
" ἐλπίδι τε ἧσσον πιστεύει, ἧς ἐν τῷ ἀπόρῳ ἡ ἰσχὺς, γνώμῃ
" δὲ ἀπὸ τῶν ὑπαρχόντων, ἧς βεβαιοτέρα ἡ πρόνοια.
" LXIII. τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ
" ἄρχειν, ᾧπερ ἅπαντες ἀγάλλεσθε, βοηθεῖν, καὶ μὴ φεύγειν

4. ὑμῖν A.B.C.F.G.I.V.b.c.f.g.h. 5. ὁμόσε καὶ ἀμύνεσθαι μὴ Dionysius, p. 928. ὁμόσε καὶ μὴ Q. 6. αὔχημα] φρόνημα Dionysius. 7. ἀπὸ] ὑπὸ Dionysius. καὶ ante δειλῷ om. G.e. ἐγίγνετο G. 8. ἂν] om. K. πιστεύει E.V. 9. περιέχειν C. 10. ὀχυρωτέραν B.E.F.N.V.g.h. cum Dionysio. 11. πιστεύειν C. 14. ᾧ ὑπὲρ ἅπαντας A.e.f. cum Dionysio. ᾧ ὑπὲρ ἅπαντες B.E.F. ὥσπερ ἅπαντας I.c.

2. *κατ' ἀμφότερα φανῆναι*] i. e. *κατὰ τὸ κατέχειν τε καὶ διασώσαντες παραδιδόναι.* GÖLL.

8. *καταφρόνησις δὲ, ὃς ἂν κ. τ. λ.*] Compare the note on ch. 44, 2. *τὸ εὐτυχὲς, οἳ ἂν—λάχωσιν.*

9. *καὶ τὴν τόλμαν κ. τ. λ.*] "And if "Fortune be impartial, ability, with a "high and confident spirit, is the surest "warrant for daring; nor is its trust "placed in hope, which is but the com-"fort of the desperate, but in a judg-"ment grounded upon present realities, "whose anticipations are far more trust-"worthy." Such seems to be the sense of this passage, and so Krüger and Göller interpret it. *Ἀπὸ τῆς ὁμοίας τύχης* is literally, "setting out from, or "with, equal fortune." *Ἐκ τοῦ ὑπέρφρονος* resembles the expression, IV. 10, 3. *στρατὸς ἐκ τοῦ ὁμοίου μείζων*, and *ἐκ τοῦ προφανοῦς*, and others of the same kind, where the adjective with *ἐκ* is used like an adverb. *Ἐκ* is here in English "with," that is, it expresses the circumstances accompanying an action, or that state from or with which an action sets out. See Schäfer's note on Demosth. Olympiodor. p. 1173. Reiske. *Ἰσχὺν ἐλπίδος* occurs again, IV. 65, 4. and the same sentiment is repeated, V. 103. 113. namely, that hope acts peculiarly on those who have nothing better to trust to, who are *ἐν ἀπόρῳ*. *Γνώμῃ ἀπὸ τῶν ὑπαρχόντων*: compare IV. 18, 2. *ἀπὸ τῶν ὑπαρχόντων γνώμῃ σφαλέντες.* "Deceived in the "judgment which they had formed not "on contingent prospects, but on re-"sources actually existing." For even these, although *βεβαιοτέρα ἡ ἐξ αὐτῶν πρόνοια*, are yet not infallible. Compare I. 140, 3.

13. *τῷ τιμωμένῳ*] Here again the participle is used according to the English idiom, where the infinitive mood in Greek commonly supplies its place. Compare note on I. 36, 1.

On the other hand, defeat was not only degradation, but would entail on them the bitter vengeance of those who had so many reasons to hate them.

"τοὺς πόνους ἢ μηδὲ τὰς τιμὰς διώκειν· μηδὲ
"νομίσαι περὶ ἑνὸς μόνου, δουλείας ἀντ' ἐλευ-
"θερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχῆς στερή-
"σεως καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε.
5 "ἧς οὐδ' ἐκστῆναι ἔτι ὑμῖν ἔστιν, εἴ τις καὶ 2
"τόδε ἐν τῷ παρόντι δεδιὼς ἀπραγμοσύνῃ ἀνδραγαθίζεται·
"ὡς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν, ἣν λαβεῖν μὲν ἄδικον
"δοκεῖ εἶναι, ἀφεῖναι δὲ ἐπικίνδυνον. τάχιστ' ἄν τε πόλιν οἱ 3
"τοιοῦτοι ἑτέρους τε πείσαντες ἀπολέσειαν, καὶ εἴ που ἐπὶ
10 "σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν· τὸ γὰρ ἄπραγμον οὐ
"σώζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν
"ἀρχούσῃ πόλει ξυμφέρει ἀλλ' ἐν ὑπηκόῳ, ἀσφαλῶς δου-
"λεύειν. LXIV. ὑμεῖς δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν

They could not then recede, if they wished it, from their high and commanding situation, but they might, if they would, maintain it and exalt it. Let them remember what they have been, what they were, and what they would

"παράγεσθε, μήτε ἐμὲ δι' ὀργῆς ἔχετε, ᾧ καὶ
15 "αὐτοὶ ξυνδιέγνωτε πολεμεῖν, εἰ καὶ ἐπελ-
"θόντες οἱ ἐναντίοι ἔδρασαν ἅπερ εἰκὸς ἦν μὴ
"ἐθελησάντων ὑμῶν ὑπακούειν, ἐπιγεγένηταί
"τε πέρα ὧν προσεδεχόμεθα ἡ νόσος ἥδε,
"πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος
20 "κρεῖσσον γεγενημένον. καὶ δι' αὐτὴν οἶδ' ὅτι 2

2. *νομίσατε* I. 6. *ἀνδραγαθίζεσθαι* P. 7. *δοκεῖ ἄδικον* c. 8. *τε*] *ποτε* B.g. 11. *μὴ*] om. e. 12. *ἀσφαλὲς* K. 14. *παραγένεσθε* B.h. 16. *ἐναντίοι*] *πολέμιοι* i. 17. *ἐπακούειν* c. *ἐπεὶ γεγένηται* C.b.c. 18. *ἤιδε* E. 19. *ἐλπίδων* I.L.O.P.Q.e.

4. *κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε*] Krüger has, I think, rightly explained this expression, *κινδύνου τούτων ἃ ἀπήχθεσθε*, "Danger arising from the animosities which you incurred in the exercise of your dominion." Compare for the sentiment I. 75, 2. *οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι, τοῖς πολλοῖς ἀπηχθημένους, ἀνέντας* (scil. *τὴν ἀρχὴν*) *κινδυνεύειν*. and I. 76, 1. and V. 90. 91.

5. *εἴ τις καὶ τόδε—ἀνδραγαθίζεται*] i. e. *εἴ τις καὶ τόδε* scil. *τὸ ἐκστῆναι τῆς ἀρχῆς, ἀνδραγαθίᾳ δῆθεν διανοεῖται. Τόδε ἀνδραγαθίζεται*, "Is for so playing the "honest man."

8. *τάχιστ' ἄν τε πόλιν κ. τ. λ.*] "Atque hujusmodi homines, et si aliis idem persuaserint, et sicubi seorsum ab aliis liberi, ["velut in coloniam deducti" Poppo.] civitatem incoluerint, eam protinus perdant." Portus.

11. *οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρει*] Scil. *τὸ ἄπραγμον*. "Quietness is good "not in a sovereign city but in one "that is subject, that it may live in "safe slavery." So the later editors understand this passage, and I believe rightly.

wish to be in the eyes of posterity; and let them by a determined resistance to their enemies secure at once their safety and their glory.

" μέρος τι μᾶλλον ἔτι μισοῦμαι, οὐ δικαίως, εἰ
" μὴ καὶ ὅταν παρὰ λόγον τι εὖ πράξητε ἐμοὶ
3 " ἀναθήσετε. φέρειν τε χρὴ τά τε δαιμόνια
" ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων ἀν-
" δρείως· ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει 5
4 " πρότερόν τε ἦν νῦν τε μὴ ἐν ὑμῖν κωλυθῇ. γνῶτε δὲ ὄνομα
" μέγιστον αὐτὴν ἔχουσαν ἐν πᾶσιν ἀνθρώποις διὰ τὸ ταῖς
" ξυμφοραῖς μὴ εἴκειν, πλεῖστα δὲ σώματα καὶ πόνους ἀνα-
" λωκέναι πολέμῳ, καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε
" κεκτημένην, ἧς ἐς ἀΐδιον τοῖς ἐπιγιγνομένοις, ἢν καὶ νῦν 10
" ὑπενδῶμέν ποτε (πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι),
" μνήμη καταλελείψεται, Ἑλλήνων τε ὅτι Ἕλληνες πλεί-
" στων δὴ ἤρξαμεν, καὶ πολέμοις μεγίστοις ἀντέσχομεν
" πρός τε ξύμπαντας καὶ καθ' ἑκάστους, πόλιν τε τοῖς πᾶσιν
5 " εὐπορωτάτην καὶ μεγίστην ᾠκήσαμεν. καίτοι ταῦτα ὁ μὲν 15
" ἀπράγμων μέμψαιτ' ἄν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς
6 " ζηλώσει· εἰ δέ τις μὴ κέκτηται, φθονήσει. τὸ δὲ μισεῖσθαι
" καὶ λυπηροὺς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ
" ὅσοι ἕτεροι ἑτέρων ἠξίωσαν ἄρχειν· ὅστις δ' ἐπὶ μεγίστοις

1. ἔτι] om. e. 2. παράλογόν E.F.H.K.M.N.V.g. 3. φέρειν δὲ L.O.e. conjunctionem om. c. 4. πολέμων P.e. 6. τε post πρότερον om. N.V. ἦν] ἢ C. κωλυθῇ] "An καταλυθῇ." Bekk. 7. ἅπασιν C.G.L.O.P.e. 8. οἰκεῖν V. 10. τοῖς] om. P. νῦν μὴ ὑπενδ. N.V. 12. καταλείψεται P. κατελελείψεται V. πλεῖστον C.G.L.Q. 13. δὴ ἤρξαμεν] διηρξαμεν E. 14. τε post πόλιν om. g. 15. ᾠκίσαμεν P.Q. 16. μέμψοιτ' H.Q. et correct. F. μέμψετ' pr. F. καὶ αὐτὸς βουλόμενος ζηλώσει C.G.I.L.O.P.

3. φέρειν] Confer Demosth. Coron. 355. Wass.

6. κωλυθῇ] Bekker and Dobree conjecture καταλυθῇ. But this does not seem to me to be necessary. "Let not "those feelings which were once ha- "bitual to our city now meet with a "check in your case," or "through "you," as some understand the words ἐν ὑμῖν.

14. καθ' ἑκάστους] This expression has come to be considered like a single substantive, and is dependent on the preposition πρός. πρός τε ξύμπαντας καὶ πρὸς καθ' ἑκάστους. See Buttmann. Ind. ad Demosth. Midiam. as quoted by Poppo.

19. ὅστις δ' ἐπὶ μεγίστοις κ. τ. λ.] "But he who, since he must incur "odium, incurs it for the highest ob- "jects, counsels wisely." Compare Cæsar's favourite sentiment from Euripides:

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι
κάλλιστον ἀδικεῖν, τἄλλα δ' εὐσεβεῖν
χρεών. Phœn. 524. ed. Matth.

"τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλεύεται. μῖσος μὲν γὰρ 7
"οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραυτίκα τε λαμπρότης καὶ ἐς
"τὸ ἔπειτα δόξα ἀείμνηστος καταλείπεται. ὑμεῖς δὲ ἔς τε τὸ 8
"μέλλον καλὸν προγνόντες ἔς τε τὸ αὐτίκα μὴ αἰσχρὸν, τῷ
5 "ἤδη προθύμῳ ἀμφότερα κτήσασθε, καὶ Λακεδαιμονίοις
"μήτε ἐπικηρυκεύεσθε μήτε ἔνδηλοι ἔστε τοῖς παροῦσι πόνοις
"βαρυνόμενοι, ὡς οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν
"ἥκιστα λυποῦνται ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ
"πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν."

10 LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς τε ἐπ' αὐτὸν ὀργῆς παραλύειν καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ 2 δημοσίᾳ μὲν τοῖς λόγοις ἀνεπείθοντο, καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπον ἔς τε
15 τὸν πόλεμον μᾶλλον ὥρμηντο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος ὅτι ἀπ' ἐλασσόνων ὁρμώμενος ἐστέρητο καὶ τούτων, οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς
20 ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες. οὐ μέντοι πρότερόν γε οἱ 3 ξύμπαντες ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν πρὶν ἐζημίωσαν χρήμασιν. ὕστερον δ' αὖθις οὐ πολλῷ, ὅπερ 4

This speech only partly succeeded. Pericles is fined, but soon after restored to the office of general of the commonwealth. He lived about twelve months after this period, to the middle of the third year of the war. His character, and a defence of his foresight in judging Athens capable of coping successfully with the Peloponnesians.

1. μὲν] om. B.E.F.K.N.Q.V.g.h.i. 2. τε] om. L. 4. κακὸν P. 6. ἐπικηρυκεύησθε I. 7. εἴ τινες V. 10. τοιαῦτα μὲν ὁ i. 11. ἐπ'] ἐς C.G.L.O.P. αὐτῶν V. 14. τοὺς] om. g.e. ἔτι] om. C.e. 15. μᾶλλον] om. P. 22. αὐτὸν] om. L.

3. ἐς τὸ μέλλον καλὸν πρόγνοντες] "Providing in your decision for your "future glory, and for your present "escape from disgrace." Προγιγνώσκειν ἐς τὸ μέλλον καλὸν is, "To decide with "a view to future glory."

19. πολυτελέσι κατασκευαῖς] "Expen-"sive establishments;" that is to say, all the furniture, decorations, and general style of living which they enjoyed in the country; and which they had practically lost, although they might have removed their furniture strictly so called into Athens. But a splendid colonnade round a house would come under the denomination of κατασκευὴ, (compare note on I. 10, 2.) and yet would have been incapable of removal, and would probably be destroyed by an invading enemy.

φιλεῖ ὅμιλος ποιεῖν, στρατηγὸν εἵλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν, ὧν μὲν περὶ τὰ οἰκεῖα ἕκαστος ἤλγει, ἀμβλύτεροι ἤδη ὄντες, ὧν δὲ ξύμπασα ἡ πόλις προσεδεῖτο, 5 πλείστου ἄξιον νομίζοντες εἶναι. ὅσον τε γὰρ χρόνον προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἐξηγεῖτο καὶ 5 ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη· ἐπεί τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ 6 προγνοὺς τὴν δύναμιν. ἐπεβίω δὲ δύο ἔτη καὶ μῆνας ἕξ· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλέον ἔτι ἐγνώσθη ἡ πρόνοια αὐτοῦ ἡ 7 ἐς τὸν πόλεμον. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ ναυτικὸν 10 θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ μηδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσεσθαι· οἱ δὲ ταῦτά τε πάντα ἐς τοὐναντίον ἔπραξαν, καὶ ἄλλα ἔξω τοῦ πολέμου

1. ὁ ὅμιλος K. 3. ξύμπασα ἡ A.B.E.F.H.K.Q.V.d.g.h.i. Haack. Poppo. Bekk. C.G. vulgo, Goeller. ἡ ξύμπασα πόλις. 4. ἄξια L.O. 5. προύστη Bekk. 6. ἐκείνου] αὐτοῦ f. 7. ἐπεί A.B.E.F.H.K.N.Q.V.c.d.f.g.h. Haack. Poppo. Goell. Bekk. om. b. C.G. et ceteri ἐπειδή. ὅδε A.F.G.g. ἐφαίνετο G.I.L.O.P. 8. ἔτη δύο G. μῆνας ἕξ A.V.f. B.C.E.F.G. et ceteri ἓξ μῆνας. 9. αὐτοῦ ἐς A.B.E.F.H.K.N.V.g. Poppo.

1. πάντα τὰ πράγματα ἐπέτρεψαν] That is, they made him supreme over the other nine στρατηγοὶ, like the first lord of the treasury or the admiralty. Sometimes there was no *first lord*, but the ten στρατηγοὶ either conducted affairs jointly with equal authority, or like the prætors of Rome had their several departments assigned to them, which they managed without the interference of their colleagues. See Schömann, De Comitiis Atheniens. p. 313, 314.

5. ἐν τῇ εἰρήνῃ] Mr. Bloomfield rightly interprets this to mean *the* peace, i. e. the thirty years' truce which followed the revolt of Eubœa, I. 115, 1. and which formed the longest period of the administration of Pericles.

7. ὁ δὲ φαίνεται] Compare note on I. 11, 2.

13. καὶ ἄλλα ἔξω τοῦ πολέμου κ. τ. λ.] "And in other matters, which seemed "to have nothing to do with the war, "through private ambition and private "gain, they adopted unwise measures "both with respect to themselves and "their allies." I have followed Poppo in restoring the punctuation of the earlier editions, by placing the comma after εἶναι instead of after πολέμου. Κατὰ seems to be, "owing to, along "of:" more strictly, "in the way of, "or connected with;" in which sense it is that it signifies the cause of any thing. Ἐπολιτεύσαν is nearly synonymous with ᾤκησαν, as οἰκεῖν is used, II. 37, 2. ἐς πλείονας οἰκεῖν: "To go on "or live in civil relations; to act in "civil relations." The active form is used by Thucydides, although in a neutral signification; (see I. 19, 1. III. 62, 4. 66, 1. IV. 114, 1. 130, 7. VIII. 53, 3. 97, 2.) the middle is preferred by Demosthenes and the orators. It now remains to ask, what "unwise measures, "which seemed to have nothing to do "with the war, and whose failure affected "the success of the war," Thucydides here alludes to. The terms κατορθούμενα and σφαλέντα seem to shew that ἔξω τοῦ πολέμου means such measures

δοκοῦντα εἶναι, κατὰ τὰς ἰδίας φιλοτιμίας καὶ ἴδια κέρδη, κακῶς ἔς τε σφᾶς αὐτοὺς καὶ τοὺς ξυμμάχους ἐπολίτευσαν, ἃ κατορθούμενα μὲν τοῖς ἰδιώταις τιμὴ καὶ ὠφελία μᾶλλον ἦν, σφαλέντα δὲ τῇ πόλει ἐς τὸν πόλεμον βλάβη καθίστατο. 5 αἴτιον δ' ἦν ὅτι ἐκεῖνος μὲν δυνατὸς ὢν τῷ τε ἀξιώματι καὶ 8 τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος, κατεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε, διὰ τὸ μὴ κτώμενος ἐξ οὐ προσηκόντων τὴν δύναμιν πρὸς ἡδονήν τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει 10 καὶ πρὸς ὀργήν τι ἀντειπεῖν. ὁπότε γοῦν αἴσθοιτό τι αὐτοὺς 9 παρὰ καιρὸν ὕβρει θαρσοῦντας, λέγων κατέπλησσεν ἐπὶ τὸ φοβεῖσθαι, καὶ δεδιότας αὖ ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν. ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ 10

4. καθίσταντο b. 6. τε] δὲ apud Aristid. ἀδιαφανῶς I. ἀφανῶς Lex. Seg. p. 346, 14. et mox ἀδώρητος. 10. τι] om. c. cum Aristide et Thoma Mag. V. ἀξιῶ. εἰπεῖν g. οὖν g. τις B. ἂν d. 12. αὖ ἀλόγως] ἀναλόγως C.e. 13. θαρρεῖν A.B.E.F.H.V.g. θαρσοῦν e.

as were foreign to the true object of the war; such as properly speaking made no part of the contest between Athens and Lacædemon. And so Mr. Bloomfield interprets it, and rightly compares the expressions ἔξω τοῦ λόγου, ἔξω τοῦ πράγματος; (see Aristot. Rhetor. III. 14, 8.) Thucydides alludes then to such measures as the sending a squadron to Crete, to make an attempt upon Cydonia, when it ought to have sailed without loss of time to reinforce Phormion, II. 85, 5, 6. the wasting their force in petty expeditions in Sicily before the great invasion, by which no national object was gained, and the Dorian states wholly alienated from Athens; the iniquitous attack upon Melos, which provoked so strong a feeling of indignatiou throughout Greece; possibly also the expedition against Bœotia, which led to the defeat at Delium; and various proceedings perhaps of the νῆες ἀργυρολόγοι, such as those recorded III. 19. by which the allies were harassed and impoverished, and a general impression created of the evils of the Athenian dominion.

6. ἀδωρότατος] Plutarch. Pericl. 161. ubi legerim προσφέροντα σωτήρια. Sallust. Invictus adversum divitias. Pro τε διαφανῶς Thom. Mag. h. v. δὲ διαφ. Wass.

7. οὐκ ἤγετο μᾶλλον] Aristid. tom. III. p. 442. Idem.

8. διὰ τὸ μὴ κτώμενος κ. τ. λ.] "Because he framed not his words to "please them, like one who is gaining "power by unworthy means, but was "able, on the strength of his high character, even to brave their anger by "contradicting their will:" literally, "even to speak in opposition to their "inclinations, so as to excite their "anger." Πρὸς ὀργὴν cannot here signify "angrily," but corresponds exactly to πρὸς ἡδονήν; which no one would think of translating "willingly" in this passage, although it has that signification elsewhere.

9. ἔχων—ἀντειπεῖν] Thom. Mag. in ἀξιῶ. Vid. Demosth. contra Aristogiton. p. 458. Wass.

11 τοῦ πρώτου ἀνδρὸς ἀρχή. οἱ δὲ ὕστερον ἴσοι αὐτοὶ μᾶλλον πρὸς ἀλλήλους ὄντες, καὶ ὀρεγόμενοι τοῦ πρῶτος ἕκαστος γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγματα
12 ἐνδιδόναι. ἐξ ὧν ἄλλα τε πολλὰ ὡς ἐν μεγάλῃ πόλει καὶ ἀρχὴν ἐχούσῃ ἡμαρτήθη, καὶ ὁ ἐς Σικελίαν πλοῦς· ὃς οὐ 5 τοσοῦτον γνώμης ἁμάρτημα ἦν πρὸς οὓς ἐπῄεσαν, ὅσον οἱ ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώσκοντες ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου προστασίας τά τε ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποίουν, καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις ἐταράχθησαν. 10
13 σφαλέντες δ' ἐν Σικελίᾳ ἄλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ

1. μᾶλλον αὐτοὶ C.G.L.O.P.e. cum Aristide, qui et ὕστεροι. 2. ὀρεγόμενος P.c. 3. ἡδονὴν Q. καὶ] om. G.L.O.P. cum Aristide. 4. ὡς] om. C.e. 5. ὃς] uncis inclusit Bekk. 6. ἐπίεσαν L. ἐποίησαν O.P. ἀπῄεσαν g. ἐποίεσαν V. 7. οἰχομένοις] ὁρωμένοις e. 8. τὰς] om. F.K.N.Q.g. διαβολὰς A.B.C.E.F.K.N.Q.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. G. et vulgo διαφοράς. 9. ἐν] om. e.

3. καὶ τὰ πράγματα ἐνδιδόναι] i. e. "Not only to frame their speeches, but "even their actions and measures, ac- "cording to the pleasure of the peo- "ple."

5. οὐ τοσοῦτον γνώμης ἁμάρτημα κ. τ. λ] Thucydides here expresses the same opinion which he repeats in two other places, (VI. 31, 6. VII. 42, 3.) namely, that the Athenian power was fully adequate to the conquest of Syracuse, had not the expedition been mismanaged by the general, and insufficiently supplied by the government at home. The words οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώσκοντες signify, "not voting "afterwards the needful supplies to "their absent armament:" for Nicias was prevented from improving his first victory over the Syracusans, by the want of cavalry and money; and the whole winter was lost before he could get supplied from Athens, VI. 71, 2. And subsequently the armament was allowed to be reduced to great distress and weakness, before the second expedition was sent to reinforce it. Τοῖς οἰχομένοις: this participle has a past signification, "those who were gone;" as again, I. 133. οἰχομένου καὶ σκηνησαμένου, and III. 81, 2. τὰς ναῦς οἰχομένας. So ἥκοντας signifies, "those who were "come," not "coming," VI. 94, 4. 96, 1. τοὺς ἱππέας ἥκοντας καταλαμβάνουσι. See Matth. Gr. Gr. §. 504. obs. 2. Jelf, 396. Ἐπιγιγνώσκοντες, "Voting or resolving "afterwards, or anew;" compare I. 70, 2. III. 57, 1. The construction in what follows is doubtful. Poppo repeats ἐπιγιγνώσκοντες—οὐ τοσοῦτον—ἁμάρτημα ἦν, ὅσον οἱ ἐκπέμψαντες—ἐποίουν καὶ ἐταράχθησαν, οὐ τὰ πρόσφορα—ἐπιγιγνώσκοντες, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς ἐπιγιγνώσκοντες. It would be more correct, I think, to supply some more general word, such as πολιτευόμενοι, or βουλευόμενοι. Διαβολὰς is rightly referred by Göller to the ungrounded charges brought against Alcibiades, which led to his removal from the command. Πρῶτον ἐταράχθησαν, "For "the first time since the expulsion of "the Pisistratidæ were involved in in- "ternal troubles;" or, "were first "involved in internal troubles, and "afterwards the mischief extended it- "self to their foreign interests."

τῷ πλείονι μορίῳ, καὶ κατὰ τὴν πόλιν ἤδη ἐν στάσει ὄντες, ὅμως τρία μὲν ἔτη ἀντεῖχον τοῖς τε πρότερον ὑπάρχουσι πολεμίοις καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν, καὶ τῶν ξυμμάχων ἔτι τοῖς πλείοσιν ἀφεστηκόσι, Κύρῳ τε ὕστερον 5 βασιλέως παιδὶ προσγενομένῳ, ὃς παρεῖχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν· καὶ οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἰδίας διαφορὰς περιπεσόντες ἐσφάλησαν. τοσοῦτον τῷ Περικλεῖ ἐπερίσσευσε τότε ἀφ' ὧν αὐτὸς 14 προέγνω καὶ πάνυ ἂν ῥᾳδίως περιγενέσθαι τῶν Πελοποννησίων 10 αὐτῶν τῷ πολέμῳ.

Fruitless expedition of the Lacedæmonians against Zacynthus.

LXVI. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν ἐς Ζάκυνθον τὴν νῆσον, ἣ κεῖται ἀντιπέρας Ἤλιδος· εἰσὶ δὲ Ἀχαιῶν τῶν ἐκ Πελοποννήσου ἄποικοι, καὶ Ἀθηναίοις 15 ξυνεμάχουν. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι 2 ὁπλῖται, καὶ Κνῆμος Σπαρτιάτης ναύαρχος. ἀποβάντες δὲ 3

1. πλείονι A.B.E.F.H.K.Q.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλέονι. ἤδη] ἔτι A. 2. ἔτη] ἔτι A. ἀνεῖχον I. 4. πλείοσιν A.B.E.F. H.K.L.V.b.c.d.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλέοσιν. ἀφεστηκόσι πολεμοῦντες κύρῳ f. 5. προσγεγενημένῳ L.O.P. 7. σφίσιν αὐτοῖς C.L.O.P.e.f. 9. περιγενέσθαι A.B.E.F.H.g.h. Poppo. Goeller. Bekk. περιγενέσθαι τὴν πόλιν ceteri. τῶν C. om. G.L.O.P.V.c.f. 10. αὐτῷ K.g. om. V. 13. ἀντιπέραν g. 14. ἀθηναῖοι A.B.F. 15. δὲ] om. F.H. 16. κῆμις f.

2. *τρία μὲν ἔτη ἀντεῖχον*] That is, from the spring of the year B. C. 407. when Cyrus first entered upon the government of Lower Asia, to the spring of 404 B. C. when Athens surrendered to Lysander. He mentions this last period of three years, because it was during that time that Athens had to contend with the whole force of Greece, supported much more effectually than before by the money of Persia.

7. *ἐν σφίσι—περιπεσόντες ἐσφάλησαν*] The more usual expression would be *σφίσι περιπεσόντες*, but *ἐν σφίσι* must be taken with *ἐσφάλησαν*.

8. *τοσοῦτον τῷ Περικλεῖ κ. τ. λ.*] "Such a superabundance of means did "Pericles then possess, from which he "of himself foresaw, or judged beforehand, that with the utmost ease he "could triumph over the mere unaided "force of the Peloponnesians." So much more than enough had he to encounter the Peloponnesians, since there was almost enough to contend successfully with the united force of Peloponnesus, Sicily, and Persia. Ἐπερίσσευσε is "superfuit;" as in Livy, II. 42. "Ad bella externa prope supererant "vires." "They had more strength "than they wanted." I cannot understand why these words should ever have been construed of the ability of Pericles, as Portus and others translate them. *αὐτὸς προέγνω* means, "he was "convinced beforehand by his own "mere ability, before experience proved "it to the world."

4 ἐς τὴν γῆν ἐδῄωσαν τὰ πολλά. καὶ ἐπειδὴ οὐ ξυνεχώρουν, ἀπέπλευσαν ἐπ' οἴκου.

LXVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος Ἀριστεὺς Κορίνθιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνήριστος καὶ Νικόλαος καὶ Στρατόδημος, καὶ Τεγεάτης 5 Τιμαγόρας, καὶ Ἀργεῖος ἰδίᾳ Πόλλις, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτὸν χρήματά τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνοῦνται ὡς Σιτάλκην πρῶτον τὸν Τήρεω ἐς Θρᾴκην, βουλόμενοι πεῖσαί τε 10 αὐτόν, εἰ δύναιντο, μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρατεῦσαι ἐπὶ τὴν Ποτίδαιαν, οὗ ἦν στράτευμα τῶν Ἀθηναίων πολιορκοῦν, καὶ ἧπερ ὥρμηντο, δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑλλησπόντου ὡς Φαρνάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἔμελλεν ὡς βασιλέα 15 2 ἀναπέμψειν. παρατυχόντες δὲ Ἀθηναίων πρέσβεις Λέαρχος Καλλιμάχου καὶ Ἀμεινιάδης Φιλήμονος παρὰ τῷ Σιτάλκῃ πείθουσι τὸν Σάδοκον τὸν γεγενημένον Ἀθηναῖον, Σιτάλκου υἱόν, τοὺς ἄνδρας ἐγχειρίσαι σφίσιν, ὅπως μὴ διαβάντες ὡς 3 βασιλέα τὴν ἐκείνου πόλιν τὸ μέρος βλάψωσιν. ὁ δὲ πεισθεὶς 20

Aristeus of Corinth (see I. 59. et seqq.) with other ambassadors are sent to solicit the aid of the king of Persia. They are seized in Thrace, and given up to the Athenians by the interest of Sadocus, son of Sitalces. The Athenians put them all to death.

4. ἀνήριτος g. 5. στρατόδημος A.B.f.g.h. probante Valckenario ad Herodot. VII. 137, 3. Haack. Poppo. Goell. Bekk. C.E.F.G. et ceteri Πρατόδημος. 6. ἰδιαίπολις K. ἰδιαίπολις g. ἰδίᾳ πόλλις A.B.C.E.F.G. edd. recent. omnes. ceteri ἰδίᾳ πόλις. 8. τε] om. d. παρασχεῖν C.G.I.L.O.P.Q.e. 9. ὡς] ἐς Q.i. 10. τήρεως Q. τε πεῖσαι d.i. 13. πολιορκοῦν καὶ ἧπερ A.B.C.E.F.N.V.g.h. Haack. Poppo. Goell. Bekk. G. et vulgo πολιορκοῦν καὶ παῦσαι βοηθεῖν τε αὐτοῖς καὶ ἧπερ. 16. πέμπειν K. λέαρχος C. Bekk. λαίαρχος K. κλέαρχος f. 17. ὁ ante καλλ. C. om. A.B.E.F.G.H.K.L.N.O.Q.V.c.g.h. Poppo. Goell. Bekk. ὁ ante φιλ. C. om. A.B.E.F.G.H.K.Q.V.c.e.f.g.h.i. Poppo. Goell. Bekk. σιτάμῃ P. 18. τὸν post Σαδ. om. G.L.O.P.e. 19. ἐγχειρῆσαι E.F. μὴ] om. g. ὡς] ἐς N.V.

4. Ἀνήριστος καὶ Νικόλαος] Compare Herodotus, VII. 137.

19. ὅπως μὴ—τὸ μέρος βλάψωσιν] "That they might not bear their part "in doing injury to his country." Τὸ μέρος means, that although they were only six individuals, yet they might do something to injure Athens, and whatever was the amount of the mischief they might do, he should try to save his adopted country from every degree of evil whether great or small. Compare I. 127, 2. ὡς διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος, and I. 74, 4. ξυνεσώσαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς.

πορευομένους αὐτοὺς διὰ τῆς Θρᾴκης ἐπὶ τὸ πλοῖον ᾧ ἔμελλον τὸν Ἑλλήσποντον περαιώσειν, πρὶν ἐσβαίνειν ξυλλαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ Λεάρχου καὶ Ἀμεινιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δὲ λαβόντες 5 ἐκόμισαν ἐς τὰς Ἀθήνας. ἀφικομένων δὲ αὐτῶν δείσαντες οἱ 4 Ἀθηναῖοι τὸν Ἀριστέα μὴ αὖθις σφᾶς ἔτι πλείω κακουργῇ διαφυγὼν, ὅτι καὶ πρὸ τούτων τὰ τῆς Ποτιδαίας καὶ τῶν ἐπὶ Θρᾴκης πάντ' ἐφαίνετο πράξας, ἀκρίτους καὶ βουλομένους ἔστιν ἃ εἰπεῖν αὐθημερὸν ἀπέκτειναν πάντας καὶ ἐς φάραγγας 10 ἐσέβαλον, δικαιοῦντες τοῖς αὐτοῖς ἀμύνεσθαι οἷσπερ καὶ οἱ Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων καὶ τῶν ξυμμάχων ἐν ὁλκάσι περὶ Πελοπόννησον πλέοντας ἀποκτείναντες καὶ ἐς φάραγγας ἐσβαλόντες. πάντας γὰρ δὴ 5 κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν 15 τῇ θαλάσσῃ, ὡς πολεμίους διέφθειρον, καὶ τοὺς μετὰ Ἀθηναίων ξυμπολεμοῦντας καὶ τοὺς μηδὲ μεθ' ἑτέρων.

WESTERN GREECE. Attack of the Ambraciots on Argos Amphilochicum. Account of the origin and early history of that town; and its alliance with the Acarnanians and Athenians.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους τελευτῶντος, καὶ Ἀμπρακιῶται αὐτοί τε καὶ τῶν βαρβάρων πολλοὺς ἀναστήσαντες ἐστράτευσαν ἐπ' Ἄργος 20 τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν. ἔχθρα δὲ πρὸς τοὺς Ἀργείους ἀπὸ τοῦδε αὐτοῖς 2 ἤρξατο πρῶτον γενέσθαι. Ἄργος τὸ Ἀμφι- 3 λοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἔκτισε μετὰ τὰ Τρωϊκὰ οἴκαδε ἀναχωρήσας καὶ οὐκ 25 ἀρεσκόμενος τῇ ἐν Ἄργει καταστάσει Ἀμφίλοχος ὁ Ἀμφιάρεω ἐν τῷ Ἀμπρακικῷ κόλπῳ, ὁμώνυμον τῇ

1. ᾧ] ὡς e. 3. ἄλλους δὲ C.G.I.K.L.O.d.e.i. πέμψας d.i. 4. καὶ] om. P.e. ἐκέλευεν L.O.P. 6. ἔτι] ἐπὶ K.Q.c.d. πλείω A.E.F.G.H.K.Q.V.c. d.g.h.i. Haack. Poppo. Goell. Bekk. πλέον e. B.C. et ceteri πλέω. 9. φάραγγα C.G.L.O.e. φάραγκας H.c. 10. ἐσέβαλλον K. 13. φάραγγα C.g.e. ἐμβαλόντες L.P.f. βαλόντες C.e. 14. οἱ] om. C.G.e. 17. τοῦ αὐτοῦ θέρους Q. 19. ἐπὶ τὸ ἄργος b. 20. καὶ ἐς τὴν L.O. 23. τὴν ἄλλην ἀμφιλοχίαν G. ἔκτισε μὲν μετὰ C.G.L.O.P.e. 24. μετὰ τρωϊκὰ P. 26. ἀμβρακικῷ B.E. et similiter infra.

14. ὅσους λάβοιεν] See the note on the words ὃν φέροιεν, ch. 52, 5.

4 ἑαυτοῦ πατρίδι Ἄργος ὀνομάσας. καὶ ἦν ἡ πόλις αὕτη μεγίστη τῆς Ἀμφιλοχίας καὶ τοὺς δυνατωτάτους εἶχεν οἰκή-5 τορας. ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὕστερον πιεζόμενοι Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχικῇ ξυνοίκους ἐπηγάγοντο, καὶ ἑλληνίσθησαν τὴν νῦν γλῶσσαν τότε 5 πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων· οἱ δὲ ἄλλοι 6 Ἀμφίλοχοι βάρβαροί εἰσιν. ἐκβάλλουσιν οὖν τοὺς Ἀργείους 7 οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτοὶ ἴσχουσι τὴν πόλιν. οἱ δ' Ἀμφίλοχοι γενομένου τούτου διδόασιν ἑαυτοὺς Ἀκαρνᾶσι, καὶ προσπαρακαλέσαντες ἀμφότεροι Ἀθηναίους, οἳ αὐτοῖς 10 Φορμίωνά τε στρατηγὸν ἔπεμψαν καὶ ναῦς τριάκοντα, ἀφικομένου δὲ τοῦ Φορμίωνος αἱροῦσι κατὰ κράτος Ἄργος καὶ τοὺς Ἀμπρακιώτας ἠνδραπόδισαν, κοινῇ τε ᾤκησαν αὐτὸ 8 Ἀμφίλοχοι καὶ Ἀκαρνᾶνες. μετὰ δὲ τοῦτο ἡ ξυμμαχία 9 ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρνᾶσιν. οἱ δὲ Ἀμπρα- 15 κιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργείους ἀπὸ τοῦ ἀνδραποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποιήσαντο, ὕστερον δὲ ἐν τῷ

1. αὐτοῦ C.G.L.O.e. ἡ] om. K.i. 4. ὁμήρους B.g. 5. ἡλληνίσθησαν Lobeck. ad Phrynich. p. 380. Poppo. γλῶτταν N.V. τότε] om. C.G. L.O.P.e. 6. ξυνοικισάντων O.P. τῶν ξυνοικισάντων L. 7. ἀμφιλόχιοι d. 8. οἱ δὲ ἄλλοι N.V. 9. γεγενημένου L.O. αὐτοὺς e. 10. προσπαρακαλέσαντες A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.e.h. Haack. Poppo. Goell. Bekk. προσκαλέσαντες Q.d.g.i. vulgo προσεκαλέσαντο. 13. ᾤκισαν C.O.P.Q.e. 14. καὶ] om. P. 15. πρῶτον ἐγένετο C.G.L.O.P.e. 16. ἀπὸ] om. g. 17. πρῶτον] om. c.

5. ἑλληνίσθησαν τὴν νῦν γλῶσσαν κ. τ. λ.] That is to say, the Hellenian language so generally diffused over Greece after the Trojan war, and particularly after the Dorian conquest of Peloponnesus, was introduced into Amphilochian Argos by the Ambraciots, a Dorian colony from Corinth, and superseded that older language which was spoken by the chiefs of the Trojan expedition and their followers, and which perhaps as being Pelasgian bore a greater resemblance to the Latin. Compare Herodot. I. 57. and Thucyd. I. 3. With regard to the form of the word, Bekker in his edition of 1832 has restored the old reading ἑλληνίσθησαν, and Buttmann also considers Lobeck's correction as probably erroneous. Gr. Gr. vol. I. §. 84. Anm. 6. ed. 2. vol. II. p. 416. Göller's reference to Buttmann's authority may mislead the reader, for it might be supposed from the way in which Göller refers to it that it favoured Lobeck's correction, whereas in fact it condemns. it.

10. καὶ προσπαρακαλέσαντες κ. τ. λ.] I have corrected the stopping after Göller and Poppo, so as to make αἱροῦσι the verb to προσπαρακαλέσαντες ἀμφότεροι, the clause οἳ αὐτοῖς—ἔπεμψαν being the same in sense as if it had been πεμψάντων τε τούτων Φορμίωνα.

πολέμῳ τήνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων
καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τε
πρὸς τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν
ὡς οὐκ ἐδύναντο ἑλεῖν προσβαλόντες, ἀπεχώρησαν ἐπ'
5 οἴκου καὶ διελύθησαν κατὰ ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει 10
ἐγένετο.

LXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς
ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα
στρατηγόν, ὃς ὁρμώμενος ἐκ Ναυπάκτου φυ-
10 λακὴν εἶχε μήτ' ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ
Κρισαίου κόλπου μηδένα μήτ' ἐσπλεῖν, ἑτέρας
δὲ ἓξ ἐπὶ Καρίας καὶ Λυκίας καὶ Μελήσανδρον
στρατηγόν, ὅπως ταῦτά τε ἀργυρολογῶσι καὶ
τὸ λῃστικὸν τῶν Πελοποννησίων μὴ ἐῶσιν αὐτόθεν ὁρμώ-
15 μενον βλάπτειν τὸν πλοῦν τῶν ὁλκάδων τῶν ἀπὸ Φασήλιδος
καὶ Φοινίκης καὶ τῆς ἐκεῖθεν ἠπείρου. ἀναβὰς δὲ στρατιᾷ 2
Ἀθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ξυμμάχων ἐς τὴν
Λυκίαν ὁ Μελήσανδρος ἀποθνήσκει καὶ τῆς στρατιᾶς μέρος
τι διέφθειρε νικηθεὶς μάχῃ.

Phormion stationed at Naupactus. Melesander sent with a squadron to protect the Phœnician trade of Athens from the Peloponnesian privateers.

20 LXX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Ποτιδαιᾶται ἐπειδὴ
οὐκέτι ἐδύναντο πολιορκούμενοι ἀντέχειν, ἀλλ' αἵ τε ἐς τὴν
Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μᾶλ-
λον ἀπανίστασαν τοὺς Ἀθηναίους, ὅ τε σῖτος
ἐπελελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένητο
25 αὐτόθι ἤδη βρώσεως πέρι ἀναγκαίας καί τινες καὶ ἀλλήλων
ἐγέγευντο, οὕτω δὴ λόγους προσφέρουσι περὶ ξυμβάσεως

Potidæa surrenders through famine. The inhabitants are allowed to depart unhurt.

1. στρατίαν V. ἑαυτῶν C.e. καὶ τῶν χαόνων Q. 2. δὲ C.e. 3. πρὸς ἄργος g. 4. προσβάλλοντες c. 11. κρισσαίου L.O. κρησσαίου G. πλεῖν Q. 12. μελίσανδρον F.H.N.V.i. μελλήσανδρον K. 13. ὅπως τε ταῦτα ἀργυρολογήσωσι τὰ χωρία Lex. Seg. p. 159, 31. 14. τὸ λῃστρικὸν i. 15. τῶν ἀπὸ] τὴν ἀπὸ B. 21. ἐσβολαὶ ἐς τὴν ἀττικὴν C.F.G.H.L.O.P.V. 24. ἐπιλελοίπει c.e. τε] τὰ d. om. f. ἐπεγεγένηντο L.O. 25. ἤδη] om. f. καί πού τινες ἀλλήλων Suidas. 26. ἐγέγευντο A.B.C.E.F.H.L.O.P.V.g. Haack. Poppo. Goell. Bekk. ἐγεγεύοντο N.e.h. ἐγεύσαντο Suidas. ἐγεύοντο G. et vulgo.

τοῖς στρατηγοῖς τῶν Ἀθηναίων τοῖς ἐπὶ σφίσι τεταγμένοις, Ξενοφῶντί τε τῷ Εὐριπίδου καὶ Ἑστιοδώρῳ τῷ Ἀριστο-
2 κλείδου καὶ Φανομάχῳ τῷ Καλλιμάχου. οἱ δὲ προσεδέξαντο, ὁρῶντες μὲν τῆς στρατιᾶς τὴν ταλαιπωρίαν ἐν χωρίῳ χειμερινῷ, ἀναλωκυίας τε ἤδη τῆς πόλεως δισχίλια τάλαντα ἐς 5
3 [τὴν] πολιορκίαν. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπικούρους ξὺν ἑνὶ ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριόν τι ῥητὸν ἔχοντας
4 ἐφόδιον. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν Χαλκιδικὴν καὶ ἕκαστος ᾗ ἐδύνατο· Ἀθηναῖοι δὲ τούς τε στρατηγοὺς 10 ἐπῃτιάσαντο ὅτι ἄνευ αὐτῶν ξυνέβησαν (ἐνόμιζον γὰρ ἂν κρατῆσαι τῆς πόλεως ᾗ ἐβούλοντο), καὶ ὕστερον ἐποίκους
5 ἑαυτῶν ἔπεμψαν ἐς τὴν Ποτίδαιαν καὶ κατῴκισαν. ταῦτα μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψεν. 15

LXXI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστράτευσαν δ' ἐπὶ Πλάταιαν· ἡγεῖτο δὲ Ἀρχίδαμος
2 ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεύς. καὶ καθίσας τὸν στρατὸν ἔμελλε δῃώσειν τὴν γῆν· 20 οἱ δὲ Πλαταιῆς εὐθὺς πρέσβεις πέμψαντες
3 πρὸς αὐτὸν ἔλεγον τοιάδε. "Ἀρχίδαμε καὶ " Λακεδαιμόνιοι, οὐ δίκαια ποιεῖτε οὐδ' ἄξια " οὔτε ὑμῶν οὔτε πατέρων ὧν ἐστὲ, ἐς γῆν τὴν Πλαταιῶν
4 " στρατεύοντες. Πανσανίας γὰρ ὁ Κλεομβρότου Λακεδαι- 25 " μόνιος ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων μετὰ

A. C. 429. Olymp. 87. 3, 4. The Peloponnesians instead of invading Attica march against Platæa. The Platæans send to remonstrate with them on the injustice of this attack.

5. δὲ C.G.e. χίλια L.O. ἐς πολιορκίαν A.L. εἰς πολιορκίαν B.F.K.V. c.f.g.h.i. ἐς vel εἰς πολιορκίαν E. ἐς τὴν πολ. C.G. Omiserunt articulum Bekk. in ed. min. 1832, et Poppo. 6. τοῖσδε] τοῖς c. γοῦν g. ἐλθεῖν e. 7. καὶ γυναῖκας καὶ παῖδας L.O. 8. τε C.e. ξυνδεῖν f. τι] om. L.O. 9. ἐπὶ τὴν A.B.E.F.H.K.L.N.V.c.f.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo ἔς τε τήν. 10. ᾗ ἕκαστος C.G.Q.e. ἐδύναντο L.O.P. 11. αὑτῶν Bekk. 13. ἔπεμψαν ἑαυτῶν C.G.L.O.P.e. κατῴκησαν Q. 15. συνέγραψεν g. om. f. 16. ἐπιγενομένου G. θέρους] ἔτους K.N.c.f. 17. τὴν] om. P. 19. βασιλεὺς λακεδαιμονίων B.g.h. 22. παρ' αὐτῶν C. παρ' αὐτὸν e. 23. οὐδ'] οὔτε Dionys. p. 901. οὔτε οὐδ' ἄξια V. 25. γὰρ] δὲ L.

" Ἑλλήνων τῶν ἐθελησάντων ξυνάρασθαι τὸν κίνδυνον τῆς
" μάχης ἣ παρ' ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ
" Διὶ ἐλευθερίῳ ἱερὰ καὶ ξυγκαλέσας πάντας τοὺς ξυμ-
" μάχους ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν
5 " ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτὲ
" ἀδίκως ἐπ' αὐτοὺς μηδ' ἐπὶ δουλείᾳ, εἰ δὲ μή, ἀμύνειν τοὺς
" παρόντας ξυμμάχους κατὰ δύναμιν. τάδε μὲν ἡμῖν πατέρες 5
" οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν
" ἐκείνοις τοῖς κινδύνοις γενομένης, ὑμεῖς δὲ τἀναντία δρᾶτε·
10 " μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθίστων ἐπὶ δουλείᾳ τῇ

2. τῇ] om. L. 3. ἱερὰ διῒ ἐλευθερίῳ C.G.O.P.e. ξυγκαλέσας] ξυμμάχους B. ξυγκ. π. τ. ξ. om. h. 5. ποτὲ] om. K.c.f. ἀδίκως ποτὲ μηδένα V. 7. ὑμῖν—ἡμέτεροι F. 8. τῆς] τοῖς F.V. 9. τἀναντία ἐκείνοις δρᾶτε Dionysius.

4. ἀπεδίδου Πλαταιεῦσι — οἰκεῖν] I believe the sense of ἀπεδίδου is rather, " he granted, or proceeded to grant;" implying the assumption on the part of Pausanias to dispose of the territory of Platæa as the assembled Greeks thought proper; than that it means, " he gave " back or restored," namely, after the occupation of it by the Persians. So in Demosth. 2 Olynth. p. 27. Reiske. εἰ τοῖς μὲν ἐπιτάττειν ἀποδώσετε· τοῖς δ' ἀναγκάζεσθαι τριηραρχεῖν κ. τ. λ. And Xenophon, Hiero, IX. 3. τὸ τὰ ἆθλα ἀποδιδόναι, where the notion is more that of "giving out, granting, con-"ferring as a gift," than of giving back or restoring. Besides, the matter of the grant seems to consist rather in the word αὐτονόμους than in οἰκεῖν, and refers to the old claim of sovereignty over Platæa which Thebes had so often advanced, and which Pausanias now wholly sets aside: the subsequent articles also of the grant, στρατεῦσαι μηδένα ἀδίκως, μηδ' ἐπὶ δουλείᾳ, were equivalent to the admission of Platæa into the national confederacy as a free and independent member; for the oath taken by the confederates to each other contained this clause, τῶν μαχεσαμένων ὑπὲρ τῆς Ἑλλάδος πόλεων οὐδεμίαν ἀνάστατον ποιήσω. Lycurgus contra Leocrat. p. 193. Reiske. On the other hand, the confederates swore to take vengeance on those states that had joined the invader, and to devote their lands to the gods, who were consequently to receive the tithe of all the produce. Hence the expression in Xenophon, Hellenics, VI. 5, 35. νῦν ἐλπὶς, τὸ πάλαι λεγόμενον, δεκατευθῆναι Θηβαίους. Compare also Herodotus, VII. 132, 2. [Göller in his second edition says, " ἀποδιδόναι hic eodem sensu dictum " quo haud raro *reddere*, ut sit *suum* " *alicui tribuere*. * * * Aptissime hic " convertas, *restituerunt*. vid. Interpp. " ad Tacit. II. Annal. 3." The reference is to a note of Ernesti's, in which he explains the words of Suetonius, (Tiber. 9.) "regnum Armeniæ Tigrani restituit" as signifying no more than "dedit." In the passage quoted from Demosthenes in the former part of this note, Lambinus proposes to read δώσετε. Schäfer observes upon this, " Lambi-" num ne audias. v. Reiskii Ind. Græc. " ἀποδιδόναι b." Reiske's interpretation here referred to, is, " tribuere, largiri " simpliciter etiam id quod minus de-" beas, ut accipiens id pro sorte sua " sibi conveniente habeat, teneat." But a subsequent meaning given to the word suits better both with the passage in Demosthenes and with this in Thucydides, " assignare, deputare, delegare, " mandare, adjudicare."]

6 "ἡμετέρᾳ ἥκετε. μάρτυρας δὲ θεοὺς τούς τε ὁρκίους τότε "γενομένους ποιούμενοι καὶ τοὺς ὑμετέρους πατρῴους καὶ "ἡμετέρους ἐγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα "μὴ ἀδικεῖν μηδὲ παραβαίνειν τοὺς ὅρκους, ἐᾶν δὲ οἰκεῖν "αὐτονόμους καθάπερ Παυσανίας ἐδικαίωσεν." LXXII. τοσ- 5

Reply of Archidamus. He calls on the Platæans to observe a strict neutrality, as the only condition on which he can leave them unmolested.

αῦτα εἰπόντων Πλαταιῶν Ἀρχίδαμος ὑπολαβὼν εἶπε "Δίκαια λέγετε, ὦ ἄνδρες Πλα- 2 "ταιῆς, ἢν ποιῆτε ὁμοῖα τοῖς λόγοις. καθάπερ "γὰρ Παυσανίας ὑμῖν παρέδωκεν, αὐτοί τε "αὐτονομεῖσθε καὶ τοὺς ἄλλους ξυνελευθε- 10 "ροῦτε, ὅσοι μετασχόντες τῶν τότε κινδύνων ὑμῖν τε ξυνώ- "μοσαν καὶ εἰσὶ νῦν ὑπ' Ἀθηναίους, παρασκευή τε τοσήδε "καὶ πόλεμος γεγένηται αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἐλευ-

1. τοὺς τότε ὁρκίους E. 3. ὑμῖν γῆν C.G.L.O.e. cum Dionysio. 6. εἰπόντων τῶν πλ. C.G.L.O.P.e. cum Dionysio. 7. ἄνδρες] om. K.f.i. 8. ποιεῖτε E. 9. γὰρ] om. H.e. 10. αὐτονομεῖσθαι F. τοῖς ἄλλοις A.c. 11. μεταστάντες P. ποτε B. 12. νῦν] om. C.c.e. δὲ C.G.e. 13. καὶ τῆς L.O.P.

1. θεοὺς τούς τε ὁρκίους κ. τ. λ.] This is a good specimen of one of the most characteristic features of Greek polytheism, that the gods were known and honoured as standing in certain particular relations to particular persons or places, not as the general creators, preservers, and moral governors of all mankind. Thus the Platæans appeal to "the gods who were called to witness "when the oath was sworn;" because they would be personally affronted by its violation: to "the θεοὶ πατρῷοι of "the Lacedæmonians;" that is, the gods of their race, Hercules, and perhaps, like the Latin Dii Manes, the spirits of the later chiefs and kings of the race of Hercules, who would take it ill that the act of their descendant Pausanias should be disregarded, and the graves of their countrymen slain at Platæa abandoned to the power of the Thebans; (see III. 58, 4—6.) and lastly, to the θεοὶ ἐγχώριοι of Platæa; i. e. the local gods to whom Platæa was a home, and who would be dispossessed and driven into exile if the country of Platæa were to be occupied by strangers; from whom they could expect to receive no worship, as they would have θεοὶ πατρῷοι of their own, whom they would naturally wish to instal in the possession of their new country, and so make them its θεοὶ ἐγχώριοι. That the θεοὶ πατρῷοι were gods of the race or family of the worshipper, from whom he claimed to be descended, appears from Plato, Euthydemus, p. 302. (128 Tauchnitz) c. 31. where it is said that none of the Ionians worshipped Jupiter as a θεὸς πατρῷος, but that they did worship Apollo as such, because he was the reputed father of Ion, the founder of their race. And thus Hercules properly worshipped Jupiter as Ζεὺς πατρῷος, (Sophocl. Trachin. 755.) because he was the reputed son of Jupiter. Thus also Euripides makes Orestes pray to Ζεὺς πατρῷος, (Electra, 675.) because Tantalus, the founder of the family of the Pelopidæ, was said to be the son of Jupiter. See Orestes, 5. Διὸς πεφυκώς, ὡς λέγουσι, Τάνταλος.

" θερώσεως. ἧς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμεί- 3
" νατε τοῖς ὅρκοις· εἰ δὲ μή, ἅπερ καὶ τὸ πρότερον ἤδη
" προυκαλεσάμεθα, ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα
" αὐτῶν, καὶ ἔστε μηδὲ μεθ' ἑτέρων, δέχεσθε δὲ ἀμφοτέρους
5 " φίλους, ἐπὶ πολέμῳ δὲ μηδ' ἑτέρους. καὶ τάδε ἡμῖν 4
" ἀρκέσει." ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλα- 5
ταιῶν πρέσβεις ἀκούσαντες ταῦτα ἐσῆλθον ἐς τὴν πόλιν, καὶ
τῷ πλήθει τὰ ῥηθέντα κοινώσαντες ἀπεκρίναντο αὐτῷ ὅτι
ἀδύνατα σφίσιν εἴη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων·
10 παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἴησαν· δεδιέναι
δὲ καὶ περὶ τῇ πάσῃ πόλει μὴ ἐκείνων ἀποχωρησάντων
Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέπωσιν, ἢ Θηβαῖοι ὡς
ἔνορκοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι αὖθις σφῶν τὴν
πόλιν πειράσωσι καταλαβεῖν. ὁ δὲ θαρσύνων αὐτοὺς πρὸς 6
15 ταῦτα ἔφη " Ὑμεῖς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παράδοτε
" τοῖς Λακεδαιμονίοις, καὶ γῆς ὅρους ἀποδείξατε, καὶ δένδρα
" ἀριθμῷ τὰ ὑμέτερα, καὶ ἄλλο εἴ τι δυνατὸν ἐς ἀριθμὸν
" ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε, ἕως ἂν ὁ
" πόλεμος ᾖ. ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν ὑμῖν ἃ ἂν 7
20 " παραλάβωμεν. μέχρι δὲ τοῦδε ἕξομεν παρακαταθήκην, 8
" ἐργαζόμενοι καὶ φορὰν φέροντες ἣ ἂν ὑμῖν μέλλῃ ἱκανὴ
" ἔσεσθαι." LXXIII. οἱ δ' ἀκούσαντες ἐσῆλθον αὖθις ἐς

1. καὶ οἱ αὐτοὶ g. 2. καὶ πρότερον C.G.L.O.P.e. 3. προυκαλ. Bekk. 5. δὲ post πόλεμῳ om. F.H.V. μηδετέρους Bekk. ταῦτα d.i 6. ἀρκέσει A.B.C.E.F.G.I.O.P.V.b.e.g. cum Dionysio, p. 903. Poppo. Goell. Bekk. vulgo ἀρέσκει. 9. προκαλεῖτε K. 10. γὰρ] om. f. 11. πάσῃ τῇ A. cum Dionysio. 12. θηβαίοις f. 14. πειράσουσι A.B.E.F.H.Q.h. 15. ὑμῖν g. πόλιν ὑμῶν G. μὲν] ὑμῶν G.L.O.P. ἡμῖν παράδοτε B.C.E.F.G.H.K.O.V. c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. A. et vulgo παράδοτε ἡμῖν. 17. δυνατόν ἐστιν ἐς H.F. 18. ἑλεῖν L.O.P. παραχωρήσατε c. ὅπῃ G.L.O.N. V.e. 19. ἀποδώσομεν ὑμῖν ἃ ἂν παραλάβωμεν μέχρι A.B.C.E.F.G.H.K.L.M.N. O.P.V.d.g. cum Dionysio, p. 904. Haack. Poppo. Goell. Bekk. ἀποδώσομεν ὑμῖν μέχρι c. vulgo ἀποδώσομεν μέχρι. 20. δὲ] μὲν d.i. 21. ἱκανὴ ὑμῖν μελλοι f. 22. αὖθις] πάλιν Q.

12. ὡς ἔνορκοι—δέχεσθαι] " As being " comprehended within the terms of " their oath when they swore to admit " both parties." Ἔνορκοι is used here exactly in the same sense as ἔνσπονδοι, IV. 122, 3. " coming within the terms " of the treaty."

They request and obtain permission to consult the Athenians on this point. The Athenians require them to remain stedfast in their alliance with Athens, and promise them aid.

τὴν πόλιν, καὶ βουλευσάμενοι μετὰ τοῦ πλήθους ἔλεξαν ὅτι βούλονται ἃ προκαλεῖται Ἀθηναίοις κοινῶσαι πρῶτον, καὶ ἢν πείθωσιν αὐτοὺς, ποιεῖν ταῦτα· μέχρι δὲ τούτου σπείσασθαι σφίσιν ἐκέλευον καὶ τὴν γῆν μὴ δῃοῦν. 5 2 ὁ δὲ ἡμέρας τε ἐσπείσατο ἐν αἷς εἰκὸς ἦν 3 κομισθῆναι, καὶ τὴν γῆν οὐκ ἔτεμνεν. ἐλθόντες δὲ οἱ Πλαταιῆς πρέσβεις ὡς τοὺς Ἀθηναίους καὶ βουλευσάμενοι μετ' αὐτῶν πάλιν ἦλθον ἀπαγγέλλοντες τοῖς ἐν τῇ πόλει τοιάδε· "Οὔτ' ἐν τῷ πρὸ τοῦ χρόνῳ, ὦ ἄνδρες Πλαταιῆς, ἀφ' οὗ 10 "ξύμμαχοι ἐγενόμεθα, Ἀθηναῖοί φασιν ἐν οὐδενὶ ἡμᾶς "προέσθαι ἀδικουμένους, οὔτε νῦν περιόψεσθαι, βοηθήσειν 4 "δὲ κατὰ δύναμιν. ἐπισκήπτουσί τε ὑμῖν πρὸς τῶν ὅρκων "οὓς οἱ πατέρες ὤμοσαν μηδὲν νεωτερίζειν περὶ τὴν ξυμ"μαχίαν."

Thus called upon, the Platæans reject the proposal of Archidamus. He then, after a solemn appeal to the gods to assert his righteous cause,

LXXIV. τοιαῦτα τῶν πρέσβεων ἀπαγγειλάν- 15 των οἱ Πλαταιῆς ἐβουλεύσαντο Ἀθηναίους μὴ προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν τεμνομένην, εἰ δεῖ, ὁρῶντας καὶ ἄλλο πάσχοντας ὅ τι ἂν ξυμβαίνῃ· ἐξελθεῖν τε μηδένα ἔτι, ἀλλ' ἀπὸ τοῦ τείχους ἀποκρίνασθαι ὅτι ἀδύνατα 20

2. προκαλοῦνται P. προκαλεῖτε K. 3. κοινωνῆσαι P. 4. τοῦδε L.O. 7. ἔτεμε f. δὲ] om. d. πλαταιῶν f. 9. ἀγγέλλοντες C.G.I.L.O.f.g. ἀναγγέλλοντες P. ἐπαγγέλλοντες d. τάδε G.L.O.P. 11. ὑμᾶς A.B.C.F.G. N.V. d.e.f.g.h.i. Goell. Poppo. 13. πρὸ τῶν C. πρώτων g. 16. ἀθηναίοις A.B.F.h. 17. ἀντέχεσθαι B.F.H.N.V.g.h. 18. δέοι Dionysius. καὶ ἄλλο—ξυμβαίνῃ om. G. 19. ξυμβαίνοι g.h. ξυμβαίη d.i. δὲ i. 20. ὑπὸ B.g.h. ἐπὶ γρ. g. τοῦ] om. H. ἀδύνατόν O.

6. εἰκὸς ἦν κομισθῆναι] "Within "which it was likely that they would "get back again to Platæa." The subject of κομισθῆναι is τοὺς Πλαταιέας, which is understood throughout the sentence.

17. ἀνέχεσθαι—ὁρῶντας] Comp. VI. 16, 4. ἀνέχεσθω—ὑπερφρονούμενος, and the note on II. 49, 4. γυμνοὶ ἀνέχεσθαι. Göller rightly observes that the construction changes to the accusative cases ὁρῶντας, πάσχοντας, on account of the insertion of the words εἰ δεῖ, to which the structure of the remaining part of the sentence is accommodated. Lobeck in his note at p. 755. of his Phrynichus, (Parerg. VI.) quotes several similar instances. Compare also Livy, IV. 2. "ut, quemadmodum plebs gloriari pos"set, auctiorem amplioremque esse." The contrary transition from the accusative to the nominative occurs in Herodotus, I. 27, 4. νησιώτας δὲ τί δοκέεις εὔχεσθαι ἄλλο, ἤ, ἐπεί τε τάχιστα ἐπύ-

σφίσι ποιεῖν ἐστὶν ἃ Λακεδαιμόνιοι προκαλοῦνται. ὡς δὲ 2 ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ θεῶν καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς κατέστη, λέγων ὧδε "Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε 5 "καὶ ἥρωες, ξυνίστορες ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως, "ἐκλιπόντων δὲ τῶνδε πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν "τήνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν "Μήδων ἐκράτησαν καὶ παρέσχετε αὐτὴν εὐμενῆ ἐναγωνί-"σασθαι τοῖς Ἕλλησιν, οὔτε νῦν, ἤν τι ποιῶμεν, ἀδικήσο-10 "μεν· προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν. "ξυγγνώμονες δὲ ἔστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς 3 "ὑπάρχουσι προτέροις, τῆς δὲ τιμωρίας τυγχάνειν τοῖς ἐπι-"φέρουσι νομίμως."

LXXV. Τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν

3. ἡρωιων F. ὁ] om. A.B.E.F.H.N.V.g.h. uncis inclusit Poppo. 4. τὴν γῆν Q. γῆν, omisso articulo, g.h. 5. συνίστορες C.e. 6. ἐκλειπόντων d. δὲ τῶνδε E.F.H.I.L.O.Q.V.e.g. cum Thoma Magist. v. συνώμοτον. Poppo. Goell. δὲ τῶν C. δὲ B.h. vulgo, et Bekk. τῶνδε. τὴν γῆν N.Q. 8. παρέχετε L.O. ἐναγωνίζεσθαι V. 11. τῆς] τοῖς f. 12. τῆς] τοῖς P.f. 14. ἐς τὸν πόλεμον V.g.i.

θοντό σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι νέας, λαβεῖν ἀρώμενοι Λυδοὺς ἐν θαλάσσῃ; where the nominative case required by *ἐπύθοντο* has led to the ungrammatical construction of *λαβεῖν ἀρώμενοι* in the following part of the sentence. Compare also Thucyd. V. 41, 2. 50, 1. VII. 74, 1. and the notes on those passages.

4. *Θεοὶ ὅσοι*] Confer Euripid. Phœniss. 494. Wass. Plura loca scriptorum veterum, in quibus urbes, vel regiones *ἔχειν* dicuntur Dii, in quorum tutela eæ sunt, leg. apud Spanhem. ad Callim. hymn. in Pallad. v. 53. Duker.

8. *εὐμενῆ ἐναγωνίσασθαι*] "A favourable field to fight in." Compare Herodot. VI. 102, 2. *ἐπιτηδεώτατον—ἐνιππεῦσαι*, and Thucyd. II. 44, 2. and other examples collected by Elmsley in his note on Euripides, Bacchæ, 508.

11. *ξυγγνώμονες δὲ ἔστε κ.τ.λ.*] "Allow "that the first aggressors be punished "for their iniquity, and that they who "are lawfully seeking vengeance may "not fail to obtain it." Litterally, "Assent to the aggressors being punish-"ed;" as if the words were *τῷ τοὺς ὑπάρχοντας κολάζεσθαι.*

14. *ἐπιθειάσας*] "Appealing to the "gods; calling on the gods to witness." So the word is used VIII. 53, 2. and by Appian, Bell. Hannibal. c. 56. and Bell. Civil. II. 33. 146. and also by Philostratus, Life of Apollonius, IV. 6. by Josephus and by Procopius, as quoted by Mr. Bloomfield. According to the grammarians, the true reading would be *ἐπιθεάσας*, as *ἐπιθειάσας* according to them signifies, "Being inspired, being "full of the god." And in this sense, at least in the sense of "pretending to "be inspired," *θειάσαντες* occurs in Thucyd. VIII. 1, 1. But the distinction seems to be wholly imaginary.

στρατὸν, καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς τοῖς δέν-δρεσιν ἃ ἔκοψαν, τοῦ μηδένα ἔτι ἐξιέναι, ἔπειτα χῶμα ἔχουν πρὸς τὴν πόλιν, ἐλπίζοντες ταχίστην αἵρεσιν ἔσεσθαι αὐτῶν στρατεύματος τοσούτου ἐργαζομένου. 2 ξύλα μὲν οὖν τέμνοντες 5 ἐκ τοῦ Κιθαιρῶνος παρῳκοδόμουν ἑκατέρωθεν, φορμηδὸν ἀντὶ τοίχων τιθέντες, ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα· ἐφόρουν δὲ ὕλην ἐς αὐτὸ καὶ λίθους καὶ γῆν καὶ εἴ τι ἄλλο ἀνύτειν μέλλοι ἐπιβαλλόμενον. 3 ἡμέρας δὲ ἔχουν ἑβδομήκοντα καὶ νύκτας 10

commences the SIEGE OF PLATÆA. Description of the siege. The besiegers attempt to carry a mound or bank to the level of the top of the walls. Various means of defence adopted by the Platæans.

1. περιεσταύρωσαν e. 2. ἔκοψεν d.i. ἐπεξιέναι L.O. et omisso ἔτι C.e. 3. χῶμά τι L.O.P. χώματα C.G.e. 7. τειχῶν f. 9. ἀνύττειν C.F.b.g. ἀνύσειν Suidas. ἐπιβαλόμενον E.

1. περιεσταύρωσεν αὐτοὺς τοῖς δένδρεσιν ἃ ἔκοψαν] "Enclosed them with a "palisade, formed of the trees which "they cut down;" i. e. the fruit trees, principally figs and olives, with which the plains in the south of Europe are principally covered. When timber was required, ξύλα, they were obliged to fell it on the mountains, where alone forest trees are commonly to be found in those countries. Thus when Sophocles describes a summer storm as "tearing "the tresses of the trees of the plain," ὕλης πεδιάδος, (Antigone, 420.) he means to speak of the fruit trees, which were exclusively the "trees of the plain," and on which a storm would act far more injuriously than when it strips the hedge row oaks and elms of England.

4. αὐτῶν] Τῶν Πλαταιέων, quum præcedat πόλιν. Thucyd. I. 136, 1. φεύγει ἐς Κέρκυραν ὢν αὐτῶν εὐεργέτης. Et sic alibi. Vid. ad I. 3, 2. DUKER.

7. φορμηδὸν] Vid. Scholiast. Hesych. et Herodot. VIII. 71, 5. WASS. Add. Casaubon. ad Æneæ Tactic. cap. XXXII. et Schol. Thucyd. IV. 48, 4. DUKER.— "Like mat-work," i.e. the timbers crossing each other at right angles, like the frame of wood which is often to be seen in old houses in various parts of England, keeping together the mud or lath and plaster of which the rest of the wall is composed. So the bodies of the Corcyræans murdered in the massacre of the aristocratical party, IV. 48, 4. were piled in carts φορμηδὸν, that is, so many were laid lengthways, and then so many others were placed across them at right angles. See the Scholiast on that passage, τοὺς μὲν κατὰ μῆκος αὐτῶν τιθέντες ἄλλους δὲ πλαγίως ἐπιβάλλοντες κατ' αὐτῶν.

10. ἔχουν] This simple method of taking towns, by carrying a mound with an inclined plane to the level of the top of the walls, so that the besiegers might march up as by a regular road, seems to have been generally practised in the infancy of the military art. Mr. Bloomfield quotes several passages from the Old Testament, which shew that it was common in the east; (2 Sam. xx. 15. 2 Kings xix. 32. Jer. vi. 6.) and the officers of Cyrus employed it against the Greek cities of Asia Minor, Herodot. I. 162, 2. The sieges, if so they may be called, noticed in Homer, are of a still more inartificial character; and seem to have consisted in an assault made upon the place besieged by discharging showers of missile weapons against the men on the walls, and then scaling it by ladders, or forcing open the gates. See Iliad IX. 574. and XII. throughout.

ξυνεχῶς, διῃρημένοι κατ' ἀναπαύλας, ὥστε τοὺς μὲν φέρειν τοὺς δὲ ὕπνον τε καὶ σῖτον αἱρεῖσθαι· Λακεδαιμονίων τε οἱ ξεναγοὶ ἑκάστης πόλεως ξυνεφεστῶτες ἠνάγκαζον ἐς τὸ ἔργον. οἱ δὲ Πλαταιῆς ὁρῶντες τὸ χῶμα αἰρόμενον, ξύλινον 4
5 τεῖχος ξυνθέντες καὶ ἐπιστήσαντες τῷ ἑαυτῶν τείχει ᾗ προσεχοῦτο, ἐσῳκοδόμουν ἐς αὐτὸ πλίνθους ἐκ τῶν ἐγγὺς οἰκιῶν καθαιροῦντες. ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα τοῦ μὴ 5 ὑψηλὸν γιγνόμενον ἀσθενὲς εἶναι τὸ οἰκοδόμημα· καὶ προκαλύμματα εἶχε δέρρεις καὶ διφθέρας, ὥστε τοὺς ἐργαζο-
10 μένους καὶ τὰ ξύλα μήτε πυρφόροις οἰστοῖς βάλλεσθαι ἐν ἀσφαλείᾳ τε εἶναι. ἤρετο δὲ τὸ ὕψος τοῦ τείχους μέγα, καὶ 6 τὸ χῶμα οὐ σχολαίτερον ἀντανῄει αὐτῷ. καὶ οἱ Πλαταιῆς 7 τοιόνδε τι ἐπινοοῦσι· διελόντες τοῦ τείχους ᾗ προσέπιπτε τὸ χῶμα, ἐσεφόρουν τὴν γῆν. LXXVI. οἱ δὲ Πελοποννήσιοι
15 αἰσθόμενοι ἐν ταρσοῖς καλάμου πηλὸν ἐνείλλοντες ἐσέβαλλον

2. σῖτόν τε καὶ ὕπνον e. ὕπνον καὶ σῖτον f. 3. ξεναγωγοὶ O. τῆς ἑκάστης K. καὶ ἑκάστης C.G.L.O.P.d.e. ἐφεστῶτες C.G.I.L.O.P.e. 5. συνθέντες H.V.i. αὐτῶν P. ᾧ c. προσεχοῦντο K.d.i. προσεχεῖτο c. 6. ἐπῳκοδόμουν K.d. 7. τοῦ] om. P. 8. γενόμενον g. προκάλυμμα G.I. 9. δέρεις K. 10. τὰ] om. L.P. 11. ἀσφαλεῖ L. 12. σχολαιότερον L.P. 13. τι] τοι e. τοιόν δή τι V. ᾗ] οὗ L.O.P. 14. ἐξεφόρουν d. 15. ἐσέβαλ-

2. Λακεδαιμονίων τε οἱ ξεναγοὶ] That is, those Lacedæmonian officers who commanded the contingents of the several allies. See Xenophon, Hellenic. III. 5, 7. V. 2, 7. They resembled the præfecti sociorum of the Roman army; twelve of whom were appointed by the consuls to command the troops of the Italian allies. (Polybius, VI. 26.) Thus also in the expedition of Xerxes, Persian commanders, with authority paramount to that of the native officers, commanded the forces of the different nations who composed the army. (Herodot. VII. 96, 4.) From Xenophon (Hellen. III. 5, 7.) it appears that the Lacedæmonian ξεναγοὶ were sent round to the several allied states to bring their contingents into the field before the Spartans set out from their own territory.

9. δέρρεις καὶ διφθέρας] Of these two words δέρρεις appears to be the more general term "skins," and διφθέρας to denote such skins or hides as were to be artificially prepared for man's use. Schneider derives διφθέρα from δέφω, as if it signified a skin or hide already curried and prepared. See Herodot. IV. 64, 3. σαρκίσας βοὸς πλευρῇ δέψει τῇσι χερσί.

14. ἐσεφόρουν] Confer Josephum B. Jud. V. 6. Wass.

15. ἐν ταρσοῖς καλάμου] Compare He-

PLATÆA. A. C. 429. Olymp. 87. 4.

ἐς τὸ διῃρημένον, ὅπως μὴ διαχεόμενον ὥσπερ ἡ γῆ φοροῖτο.
2 οἱ δὲ ταύτῃ ἀποκλῃόμενοι τοῦτο μὲν ἐπέσχον, ὑπόνομον δ'

λον C.I.K.L.O.V.e. Bekker. Goell. ed. 2. εἰσέβαλλον Suidas. A.B.E.F.G. et vulgo, ἐσέβαλον. 1. διῃρημένον τοῦ τείχους Suidas. διῃρημένον τοῦ χώματος f. 2. ἀποκλῃιόμενοι A.B.C.E. ἀποκλῃόμενοι h. Poppo. Goell. Bekk. F.G. et vulgo ἀποκλειόμενοι. ἔπασχον A.B.E.F.e.

rod. I. 179, 3. ταρσοὺς καλάμου διαστοιβάζοντες· and Æneas Tactic. 32. ἴσχοι δ' ἂν τὰ βέλη καλάμων ταρσοὶ ὀρθίων καὶ πλαγίων συντιθεμένων· on which last passage Casaubon remarks, ταρσοὶ, πλέγματα ἐκ ῥάβδων· "Textura quæ-"dam virgarum." Ταρσοὶ καλάμων are "wattled work of reeds formed into "large broad pieces; layers of wattled "reeds."

ἐν ταρσοῖς—εἰς τὸ διῃρημένον τοῦ τείχους] Suidas in ἐνείλλοντες. ultimas voces de suo addidit: MSS. enim non agnoscunt. Phavorinus Suidam exscribit. Rursus Suidas in εἴλλειν pro εἰσέβαλλον, quod priore loco est, habet ἐπέβαλον. Sed ibi forte reponendum est ἐσέβαλον, quod idem in ταρσὸς agnoscit: ubi male ἐνείλοντες et τείχους, ut supra. Vid. Etymologum in ταρροί. Wass.

ἐνείλλοντες] The sense of this word seems to be "ramming in, squeezing "or pressing in;" according to that meaning of the word εἰλομένην or ἰλλομένην for which Proclus contends so earnestly, when explaining it as used by Plato in the Timæus. He insists that it means σφιγγομένην καὶ συνεχομένην, "rammed and pressed together," and not κινουμένην. See also Buttmann's Lexilogus, in εἰλεῖν. Yet in εἰλεῖν and in all the words of the same family there appears to be contained the notion of "circular movement," rolling, in plain English, as well as, or even perhaps more properly than that of squeezing or compressing. In fact the notions of "turning round" and "squeezing or pressing forcibly" are often closely connected: as in the motions of twisting or screwing; compare also the notion of things rolled or turned in upon one another, like a heap of pebbles thrown up by a river flood. Hence the common expression in Herodotus, κατειλήθησαν ἐς τὸ τεῖχος, ἐς τὸ ἄστυ, "They were driven pêle-"mêle into the town; they were driven "in huddled one over another." The sense then of the passage seems to be, "Thrusting in clay into large wattled "cases or crates made of reed." Καλάμου in the singular seems to be used like κέραμος (see note on II. 4, 2.) to signify "reed-work," if I may use such a term. Mr. Bloomfield interprets καλάμου "straw," because, he says, "reed would not be pliant enough." But the Arundo Donax, called by the modern Greeks κάλαμο, is at this day "a very important plant for various "economical uses, and particularly for "the employment of it in wicker-work." See Dr. Sibthorp on the Plants of Greece, published by Mr. Walpole, in his "Memoirs," &c. vol. I. p. 241. It may be observed that in the English words "whirl and hurl," both originally identical, the different senses of εἴλλω are tolerably illustrated; the notion of rotation being chiefly preserved in "whirl," that of force in "hurl."

[See on the word εἰλέω a very good article in the second Number of the Philological Museum.]

1. διαχεόμενον] The neuter participle does not refer to πηλὸς, but to χῶμα ἐκ τοῦ πηλοῦ πεποιημένον, and so Göller interprets it.

2. τοῦτο μὲν ἐπέσχον] "Forbore this." Stephanus prefers τούτου, which certainly is the case commonly used with the middle voice, and sometimes, as for example VIII. 31, 1. with the active voice, τούτου μὲν ἐπέσχεν. But as with the middle voice the genitive case is necessary, for we must say, "To withhold "or forbear oneself *from* a thing;" so

ἐκ τῆς πόλεως ὀρύξαντες καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα ὑφεῖλκον αὖθις παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ πολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἧσσον ἀνύτειν, ὑπαγομένου αὐτοῖς κάτωθεν τοῦ χώματος καὶ ἱζάνοντος ἀεὶ ἐπὶ τὸ 5 κενούμενον. δεδιότες δὲ μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς 3 πολλοὺς ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδόμημα ἐπαύσαντο ἐργαζόμενοι τὸ κατὰ τὸ χῶμα, ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ ἀρξάμενοι ἀπὸ τοῦ βραχέος τείχους ἐκ τοῦ ἐντὸς μηνοειδὲς ἐς τὴν πόλιν προσῳκοδόμουν, ὅπως, εἰ τὸ μέγα 10 τεῖχος ἁλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς ἐναντίους αὖθις πρὸς αὐτὸ χοῦν, καὶ προχωροῦντας εἴσω διπλάσιόν τε πόνον ἔχειν καὶ ἐν ἀμφιβόλῳ μᾶλλον γίγνεσθαι. Ἅμα δὲ τῇ χώσει

1. συντεκμηράμενοι B.C.V.d.e.g. τὸ] om. L.O.P. 2. ὑφεῖλον L. περὶ g. 3. ἐπιβάλλοντας K. ἀνύττειν C.G.H.N.V.g. 4. αὐτοῖς] εὐθὺς c. 6. τόδε] τοιόνδε f. 7. τὸ κατὰ τὸ σῶμα ἐργαζόμενοι O. κατὰ χῶμα V. 8. αὐτοῦ] om. K. post ἀρξάμενοι ponit e. καὶ ἀπὸ e. αὐτοῖς V. 9. μηνοειδὲς ἐς τὴν πόλιν A.B.C.E.G.H.K.L.O.P.V.d.e.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ἐς τὴν πόλιν μηνοειδές. μηνοειδοῦς F. ἐσῳκοδόμουν C.G.L.O.e. 10. ἀνέχοι g. ἂν ἔχοι A.B.E.F. αὖθις] πάλιν N.V. 11 προσχωροῦντας C. ἔσω Bekk.

with the active the accusative is equally correct, and Spenser might as properly write, "If I, or thou, due vengeance "do forbear;" as if he had said, "*from* due vengeance do forbear." And in Greek the accusative with ἐπέσχον in the active voice occurs again V. 63, 4. οἱ δὲ τὴν μὲν ζημίαν καὶ τὴν κατασκαφὴν ἐπέσχον. and V. 46, 1. ἐπισχόντας τὰ πρὸς Ἀργείους. which last quotation I owe to Mr. Bloomfield.

1. ξυντεκμηράμενοι ὑπὸ τὸ χῶμα] "Guessing the direction to carry it "under the enemy's mound." Compare Herodot. II. 150, 5. ὑπὸ γῆν σταθμεόμενοι—ὄρυσσον.

7. ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ] Herodot. IV. 71, 6. ἔνθεν καὶ ἔνθεν τοῦ νεκροῦ.—Wass.

ἔνθεν δὲ καὶ ἔνθεν—ἀντέχοι] "Beginning at the two extremities of the "raised wall, from the points where "the wall returned again to its original "lower elevation, they proceeded to "carry an additional wall in the form "of a crescent bending inwards towards "the town." Ἀπὸ τοῦ βραχέος τείχους signifies, "from the low or original "wall." Compare VII. 29, 3. τοῦ δὲ βραχέος ᾠκοδομημένου. And in the same way βράχεα signifies "shallows." II. 91, 5.

12. ἐν ἀμφιβόλῳ γίγνεσθαι] "Become "exposed on both their flanks to mi-"siles." So IV. 32, 3. 36, 3. in the latter of which chapters βαλλόμενοι ἀμφοτέρωθεν is used as an equivalent expression to ἀμφίβολοι. It is evident from this passage that the wall of Platæa was circular, and unprovided with projecting points or bastions, the very object of which is to annoy the enemy on his flanks, when he advances to attack the regular line of the wall, or, as it is technically called, "the curtain."

The besiegers employ battering engines, but without success.

καὶ μηχανὰς προσῆγον τῇ πόλει οἱ Πελοποννήσιοι, μίαν μὲν ἣ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσεισε καὶ τοὺς Πλαταιέας ἐφόβησεν, ἄλλας δὲ ἄλλῃ τοῦ τείχους, ἃς βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶ 5 δοκοὺς μεγάλας ἀρτήσαντες ἁλύσεσι μακραῖς σιδηραῖς ἀπὸ τῆς τομῆς ἑκατέρωθεν ἀπὸ κεραιῶν δύο ἐπικεκλιμένων καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους, ἀνελκύσαντες ἐγκαρσίας, ὁπότε προσπεσεῖσθαί πῃ μέλλοι ἡ μηχανὴ, ἀφίεσαν

1. οἱ πελοποννήσιοι τῇ πόλει C.G.L.O.P.e. 2. μία μὲν ἡ c. 3. τε om. V. 4. πλαταιέας C. πλαταιῆς A.B.E.G.K.b.c.h. πλαταιεῖς F. 5. παραβάλλοντες P. 6. μεγάλους K. ἀρτύσαντες e. 8. ἐγκαρσίας A.B.C.E.F.G.H.I.L.N.O.P. Q.V.g. Haack. Poppo. Goell. vulgo ἐγκαρσίως. 9. ποι K.L.O.P.

2. *μίαν μὲν, ἣ τοῦ μεγάλου οἰκοδομήματος κ. τ. λ.*] "One, which being "brought up upon the mound, shook "violently a considerable part of the "raised wall, and caused much alarm "to the Platæans." The construction is, *ἐπι μέγα τοῦ μεγάλου οἰκοδομήματος*, "as much as a great part of the raised "wall." Compare IV. 100, 2. *ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου*, and II. 97, 5. *ἐπὶ μέγα ἰσχύος.*

4. *ἄλλας δὲ ἄλλῃ τοῦ τείχους κ. τ. λ.*] The two methods of defeating the effect of the enemy's battering engines practised on this occasion by the Platæans are recommended by Æneas Tacticus, c. 32. and by Vegetius, De Re Militari, IV. 23. The words of the latter are, "Alii laqueis captos arietes in obli"quum trahunt. * * *Interdum bases, "columnæ marmoreæ, vibrato impetu "jaciuntur e muris, arietesque con"fringunt." Æneas says, *χρὴ παρασκευάζεσθαι, ὅπως λίθος ἁμαξοπληθὴς ἀφιέμενος ἐμπίπτῃ καὶ συντρίβῃ τὸ τρύπανον· τὸν δὲ λίθον ἀφίεσθαι ἀπὸ τῶν προωστῶν.* Here *τὸ τρύπανον*, "the "borer," seems to mean exactly what Thucydides calls *τὸ προέχον τῆς ἐμβολῆς*, for the description seems to shew that the battering engine ended in a point, to force its way into the wall, rather than with a thick solid end, merely to batter it. What Æneas calls *προώστας*, are the *κεραιῶν ἐπικεκλιμένων κ. τ. λ.* of Thucydides, that is, poles projecting from the top of the walls at an angle, to which the weight, whether a stone or a beam, was suspended, and from which it was let fall upon the battering engine when it approached the wall. *Ἀπὸ τῆς τομῆς* means merely "at the extremity of the beam; where "it had been cut off." These means of defence were practised through the times of the lower empire, and during the crusades. The following lines from Tasso, in his description of the siege of Jerusalem, might almost pass for a translation of Thucydides.

Sul muro aveano i Siri un tronco alzato,
Ch' antenna un tempo esser solea di nave:
E sovra lui, col capo aspro e ferrato,
Per traverso sospesa é grossa trave:
E' indietro quel da canapi tirato,
Poi torna innanzi impetuoso e grave.

GERUS. LIBER. XVIII. 80

5. *βρόχους τε περιβάλλοντες*] Confer Josephum B. Jud. et Philonem de telorum constructione, p. 83. WASS.—Hæc erat usitata apud veteres ratio eludendi ictus arietis. Vid. Lips. V. Poliorcet. 8. Ubi etiam de trabibus et saxis in eum dejiciendis plura legi possunt: nec non apud Casaubon. ad Æneæ Poliorcet. cap. XXXII. De structuris lunatis Lips. ibid. DUKER.

8. *ἐγκαρσίως*] Marg. Cl. Al. *ἐγκαρ-*

τὴν δοκὸν χαλαραῖς ταῖς ἁλύσεσι καὶ οὐ διὰ χειρὸς ἔχοντες· ἡ δὲ ῥύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

LXXVII. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὡς αἵ τε 5 μηχαναὶ οὐδὲν ὠφέλουν καὶ τῷ χώματι τὸ ἀντιτείχισμα ἐγίγνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν παρόντων δεινῶν ἑλεῖν τὴν πόλιν πρὸς τὴν περιτείχισιν παρεσκευάζοντο. (2) πρότερον δὲ πυρὶ ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιντο πνεύματος γενομένου 10 ἐπιφλέξαι τὴν πόλιν οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας προσαχθείη. (3) φοροῦντες δὲ ὕλης φακέλλους παρέβαλλον ἀπὸ τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς προσχώσεως, ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν 15 ἐπιπαρένησαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ μετεώρου πλεῖστον ἐπισχεῖν, ἐμβαλόντες δὲ πῦρ ξὺν θείῳ καὶ πίσσῃ ἧψαν τὴν ὕλην. (4) καὶ ἐγένετο φλὸξ τοσαύτη, ὅσην οὐδείς πω ἔς γε ἐκεῖνον τὸν χρόνον χειροποίητον εἶδεν· ἤδη

They make an equally unsuccessful attempt to reduce the city by setting it on fire.

1. χαλεραῖς K. ἔχοντες] om. L. 2. ῥώμη L. προσέχον E. 5. τὸ] om. e. 7. τὴν πόλιν ἑλεῖν A. 8. παρατείχισιν B.h. 9. δύναιτο C.e. γιγνομένου C.G.I.L.O.P. 10. οὐ] om. F.L.e. δὴ] om. L. εἰδέαν f. 11. εἴ πως] εἰ L.O.P. ἐφῶ C. ἐφ' ᾧ I.e. 12. φακέλλους] φακέλους K.N. Gottleber. Haack. παρέβαλλον A.B.C.F.H.I.K.e.g. Poppo. Goell. Bekk. παρενέβαλον L.O.P. προσέβαλον Q. vulgo παρέβαλον. 14. γενομένου f. δια τὴν πολυχειρίαν O. διὰ πολυχωρίαν d. 16. ἐμβάλλοντες K. ἐσβαλόντες i. 17. ὅσην C.E.H.K.L.O.Q. Haack. Poppo. Goell. Bekk. A.B.E.G. et vulgo ὅσον.

σίας. utroque modo auctores; sed hoc melius. Noster VI. 99, 3. ἐγκάρσιον τεῖχος ἄγοντες. Qua forma Latini *transversas* etiam *trabes* dicunt. Vid. Sallust. Jug. IX. neque aliter πλάγιον et πλαγιεύμενον Hippoc. V. pag. 167. WASS.

14. ταχὺ—ἐδύναντο] Suidas in ἐπιπαρένησαν, quod exponit ἐσώρευσαν. Vid. Hesych. in παρενήνεον, et Herodotum. Homer. Od. α'. 148. et π'. 51. Suidas in παρένησαν eadem iterat, sed pro πόλεως habet ὕλης, male. hinc ergo corrige, quod non fecit Kusterus.—WASS.

15. ἐπιπαρένησαν—ἐπισχεῖν] "They "piled them up also as far into the "town as they could reach to from the "height of the mound." Παραβάλλω and παρανέω signify, "to throw beside, "to heap or pile beside:" and thence "to throw up, to heap up;" that is, "to keep throwing or heaping one "thing beside another."

γὰρ ἐν ὄρεσιν ὕλη τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν ἀπὸ 5 ταυτομάτου πῦρ καὶ φλόγα ἀπ' αὐτοῦ ἀνῆκε. τοῦτο δὲ μέγα τε ἦν καὶ τοὺς Πλαταιέας τἄλλα διαφυγόντας ἐλαχίστου ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ ἦν πελάσαι, πνεῦμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ 5 6 ἤλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον. νῦν δὲ καὶ τόδε λέγεται ξυμβῆναι, ὕδωρ ἐξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας σβέσαι τὴν φλόγα καὶ οὕτω πανθῆναι τὸν κίνδυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ τούτου διήμαρτον, μέρος μέν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ δὲ 10 πλέον ἀφέντες] περιετείχιζον τὴν πόλιν κύκλῳ, διελόμενοι κατὰ πόλεις τὸ χωρίον· τάφρος δὲ ἐντός τε ἦν καὶ ἔξωθεν, ἐξ ἧς ἐπλινθεύσαντο. 2 καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ ἀρκτούρου ἐπιτολάς, καταλιπόντες φύλακας τοῦ ἡμίσεος 15 τείχους (τὸ δὲ ἥμισυ Βοιωτοὶ ἐφύλασσον)

At last they turn the siege into a blockade; and having drawn their lines all round the town, and left troops enough to man them, the bulk of their army returns home.

1. ὑπ' ἀνέμων πολλάκις ἀπὸ ταυτομάτου πῦρ καὶ φλόγα ἀνῆκεν V. ἀπὸ τοῦ αὐτομάτου C.e 3. διαφυγόντας τἄλλα V. 5. εἰ] om. P. et pr. V. 6. διέφυγεν C.e. 7. ἐξ οὐρανοῦ om. C. 8. οὔπω c. πανθῆναι A.B.C.F.H.L.O. P.Q.V.d.h. Poppo. Goell. Bekk. E. et ceteri παυσθῆναι. 9. καὶ] om. A.N.V. 10. τι] τοι H.I.g. στρατοπέδου A.B.F.H.K.L.N.O.P.Q.V.c.f.h. Haack. Poppo. Goeller. Bekk. C.E.G. et ceteri στρατοῦ. τὸ δὲ πλέον ἀφέντες C.G.e. uncis inclusit Bekk. ed. 2. om. A.B.F.L.N.O.P.Q.V.h. Poppo. E. et ceteri τὸ δὲ λοιπόν. 14. παρὰ g. 15. καταλιπόντες τε φ. Q. φυλακὰς G.L.O. ἡμίσεως E.L.O.V.g.

1. ὕλη τριφθεῖσα ὑπ' ἀνέμων] "For "instances have been known of a "mountain-forest catching fire and "bursting into a blaze of itself, from "the mere attrition of its boughs, "owing to high winds." Ἤδη is exactly "ere now," that is, "such a "thing has been known to happen." The stress is on the words ἀπὸ ταυτομάτου, "Such a fire produced by the "power of man had never been wit-"nessed; for if we speak of natural "conflagrations, they have been some-"times known to consume a whole "mountain-forest."

τριφθεῖσα ὑπ' ἀνέμων] De silvis ita inflammatis est apud Scaliger. ad Severi Ætn. v. 362. Duker.

4. ἐντὸς γὰρ—πελάσαι] Either, "For "within the walls, a large part of the "town was unapproachable;" or, "For "there was a large part of the town "within which it was impossible to "approach." I believe the latter to be the true construction; πελάσαι ἐντὸς πολλοῦ χωρίου, although πελάζειν may be used with a genitive case, as in Sophocles, Philoct. 1407.

14. περὶ ἀρκτούρου ἐπιτολὰς] That is to say, ἐπιτολὴ ἑῴα, when it rises a little before sunrise, and so first becomes visible, after the period of forty days during which it had been invisible, because it did not rise till after the sun. This first morning rising of Arcturus was nearly coincident with the

ἀνεχώρησαν τῷ στρατῷ καὶ διελύθησαν κατὰ πόλεις. Πλα- 3
ταιῆς δὲ παῖδας μὲν καὶ γυναῖκας καὶ τοὺς πρεσβυτάτους τε
καὶ πλῆθος τὸ ἀχρεῖον τῶν ἀνθρώπων πρότερον ἐκκεκο-
μισμένοι ἦσαν ἐς τὰς Ἀθήνας, αὐτοὶ δ' ἐπολιορκοῦντο
5 ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναίων δὲ ὀγδοήκοντα,
γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί. τοσοῦτοι ἦσαν οἱ 4
ξύμπαντες ὅτε ἐς τὴν πολιορκίαν καθίσταντο, καὶ ἄλλος
οὐδεὶς ἦν ἐν τῷ τείχει οὔτε δοῦλος οὔτε ἐλεύθερος· τοιαύτη 5
μὲν ἡ Πλαταιῶν πολιορκία κατεσκευάσθη.

10 LXXIX. Τοῦ δ' αὐτοῦ θέρους, καὶ ἅμα τῇ τῶν Πλαταιῶν
ἐπιστρατείᾳ, Ἀθηναῖοι δισχιλίοις ὁπλίταις ἑαυτῶν καὶ ἱπ-
πεῦσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδέας
τοὺς ἐπὶ Θρᾴκης καὶ Βοττιαίους ἀκμάζοντος
τοῦ σίτου· ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐρι-
15 πίδου τρίτος αὐτός. ἐλθόντες δὲ ὑπὸ Σπάρ- 2

Expedition of the Athenians against the revolted Chalcidians. It is defeated with loss near Spartolus.

2. τε] om. L.O.P. 3. ἄχρηστον A.B.E.F.H.K.N.Q.V.c.d.f.g. et γρ. G. Haack. Poppo. Goell. ἐκκεκοσμημένοι h. ἐκκεκομμένοι g. 5. τριακόσιοι K.g. ἀθηναῖοι δὲ V. 7. τὴν] om. K. 10. τῶν] om. L. 11. αὐτῶν f. 12. ἐπεστράτευσαν G.L.O.P.c.e. 13. τοὺς] om. f.

autumnal equinox. Hippocrates classes them both together, μέχρις ἀρκτούρου ἐπιτολῆς καὶ ἰσημερίης, and calls the time of its first morning rising, the beginning of autumn. See Hippocrates, De Victus Ratione, p. 366, 368. (ed. Foes. Francfort, 1604.) Compare also Sophocles, Œdip. Tyr. 1136.

ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους
ἐξ ἦρος εἰς Ἀρκτοῦρον ἐκμήνους χρόνους.

The evening rising, also called ἐπιτολή, when it first rises a little before sunset, took place about the middle of March. Properly speaking, the term ἐπιτολὴ ought not to be applied to the sun or moon, nor the term ἀνατολὴ to the stars; but this distinction is not always observed by later writers. See Lobeck on Phrynichus, p. 124. For the substance of the above note I am indebted to Bredow, as quoted by Göller.

6. γυναῖκες—σιτοποιοί] Tangit morem Græcorum, apud quos hoc mulierum munus erat, ut fruges pinserent, panem coquerent, et alia ad victum pertinentia pararent: de quo Feith. in Antiquitatib. Homer. IV. 3. Add. Plaut. Mercat. II. 3. 62. et Terent. Adelph. V. 3. 60. De Romanis notus est locus Plinii XVIII. H. N. 11. *Pistores Romæ non fuere ad Persicum usque bellum, annis ab U. C. super DLXXX.: Ipsi panem faciebant Quirites, mulierumque id opus erat; sicut etiam nunc in plurimis gentium.* Cui magis credo, quam Plutarcho Quæst. Rom. LXXXIV. Et rure mos vetus mansit. Ulpian. l. 12. §. 5. D. de Instruct. vel Instrum. leg. *et mulieres, quæ panem coquant.*—Duker.

10. ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ] "The expedition against the Platæans." Compare τὸ ἡμέτερον δέος, "the fear of "which we are the object." I. 77, 7. and note.

14. Ξενοφῶν—τρίτος αὐτοῖς] Reliqui duo erant Phanomachus (Diod. XII. p. 512.) et Calliades, (Plut. Nic. p. 348. Reisk.) Gottl.

3 τωλον τὴν Βοττικὴν τὸν σῖτον διέφθειραν. ἐδόκει δὲ καὶ προσχωρήσειν ἡ πόλις ὑπό τινων ἔνδοθεν πρασσόντων. 4 προσπεμψάντων δὲ ἐς Ὄλυνθον τῶν οὐ ταῦτα βουλομένων ὁπλῖταί τε ἦλθον καὶ στρατιὰ ἐς φυλακήν· ἧς ἐπεξελθούσης ἐκ τῆς Σπαρτώλου ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς 5 5 αὐτῇ τῇ πόλει. καὶ οἱ μὲν ὁπλῖται τῶν Χαλκιδέων καὶ ἐπίκουροί τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων καὶ ἀναχωροῦσιν ἐς τὴν Σπάρτωλον, οἱ δὲ ἱππῆς τῶν Χαλκιδέων καὶ ψιλοὶ νικῶσι τοὺς τῶν Ἀθηναίων ἱππέας καὶ ψιλούς. 6 εἶχον δέ τινας οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρουσίδος γῆς 10 καλουμένης, ἄρτι δὲ τῆς μάχης γεγενημένης ἐπιβοηθοῦσιν 7 ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. καὶ οἱ ἐκ τῆς Σπαρτώλου ψιλοὶ ὡς εἶδον, θαρσήσαντες τοῖς τε προσγιγνομένοις καὶ ὅτι πρότερον οὐχ ἡσσῶντο, ἐπιτίθενται αὖθις μετὰ τῶν Χαλκιδέων ἱππέων καὶ τῶν προσβοηθησάντων τοῖς Ἀθη- 15 ναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις ἃς κατέλιπον

1. διέφθειρον B.E.F.V.c.f.g.h. 3. προσπεμψάντων B.E.F.H.K.L.N.O.P. Q.V. c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. A.C.G. et ceteri προπεμψ. οὐ A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo μή. ταυτὰ P. ταὐτὰ G. 4. τε] om. O. ἐξελθούσης B.g.h. 5. τῆς] τοῦ h. παρτώλου F. οἱ ἀθηναῖοι A.B.C.E.F.H.K.N.V.c.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo deest articulus. πρὸς A.B.E.F.Q.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. πρὸ G. vulgo (et G. Bekk.) ὑπ'. 9. ψιλῶν A.B.E. F.H.g.h. 10. κρουσίδος A.B.C.E.F.G.H.L.N.V. Poppo. Goell. Bekk. vulgo κρούσιδος. 11. γενομένης I.L.O.e. 13. τε om. V. ἐπιγιγνομένοις G.L.O.P. προγιγνομένοις Q.V. 14. πρότεροι G.P.Q. ἡσσῶντο A.B.E.F.L.N.V.d.f.g.h.i. Poppo. Goell. Bekk. ἥσσοντο P.Q. C.G. et ceteri ἥσσηντο. τῶν] om. L. 15. τῶν] om. B.K.h. προσβοησάντων c.

10. ἐκ τῆς Κρουσίδος γῆς καλουμένης] Κρουσὶς, μοῖρα τῆς Μυγδονίας· Στράβων ἑβδόμῃ. Stephanus Byzant. The part of the seventh book of Strabo which contained the description of Macedonia, has, with the exception of a few fragments, entirely perished: Herodotus, however, describes the country here spoken of under the name of Crossæa, VII. 123, 3. and speaks of it as the part of the coast between the peninsula of Pallene and the extreme head of the gulf of Therma. Is the name Κροσσαίη connected with κροσσὸς, "a fringe or "border," as applied to a strip of inhabited country along the coast between the mountains and the sea, like the Riviera, or coast, of Genoa? Poppo is right in understanding οἱ Χαλκιδῆς as the nominative case to εἶχον. "They "had a few Peltastæ from Crusis, and "others came up after the battle from "Olynthus." οἱ ψιλοὶ is a general term, which includes all foot soldiers who were not ὁπλῖται, whether they were πελτασταὶ, τοξόται, ἀκοντισταὶ, or only λιθοβόλοι. A little below, the nominative case to ἀναχωροῦσι is clearly οἱ Ἀθηναῖοι.

παρὰ τοῖς σκευοφόροις. καὶ ὁπότε μὲν ἐπίοιεν οἱ Ἀθηναῖοι, 8 ἐνεδίδοσαν, ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐσηκόντιζον. οἵ τε 9 ἱππῆς τῶν Χαλκιδέων προσιππεύοντες ᾗ δοκοῖ προσέβαλλον, καὶ οὐχ ἥκιστα φοβήσαντες ἔτρεψαν τοὺς Ἀθηναίους καὶ 5 ἐπεδίωξαν ἐπὶ πολύ. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν 10 καταφεύγουσι, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομισάμενοι ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρατοῦ· ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ στρατηγοὶ πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖόν 11 10 τε ἔστησαν καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύθησαν κατὰ πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων, Ἀμπρακιῶται καὶ Χάονες βουλόμενοι Ἀκαρνανίαν πᾶσαν καταστρέψασθαι καὶ Ἀθηναίων ἀποστῆσαι 15 πείθουσι Λακεδαιμονίους ναυτικόν τε παρασκευάσασθαι ἐκ τῆς ξυμμαχίδος καὶ ὁπλίτας χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες ὅτι ἢν ναυσὶ καὶ πεζῷ ἅμα μετὰ σφῶν ἔλθωσιν, ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων 20 ῥᾳδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθη-

The Ambraciots, with a number of barbarian auxiliaries, aided by some troops from Peloponnesus, make an expedition against Acarnania.

1. οἱ] om. L.O.P. 2. ἀναχωροῦσι B.h. ἐξηκόντιζον K. 3. δοκεῖ E.K.d.e.i. δοκῇ f. δοκοίη G. προσέβαλλον A.B.F.H.K.Q.c.g.h. Haack. Poppo. Goell. Bekk. προσέβαλον E.N.V.f. προσεσέβαλον d.i. ἐσέβαλον e. C.G. et vulgo ἐσέβαλλον. 4. τοὺς Ἀθηναίους ἔτρεψαν G.L.O.P. 5. ἐδίωξαν G.L.O.e. ἐπὶ] om. c. 9. πάντες A.B.C.E.F.G.H.K.L.N.O.Q.V.d.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri ἅπαντες. οἱ ante Βοττιαῖοι om. C.e. 10. τε] om. K.L.O.P. alterum τοὺς om. C.G.L.O.P.c.e.f. 13. τὴν πᾶσαν C.G.L.O.P.c.e.f. 15. ναυτικόν τε παρασκευάσαι C.G.L.O.P.e. τε om. A.B.F. 16. συμμαχίδος B.e. 17. ἐς] ἐπ' B.G.I.L.O.e. 18. ἢν] εἰ d. μετ' αὐτῶν ἔλθωσιν c. 19. βοηθεῖν c.f. 20. ἂν] om. C.G.L.O.P.e. καὶ τῆς κεφαλληνίας K.Q. 21. κρατήσωσι H.Q.V.g.h. et corr. F.

20. Κεφαλληνίας] Κεφαληνίας Gr. Homerus, Strabo, Polybius, Xenophon, Noster, Pausanias, aliique λ geminant. At Scylax, Ptolemæus et recentiores scripturam Gr. Cod. ubique servant. Inscriptiones apud Reinesium, III. 85. et Fabrettum, 439. c. Cedren. Anna, D. Chrysost. Libanius, Orat. 216. Ar-

ναίοις ὁμοῖος περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι καὶ Ναύ-
2 πακτον λαβεῖν. οἱ δὲ Λακεδαιμόνιοι πεισθέντες Κνῆμον μὲν
ναύαρχον ἔτι ὄντα καὶ τοὺς ὁπλίτας ἐπὶ ναυσὶν ὀλίγαις εὐθὺς
πέμπουσι, τῷ δὲ ναυτικῷ περιήγγειλαν παρασκευασαμένῳ ὡς
3 τάχιστα πλεῖν ἐς Λευκάδα. ἦσαν δὲ Κορίνθιοι ξυμπροθυ- 5
4 μούμενοι μάλιστα τοῖς Ἀμπρακιώταις ἀποίκοις οὖσι. καὶ τὸ
μὲν ναυτικὸν ἔκ τε Κορίνθου καὶ Σικυῶνος καὶ τῶν ταύτῃ
χωρίων ἐν παρασκευῇ ἦν, τὸ δ' ἐκ Λευκάδος καὶ Ἀνακτορίου
καὶ Ἀμπρακίας πρότερον ἀφικόμενον ἐν Λευκάδι περιέμενε.
5 Κνῆμος δὲ καὶ οἱ μετ' αὐτοῦ χίλιοι ὁπλῖται ἐπειδὴ ἐπεραιώ- 10
θησαν λαθόντες Φορμίωνα, ὃς ἦρχε τῶν εἴκοσι νεῶν τῶν
Ἀττικῶν αἳ περὶ Ναύπακτον ἐφρούρουν, εὐθὺς παρεσκευά-
6 ζοντο τὴν κατὰ γῆν στρατείαν. καὶ αὐτῷ παρῆσαν Ἑλλήνων
μὲν Ἀμπρακιῶται καὶ Λευκάδιοι καὶ Ἀνακτόριοι καὶ οὓς
αὐτὸς ἔχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες 15

1. ὁμοῖος] ὁμοίως F. et Bekk. ed. 2. "ceteri ὁμοῖος." BEKK. ἐλπίδας C.L.O. 2. λαβεῖν] ἑλεῖν c. 3. ἔτι ναύαρχον K. νηυσὶν F.H. 4. παρασκευασαμένη c. παρασκευασμένω K. παρεσκευασμένῳ B.F.V.h. παρεσκευσαμένως g. ὡς τάχιστα in margine ponit g. 5. ξυμπροθύμενοι g. ξυμπροθέμενοι h. 7. ταύτῃ] ἄλλων c. 9. περιέμεινε e. 12. Ἀττικῶν] ναυτικῶν e. 13. αὐτῶν C.G.e. 14. μὲν] om. B.h. ἀνακτόριοι καὶ λευκάδιοι C.G.K.L.O.P.e. 15. αὐτοὺς P. ἦλθεν ἔχων G.L.O.P. χαόνες B.E.F.

temidorus apud Porphyrium de Esu Animal. cum simplici λ. Aristotelis exemplaria variant. WASS. Vid. quæ adnotata sunt ad I. 27, 3. et ad Flor. II. 9. DUKER.

1. ὁμοῖος] Bekker reads ὁμοίως. The adjective seems to be sanctioned by the expression in III. 40, 4. πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἧσσον πολεμίους ὑπολειπομένους.

3. ναύαρχον ἔτι ὄντα] The regular term of the Spartan high-admiral's command, at least a few years later, was one year. See Xenophon, Hellenics, I. 6, 1. and Thucyd. VIII. 20, 1. 85, 1. Cnemus and Alcidas, however, both appear to have held the office for two years. Was this done because in the beginning of a maritime war, to which the Lacedæmonians were such strangers, they wished their admirals to gain more experience than they could acquire within the short space of a twelvemonth, and therefore continued their command for a second year? The office of high-admiral at Sparta was one of great power and dignity. Aristotle speaks of it as of a second royalty: ἐπὶ τοῖς βασιλεῦσιν οὖσι στρατηγοῖς ἀϊδίοις, (so Victorius rightly reads instead of the common reading ἀΐδιος) ἡ ναυαρχία, σχεδὸν ἑτέρα βασιλεία καθέστηκε. Politica, II. 7. ed. Sylb. II. 9, 33. ed. Oxon. 1837.

10. Κνῆμος] De Cnemo vid. Diodor. pag. 311. c. DUKER.

15. Χάονες χίλιοι] The Chaonians are reckoned by Theopompus among the most illustrious tribes of Epirus, from having once enjoyed the dominion of the whole country. (See Strabo, VII. 7, 5.) They lived on the sea-coast extending southwards from the Cerau-

χίλιοι ἀβασίλευτοι, ὧν ἡγοῦντο ἐπ' ἐτησίῳ προστασίᾳ ἐκ τοῦ ἀρχικοῦ γένους Φώτυος καὶ Νικάνωρ. ἐστρατεύοντο δὲ μετὰ 7 Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. Μολοσσοὺς δὲ ἦγε 8 καὶ Ἀτιντᾶνας Σαβύλινθος ἐπίτροπος ὢν Θαρύπου τοῦ 5 βασιλέως ἔτι παιδὸς ὄντος· καὶ Παραυαίους Ὄροιδος

1. ἐπετησίῳ conjuncte Stephanus. Haack. Poppo. προστατείᾳ C.G.e. στρατείᾳ L.O.P. Conf. Lobeck. ad Phrynich. p. 529. 2. φώτυος A.B.E.F.d.g. Bekk. Goell. C.G. et vulgo φώτιος. ξυνεστρατεύοντο C.G.L.O.P.e. 4. ἀτιντᾶνας A.B.E.N.V. ἀταντῖνας F. ἀτιντάνας H.K. ἀτιτανὰς P. ἀτιτᾶνας L.O. ἀντιτᾶνας I.b. ἀτταντῖνας Q. vulgo ἀντιτάνας. ἀτιτάνας C.G. Gottleb. βαβύλινθος V. θαρύπου A.B. cum Pausania, I. 10. Gottleb. Poppo. Vulgo, Bekk. Goell. Θάρυπος. πάρυθος e. 5. παραβαίους L. παραυναίους g. παραναίους f. ὀροῖδος E.

nian mountains as far as the boundaries of the Thesprotians. Ἐκ τοῦ ἀρχικοῦ γένους, "Of the family or race which "enjoyed the exclusive possession of "the sovereign authority." Such were the Achæmenidæ in Persia, Herodot. I. 125, 5. the Bacchiadæ at Corinth, before the tyranny of Cypselus; the Aleuadæ and Scopadæ in Thessaly; the Heraclidæ at Sparta, &c.

1. ἡγοῦντο ἐπ' ἐτησίῳ προστασίᾳ] "*on "the terms* of being chiefs for one "year;" or, "with an annual chief-"tainship," as ἐπὶ is used in the expressions καθῆσθαι ἐπὶ δακρύοις, "to sit "weeping;" ζῆν ἐπὶ παισὶν, "to live "with or having children." See Matth. Gr. Gr. §. 586. γ. Hermann on Viger, note 397.

3. Θεσπρωτοὶ ἀβασίλευτοι] Thesproti secundum Homerum (qui Odyss. ε'. 115. Phidonis eorum regis meminit) regio parebant dominatui. sed vel postea (ni fallitur Thucyd.) reges suos abdicaverunt, vel eorum pars fuit quondam sine rege. Verum, utrum verba Thucydidis de universa gente, an de quadam ejus parte intelligenda sint, non liquet. Palmer. in Græc. Antiq. p. 261. Huds. Thesprotia lay on the coast to the south of Chaonia, of which latter country Cestrine, mentioned I. 46, 6. appears to have been a subdivision.

Μολοσσοὺς καὶ Ἀτιντᾶνας] The Molossians lived to the eastward of the Thesprotians, and extended southward as far as the Ambracian gulf. Their kings prided themselves on being of the blood of Achilles and the Æacidæ, through Molossus the son of Pyrrhus, from whom they derived their lineage. It was in this part of Epirus that the seventy towns sacked by the Romans after the war with Perseus were situated. The famous oracle of Dodona was also said by some to have belonged to the Molossians; but originally, at any rate, it was possessed by the Thesprotians. The Atintanes are named by Strabo, VII. 7, 8. with the Molossians and Orestæ, and are said all to have occupied the wild mountain-country between the Ionian sea and the sources of the streams that run westward into it, that is, the boundaries of Macedonia. The Atintanes submitted to the Romans when they first crossed the Ionian sea to make war on Teuta, the queen of Illyria: they afterwards, together with some other mountain-tribes, formed the most uncivilized and wildest of the four divisions into which the Macedonian kingdom was divided after the war with Perseus. See Pausan. I. 11. Scymnus Chius, V. 446, &c. Polybius, II. 11. Livy, XXIX. 12. XLV. 30. Dr. Cramer's Description of ancient Greece, vol. I. sect. 3. and above all, Niebuhr, Rom. Hist. vol. III. p. 525, &c.

5. Παραυαίους] The Parauæi are called by Stephanus Byzantinus a Thesprotian nation; and he quotes a line from the Thessalica of Rhianus:

Σὺν δὲ Παραυαίοις, καὶ ἀμύμονας Ὀμφαλιῆας.

Plutarch supposes that they occupied

9 βασιλεὺς ὤν. Ὀρέσται δὲ χίλιοι, ὧν ἐβασίλευεν Ἀντίοχος, μετὰ Παραναίων ξυνεστρατεύοντο Ὀροίδῳ Ἀντιόχου ἐπι-
10 τρέψαντος. ἔπεμψε δὲ καὶ Περδίκκας κρύφα τῶν Ἀθηναίων
11 χιλίους Μακεδόνων, οἳ ὕστερον ἦλθον. τούτῳ τῷ στρατῷ ἐπορεύετο Κνῆμος, οὐ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν· 5 καὶ διὰ τῆς Ἀργείας ἰόντες Λιμναίαν κώμην ἀτείχιστον
12 ἐπόρθησαν. ἀφικνοῦνταί τε ἐπὶ Στράτον πόλιν μεγίστην τῆς Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥᾳδίως ἂν σφίσι τἄλλα προσχωρήσειν. LXXXI. Ἀκαρνᾶνες δὲ

The barbarian auxiliaries are defeated by the Acarnanians near Stratus, and the expedition wholly fails.

αἰσθόμενοι κατά τε γῆν πολλὴν στρατιὰν 10 ἐσβεβληκυῖαν ἔκ τε θαλάσσης ναυσὶν ἅμα τοὺς πολεμίους παρεσομένους, οὔτε ξυνεβοήθουν ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι, παρά τε Φορμίωνα ἔπεμπον κελεύοντες ἀμύνειν· ὁ δὲ ἀδύνατος

1. βασιλεὺς ὤν] βασιλεύων C.e. 2. παραβαίων K.e. παραυναίων g. παραναίων c.d.f.i. συνεστρατεύοντο B.d.g.i. 6. λεμναίαν d. κώμην] πόλιν K. om. G. 8. ταύτην πρώτην A.B.C.E.F.H.K.L.O.P.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. ταύτην πρῶτοι G.e. vulgo πρώτην ταύτην. 9. ἂν] om. C.e. τἄλλα σφίσι G. προχωρήσειν N.O.V.e. 10. τε τὴν γῆν F.I. στρατείαν V. 13. ἐφύλαττόν L.P. ἑαυτῶν f. 14. ἐκέλευον πέμποντες cod. Stephani, ut videtur.

that part of Molossia which was situated near the river Aravya, and that from thence they took the name of Parauæi, having been formerly called Ænianes. Quæstiones Græcæ, p. 293. ed. Xyland. They lived as their name seems to imply on the river Aoos or Auos, near its source, under the mountains which turn the streams to the Ægean and to the Ionian gulf. See K. O. Müller's work on the Macedonians, p. 13. and the little map at the end of it. The Orestæ, the last people mentioned by Thucydides, lived amongst the Candavian mountains, the chain which divides Macedonia from Epirus, not far from the famous Ignatian or Egnatian road, the great line of communication in the Roman times from Dyrrhachium over the Candavian mountains to Pella and Thessalonica. See Strabo, VII. 7, 4, 8. Polybius, XVIII. 30. Livy, XXXI. 40.

6. διὰ τῆς Ἀργείας] It should be understood that the army assembled at Ambracia, and marched from thence towards Acarnania, following the eastern shore of the Ambracian gulf. In this direction they must necessarily pass through the territory of Argos Amphilochichum; whereas Agræa, which Palmer supposed to be the true reading instead of Argeia, would have been at some distance on the left of their line of march. The village of Limnæa was on the very frontier of Acarnania, towards Argos, (compare III. 106, 2.) and must have been a different place from the Limnæa spoken of by Polybius, (see Polybius, V. 5.) if that Limnæa occupied the site of the modern Lutraki; but it may be the same, if the Limnæa of Polybius be placed, as Kruse places it, at the extreme south-east corner of the Ambracian gulf, on the road from Ambracia and Argos Amphilochichum to Stratus. See Kruse, Hellas. vol. III. p. 334.

ACARNANIA. A.C. 429. Olymp. 87. 4.

ἔφη εἶναι ναυτικοῦ ἐκ Κορίνθου μέλλοντος ἐκπλεῖν Ναύπακτον ἐρήμην ἀπολιπεῖν. οἱ δὲ Πελοποννήσιοι καὶ οἱ ξύμ- 2 μαχοι τρία τέλη ποιήσαντες σφῶν αὐτῶν ἐχώρουν πρὸς τὴν τῶν Στρατίων πόλιν, ὅπως ἐγγὺς στρατοπεδευσάμενοι, εἰ μὴ 5 λόγοις πείθοιεν, ἔργῳ πειρῷντο τοῦ τείχους. καὶ μέσον μὲν 3 ἔχοντες προσῄεσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἐκ δεξιᾶς δ' αὐτῶν Λευκάδιοι καὶ Ἀνακτόριοι καὶ οἱ μετὰ τούτων, ἐν ἀριστερᾷ δὲ Κνῆμος καὶ οἱ Πελοποννήσιοι καὶ Ἀμπρακιῶται· διεῖχον δὲ πολὺ ἀπ' ἀλλήλων καὶ ἔστιν ὅτε οὐδὲ ἑωρῶντο. 10 καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσῄεσαν καὶ διὰ 4 φυλακῆς ἔχοντες, ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ· οἱ δὲ Χάονες, σφίσι τε αὐτοῖς πιστεύοντες καὶ ἀξιούμενοι ὑπὸ τῶν ἐκείνῃ ἠπειρωτῶν μαχιμώτατοι εἶναι, οὔτ' ἐπέσχον τὸ

2. ἐκλιπεῖν c. ἀπολείπειν i. 4. τῶν om. V. 5. λόγῳ C.I.b.e. (et vulgo ita legitur.) μέσον A.B.E.F.G.H.K.N.V.b.g.h.i. Haack. Poppo. Goell. Bekk. C. et ceteri τὸ μέσον. 6. οἱ] om. c. 8. καὶ οἱ ἀμπρ. c. 10. προσῄεσαν τεταγμένοι τε H.F.V. 11. ἐστρατεύσαντο f. 12. πιστεύσαντες C.Q. πιστούμενοι e. 13. ὑπέσχον d.

5. *μέσον μὲν ἔχοντες*] See IV. 31, 2. and the note there.

7. *οἱ μετὰ τούτων*] Haack understands this of the Œniadæ, who, he says, joined the expedition, as appears from the following chapter. But from comparing the words there used with the circumstance of no previous mention having been made of them, I am rather inclined to agree with Mr. Bloomfield, that the Œniadæ only joined Cnemus after his repulse at Stratus. The *οἱ μετὰ τούτων* would then be an equivalent expression to *οἱ ξύμμοροι αὐτοῖς*, scil. *τοῖς Θηβαίοις*, IV. 93, 4. and would signify the Periœci of the Leucadian peninsula, who were not Leucadian citizens, and those also of Anactorium; for there was scarcely a town in Greece which had not its Periœci, that is, a dependent population living in the villages or small towns of its territory, and composed out of the descendants of the older inhabitants of the country, strangers who had more recently settled among them, barbarians from the neighbouring tribes who had acquired the language and manners of Greece, emancipated slaves, and all the several elements of that mixed population which in the old oligarchical commonwealths formed the *δῆμος*, or commons. And Leucas was anciently, and probably down to the time of the Peloponnesian war, one of these oligarchical states; where the lands of the original colonists, the *γεωμοροὶ*, or citizens of the commonwealth, were unalienable; and the dependent population, or *δῆμος*, was probably large. See Aristotle's Politics, II. 7, 6, 7. ed Oxon. 1837.

13. *οὔτ' ἐπέσχον τὸ στρατόπεδον καταλαβεῖν*] Gottleber was inclined to read *ἐπέσχοντο*, and the Scholiast, while he confirms the genuineness of the common reading, observes that the article is superfluous. Ἐπέσχον is defended by the almost invariable usage of Thucydides, who employs it in a neutral sense, "they stopped:" and Poppo (Prolegomen. I. p. 199.) explains the article as signifying, "their own separate "camp; the camp which they were ex-"pected to occupy." Ἐπέσχον κατα-

στρατόπεδον καταλαβεῖν, χωρήσαντές τε ῥύμῃ μετὰ τῶν
ἄλλων βαρβάρων ἐνόμισαν αὐτοβοεὶ ἂν τὴν πόλιν ἑλεῖν καὶ
5 αὐτῶν τὸ ἔργον γενέσθαι. γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι
προσιόντας καὶ ἡγησάμενοι, μεμονωμένων εἰ κρατήσειαν, οὐκ
ἂν ἔτι σφίσι τοὺς Ἕλληνας ὁμοίως προσελθεῖν, προλοχίζουσι 5
τὰ περὶ τὴν πόλιν ἐνέδραις, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἔκ τε τῆς
πόλεως ὁμόσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσι.
6 καὶ ἐς φόβον καταστάντων, διαφθείρονταί τε πολλοὶ τῶν
Χαόνων, καὶ οἱ ἄλλοι βάρβαροι ὡς εἶδον αὐτοὺς ἐνδόντας
7 οὐκέτι ὑπέμειναν ἀλλ' ἐς φυγὴν κατέστησαν. τῶν δὲ Ἑλλη- 10
νικῶν στρατοπέδων οὐδέτερον ᾔσθετο τῆς μάχης διὰ τὸ πολὺ
προελθεῖν αὐτοὺς καὶ στρατόπεδον οἰηθῆναι καταληψομένους
8 ἐπείγεσθαι. ἐπεὶ δὲ ἐνέκειντο φεύγοντες οἱ βάρβαροι, ἀνε-
λάμβανόν τε αὐτοὺς καὶ ξυναγαγόντες τὰ στρατόπεδα ἡσύ-
χαζον αὐτοῦ τὴν ἡμέραν, ἐς χεῖρας μὲν οὐκ ἰόντων σφίσι 15
τῶν Στρατίων διὰ τὸ μήπω τοὺς ἄλλους Ἀκαρνᾶνας ξυμβε-
βοηθηκέναι, ἄποθεν δὲ σφενδονώντων καὶ ἐς ἀπορίαν καθι-
9 στάντων· οὐ γὰρ ἦν ἄνευ ὅπλων κινηθῆναι. δοκοῦσι δ' οἱ

1. ῥώμῃ A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. ῥύμῃ γρ. G. ῥύμῃ Bekk. Conf. I. 49, 3. ῥώμῃ ἐναυμάχουν, sed ex altera parte, supra c. 76. ad fin. ἡ δοκὸς ῥύμῃ ἐμπίπτουσα. 2. ἐνόμισαν καὶ αὐτοβοεὶ I.P. ἂν] om. d. 3. αὐτῶν Bekk. αὐτοὺς om. V. ἔτι] om. f. 4. μεμονωμένους g. 5. εἴτι E. προλοχίζουσι δὴ τὰ C.G.L.O.P.e. sed η a correctore habet C. 6. τε] om. G.L.O.P. 8. τε] om. L. τῶν] om. O. 9. οἱ] om. P. 12. οἰηθῆναι] οἱ ἀθηναῖοι I. 13. ἐπειδὴ L.O.g. ἐνείκοντο L. 16. στρατιῶν F. 17. ἄπωθεν C.E. ἄποθεν et hic ceteri et III. 111, 1. A.B. IV. 67, 1. A.B.I.Q. IV. 92, 4. A.B.Q. IV. 115, 3. A.B.I.Q.e.h. IV. 120, 2. A.B.Q.d.e. IV. 125, 1. A.B. IV. 226, 6. A.B.d.e. VI. 7, 2. A.B.I.K.d. VI. 58, 1. A.B.L.O.h. VI. 77, 2. A.B.L.O. VIII. 69, 2. A.B.F.H.L.O.Q. ἄποθεν et Bekk.

λαβεῖν, "they stopped to occupy," is similar to ξυμπλέων παραδοῦναι, VIII. 29, 2. ἥκομεν μανθάνειν, Sophocl. Œdip. Colon. 12. and other examples quoted by Matthiæ, Gr. Gr. §. 535. b. c. where the Greek idiom is exactly the same with the English.

13. ἐνέκειντο φεύγοντες] "Broke in "upon the advancing columns in their "flight; fell back upon them in such "disorder as to check their advance." Ἐσέπιπτον φεύγοντες would be the more usual expression. Compare Herodot. VIII. 91, 2. ὅκως δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον ἐς τοὺς Αἰγινήτας. IX. 62, 5. ἐσέπιπτον ἐς τοὺς Σπαρτιήτας, καὶ διεφθείροντο. Thucyd. VII. 84, 3. ἐσπίπτουσιν οὐδενὶ κόσμῳ—speaking of the eager rush of the Athenians into the Assinarus to quench their thirst. I. 106, 1. ἐσέπεσεν ἔς του χωρίον ἰδιώτου.

18. οὐ γὰρ ἦν ἄνευ ὅπλων κινηθῆναι] "For the soldiers could not stir with-

Ἀκαρνᾶνες κράτιστοι εἶναι τοῦτο ποιεῖν. LXXXII. ἐπειδὴ δὲ νὺξ ἐγένετο, ἀναχωρήσας ὁ Κνῆμος τῇ στρατιᾷ κατὰ τάχος ἐπὶ τὸν Ἄναπον ποταμὸν, ὃς ἀπέχει σταδίους ὀγδοήκοντα Στράτου, τούς 5 τε νεκροὺς κομίζεται τῇ ὑστεραίᾳ ὑποσπόνδους, καὶ Οἰνιαδῶν ξυμπαραγενομένων κατὰ φιλίαν ἀναχωρεῖ παρ' αὐτοὺς πρὶν τὴν ξυμβοήθειαν ἐλθεῖν. κἀκεῖθεν ἐπ' οἴκου ἀπῆλθον ἕκαστοι. 2 οἱ δὲ Στράτιοι τροπαῖον ἔστησαν τῆς μάχης τῆς πρὸς τοὺς 3 βαρβάρους.

The Peloponnesian troops return from Œniadæ to Peloponnesus.

10 LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμμάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικὸν, ὃ ἔδει παραγενέσθαι τῷ Κνήμῳ ὅπως μὴ ξυμβοηθῶσιν οἱ ἀπὸ θαλάσσης ἄνω Ἀκαρνᾶνες, οὐ παραγίγνεται, ἀλλ' ἠναγκάσθησαν περὶ τὰς αὐτὰς 15 ἡμέρας τῆς ἐν Στράτῳ μάχης ναυμαχῆσαι πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθηναίων αἳ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παρα- 2 πλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ εὐρυχωρίᾳ ἐπιθέσθαι. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον 3 20 μὲν οὐχ ὡς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικώτερον παρε-

Meantime the Peloponnesian fleet which should have cooperated with the expedition is intercepted by the Athenians just on the outside of the Corinthian gulf,

2. νὺξ ἐγένετο] ξυνεγένετο I. 7. παρελθεῖν i. ἐπῆλθον i. om. L.O.P. 8. τῆς ante μάχης om. f.g.h. 11. κρισσαίου L.O. κόλπου] om. L.O.P. ναυτικὸν ante τῶν ἐκ τ. κ. κ. habet V. 13. ἀπὸ τῆς θαλάσσης K. 15. ἐν τῇ στράτῳ K. 17. ἃς f. 18. διετήρει g. 19. ἐπέπλεον C.G.L.O.P.e. 20. οὐχ ὡς A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo ὡς οὐκ. ναυμαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo ναυμαχίᾳ. στρατιῶται A.B.g.

"out their shields and defensive armour." Compare the note on II. 2, 5. for the constant habit of the Greek soldiers to get rid of their shields and long spears whenever they halted, and their consequent impatience of being obliged to carry either of them when moving about in their camp.

12. ὅπως μὴ κ. τ. λ.] Οἱ ἀπὸ θαλάσσης ἄνω Ἀκαρνᾶνες is a confused and abridged expression for οἱ ἀπὸ θαλάσσης ἄνω βοηθεῖν μέλλοντες Ἀκαρνᾶνες, alluding to what he had said before, c. 80, 1. ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων, where, as Göller well observes, there is another condensed expression for τῶν παρὰ θαλάσσῃ Ἀκαρνάνων ἀπὸ θαλάσσης ξυμβοηθεῖν ἀδυνάτων ὄντων.

20. στρατιωτικώτερον παρεσκευασμένοι] That is, having a greater number of soldiers on board than usual, as they would be required in making descents on the enemy's country, and having the

σκευασμένοι ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ ἂν οἰόμενοι πρὸς ἑπτὰ καὶ τεσσαράκοντα ναῦς τὰς σφετέρας τολμῆσαι τοὺς Ἀθηναίους εἴκοσι ταῖς ἑαυτῶν ναυμαχίαν ποιήσασθαι· ἐπειδὴ μέντοι ἀντιπαραπλέοντάς τε ἑώρων αὐτοὺς παρὰ γῆν σφῶν κομιζομένων, καὶ ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέρας 5 ἤπειρον διαβαλλόντων ἐπὶ Ἀκαρνανίας κατεῖδον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι, οὕτω

1. ἐς] om. K. τὴν] om. g.h. 2. τολμῆσαι τοὺς Ἀθηναίους] om. e. 4. ἀντιπεριπλέοντάς g. παρὰ τὴν γῆν L. 5. ἀντιπέραν O. 7. εὐήνοῦ G.

number of seamen and rowers proportionably diminished. Compare c. 87, 2. and VI. 34, 4, 5. 43.

5. Πατρῶν] Urbs hæc ex septem pagis conflata est, inquit Strabo, VIII. 519. Conditam narrat Eusebius A. M. 2907. ante Christum 1041. De origine adi ante omnia Pausaniam, VII. p. 568. ἀπό τινος Πατρέως nomen deducit Stephanus Pausaniam secutus, et Gentile unicum Πατρεὺς agnoscit. Theophrastus Hist. Plant. IX. Πατρικὴν de agro Patrensi ut videtur usurpavit. Πατρέες Herodotus, et Noster alibi Πατρέας ἔπεισεν. Numi passim ΠΑΤΡΕΩΝ. In uno Domitiani apud Motraye, COL. A. A. PATRENS. Hanc enim civitatem bellis adtritam Augustus instauravit, Dymenque Patrensibus adtribuit. Et fortasse de hac ejusdem renovatione intelligendus locus Strabonis supra adductus. V. Pausan. p. 564. Inde Colonia Augusta, et A. Patrensis. Colonia juxta Eusebium deducta est Olymp. CXCI. 3. Πάθραν corrupte, sed ævi istius vitio appellat Nicetas Choniates, p. 409. Auctor in fine Codini hæc habet, Ἀχαΐα ἡ νῦν Πάτρα. Numero plurium ἐς Πατρὰς rectius Laconicus Chalcocond. 225. Est et Patrensium civitas in Phthiotide Lacon. sive Patræ Thessalicæ. Vide Cantacuzenum, p. 130. et Paulinum. De hac apud Rhium Prom. civitate consule Aristidem, I. 540. Dionem, 424. Lucian. Asino, 115. Silium, XV. et Ciceronem Epist. Ammianum, XIX. 12. Nonnulla de eadem memoratu digna produnt Polybius, II. 41. IV. 7. 83. et p. 1478. Livius, XXXVIII. 29. Plutarch. Alcib. 198. et Catone, p. 343. et Hist. Byzant. concinnatores superius laudati. Ὁ Πατρῶν Archiepiscopus Concil. Sardic. adfuit A. Chr. CCCXLVII. Denique, ut extrema ejus adtingamus, Turcæ vi ceperunt A. Chr. MCCCCXLVII. a quibus, docente in Pandectis Leunclavio, Badra, vel Balubathra, dictione opinor a πάλαι Πάθρα detorta, hodie vocatur. WASS. The present population of this town is about 10,000 souls: it is situated on an agreeable eminence, projecting from mount Boidia, the ancient Panachaicon, and is surrounded by vineyards. The remains of antiquity are few and insignificant. The port is about 1000 yards north of the city, and is scarcely better than an open road, though the anchorage is good. Sir W. Gell, Itin. of Morea, p. 3.

8. καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι] Mr. Bloomfield proposes to read ἀφορμησάμενοι, and translates it, "while "they had slipped anchor and put to "sea during the night." But I do not see on what principles of criticism we can suppose every existing MS. to have agreed in substituting a difficult word for an easy one, if the easy one were really the original reading. Haack appears to me to have understood and explained the passage correctly. "Ὑφορμίζεσθαι est clam appellere ad littus," he says; and he refers it to the Peloponnesians, "who," says Thucydides, "had not deceived the enemy, when "they had endeavoured to bring to "secretly during the night." The two fleets were moving parallel to one an-

δὴ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν. στρα- 4
τηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἑκάστων οἳ παρεσκευά-
ζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης καὶ Ἀγαθαρ-
χίδας. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν 5
5 ὡς μέγιστον οἷοί τ᾽ ἦσαν μὴ διδόντες διέκπλουν, τὰς πρώρας
μὲν ἔξω εἴσω δὲ τὰς πρύμνας, καὶ τά τε λεπτὰ πλοῖα ἃ
ξυνέπλει ἐντὸς ποιοῦνται καὶ πέντε ναῦς τὰς ἄριστα
πλεούσας, ὅπως ἐκπλέοιεν διὰ βραχέος παραγιγνόμενοι, εἴ
πῃ προσπίπτοιεν οἱ ἐναντίοι. LXXXIV. οἱ δ᾽ Ἀθηναῖοι
10 κατὰ μίαν ναῦν τεταγμένοι περιέπλεον αὐτοὺς
κύκλῳ καὶ ξυνῆγον ἐς ὀλίγον, ἐν χρῷ ἀεὶ
παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν·
προείρητο δ᾽ αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἂν
αὐτὸς σημήνῃ. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ὥσπερ 2

and completely defeated.

2. καὶ] om. L.O.P. πόλιν ἑκάστην N.V. 3. μαχάων A.B.C.E.F.G.I.K. L.N.O.P.g. Gottleb. Haack. Poppo. Goell. Bekk. ceteri μάχων. 4. Post νεῶν legebatur ποιήσαντες. id post μέγιστον ponit f. om. A.B.C.E.F.H.K.N.V.c.g.h. Haack. Poppo. Goell. Bekk. 5. καθὼς οἷοί f. 6. τε] om. f. qui mox ποιησάμενοι. 8. βραχέως B.C.i. παραγιγνόμεναι G.I.K.P.d.e.i. εἴποι Q. 9. προσπλέοιεν A.B.E.F.H.K.N.V.d.f.g.h.i. et γρ. G. Haack. Poppo. 11. χροῦ d.i. 14. αὐτὸν C.G. μένειν E.

other along the opposite shores of the Corinthian gulf. But even when they had sailed out of the strait at Rhium, the opposite shores were still so near, that the Peloponnesians hoped to cross over without opposition, if they could so far deceive the Athenians as to the spot where they brought to for the night, as to induce them either to stop too soon, or to advance too far, that they might not be exactly opposite to them to intercept their passage. If they could lead the Athenians to think that they meant to advance in the night beyond Patræ, the Athenian fleet was likely to continue its own course along the northern shore, to be ready to intercept them when they should endeavour to run across to Acarnania. But the Athenians, aware that they had stopped at Patræ, stopped themselves at Chalcis, instead of proceeding further to the westward: and thus were so nearly opposite to them, that the Peloponnesians had not time to get more than half way across before they found themselves encountered by their watchful enemy. Ὑφορμεῖν in the sense of ὑφορμίζεσθαι occurs in Polybius, III. 19, 8. λέμβους ἔν τισι τόποις ἐρήμοις ὑφορμοῦντας.

11. ἐν χρῷ] Eustath. citat ἐν χρῷ παραπλεῦσαι τὰς ναῦς, et exponit πλοῦς ἐν χρῷ ὁ γῆς ἐγγύς. p. 1450. εἴρηται δὲ, inquit Suidas v. ἐν χρῷ, ἀπὸ τῆς κουρᾶς τῆς ἄχρι τοῦ χρωτὸς γινομένης. Idem sonat ἐγκυτὶ apud Callimach. et Agathiam post Herodotum. Hoc tonsuræ genus σκάφιον alicubi vocat Schol. Aristoph. Figurate usus Sophocles Ajace, 801. et Anthol. ἐν ΧΡΟΙ ΚΕΙΡΑΜΕΝΑ Ἑλλάς. Synes. Epist. IV. Οὐ πρὶν, ἢ ΕΝ ΧΡΩΐ γενέσθαι τοῦ κινδύνου. Plaut. *ad cutim tonderi*, Virg. *Altius ad vivum persedit.* et *Radit iter*, huc spectantes dixerunt. WASS.

ἐν γῇ πεζὴν, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλήλας τὰς ναῦς καὶ τὰ πλοῖα ταραχὴν παρέξειν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἕω, οὐδένα χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ τε ἐνόμιζεν εἶναι ὁπόταν βούληται, τῶν 5 3 νεῶν ἄμεινον πλεουσῶν, καὶ τότε καλλίστην γίγνεσθαι. ὡς δὲ τό τε πνεῦμα κατῄει καὶ αἱ νῆες ἐν ὀλίγῳ ἤδη οὖσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων ἅμα προσκειμένων, ἐταράσσοντο, καὶ ναῦς τε νηῒ προσέπιπτε καὶ τοῖς κοντοῖς διωθοῦντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφυλακῇ 10 τε καὶ λοιδορίᾳ οὐδὲν κατήκουον οὔτε τῶν παραγγελλομένων οὔτε τῶν κελευστῶν, καὶ τὰς κώπας ἀδύνατοι ὄντες ἐν κλυδωνίῳ ἀναφέρειν ἄνθρωποι ἄπειροι τοῖς κυβερνήταις ἀπειθεστέρας τὰς ναῦς παρεῖχον, τότε δὴ κατὰ τὸν καιρὸν τοῦτον σημαίνει, καὶ οἱ Ἀθηναῖοι προσπεσόντες πρῶτον μὲν κατα- 15

2. τὰ] om. g. παρέχειν A.B.E.F.H.b.g.h. εἶτ' F. ἐκπνεύσειν L.O.P.Q. ἐκπνεῦσαι F. ἐκπλεῦσαι E. 3. τε om. V. 4. ἐπὶ] περὶ L.N.O.P.Q.V.g. οὐδένα τε χρόνον L.O. ἡσυχάζειν I.K.O. 5. αὐτῷ C.G.K.e.f. 7. τὸ πνεῦμα L.O. ὑπ'] ἐπ' d. 8. πλοίων] λεπτῶν d. προσκειμένων ἅμα c.f. ἅμα προκειμένων d. 9. κονδοῖς C. 10. ἀλλήλοις E. 12. ὄντες] om. K. 13. ἀναφέρειν ἐν κλυδωνίῳ f. ἐν κλύδωνι ἀναφέρειν Suidas v. κλυδώνιον. ἀπειθεστέρους I. 14. δὲ c. τοῦτον] om. d. 15. μὲν om. E.

7. τὸ πνεῦμα κατῄει] "When the wind "came down upon them and caught "them." Compare the note on c. 25, 5. ἀνέμου κατιόντος. The word very well expresses the effect of a sudden wind upon a calm sea, when it reaches vessels that were before almost becalmed. The instantaneous change from stillness to uproar, from the absence of all motion to the pitching and tossing of a rough sea, may well be called, "the wind "coming down upon them, and catch-"ing or surprising them."

10. διωθοῦντο] "Kept pushing one "another off." This is the reciprocal use of the middle voice: where the action is mutual, "and A does to B what "B does to A, as in the verbs of con-"tract, quarrel, war, reconciliation, or "the like." Mr. Tate, on the middle verb, inserted in the "Theatre of the "Greeks," p. 335.

12. τῶν κελευστῶν] De κελευσταῖς eorumque munere in navibus Scheffer. de Milit. Nav. IV. 7. et Interpretes Polluc. I. 96. Duker. It was the business of the κελευστὴς to make the rowers keep time, by singing to them a tune or boat-song; and also to cheer them to their work, and encourage them by speaking to them. See VII. 70, 6, 7. Xenophon, Œconom. 21. 3. Hellenic. V. 1, 8. Polybius, I. 21. and the Scholiast on the Acharnians of Aristophanes, 554. who tells us that it was also the business of the κελευστὴς to see that the men baked their bread, and contributed their fair share to the mess, that none of the rations issued to each man might be disposed of improperly.

δύουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ᾗ χωρήσειαν διέφθειρον, καὶ κατέστησαν ἐς ἀλκὴν μὲν μηδένα τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς, φεύγειν δ' ἐς Πάτρας καὶ Δύμην τῆς Ἀχαΐας. οἱ δὲ Ἀθηναῖοι καταδιώξαντες καὶ ναῦς 4 5 δώδεκα λαβόντες, τούς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους ἀνελόμενοι, ἐς Μολύκρειον ἀπέπλεον, καὶ τροπαῖον στήσαντες ἐπὶ τῷ Ῥίῳ καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι ἀνεχώρησαν ἐς Ναύπακτον. παρέπλευσαν δὲ καὶ οἱ Πελοπον- 5 νήσιοι εὐθὺς ταῖς περιλοίποις τῶν νεῶν ἐκ τῆς Δύμης καὶ 10 Πατρῶν ἐς Κυλλήνην τὸ Ἠλείων ἐπίνειον· καὶ ἀπὸ Λευκάδος Κνῆμος καὶ αἱ ἐκεῖθεν νῆες, ἃς ἔδει ταύταις ξυμμίξαι, ἀφικνοῦνται μετὰ τὴν ἐν Στράτῳ μάχην ἐς τὴν Κυλλήνην.

LXXXV. Πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ ξυμβούλους ἐπὶ τὰς ναῦς Τιμοκράτην καὶ Βρασίδαν καὶ 15 Λυκόφρονα, κελεύοντες ἄλλην ναυμαχίαν βελτίω κατασκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν εἴργεσθαι τῆς θαλάσσης. ἐδόκει γὰρ αὐτοῖς 2

The Lacedæmonians, annoyed at this defeat, send commissioners to assist their ad-

1. δὲ om. F. πάσας A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri τὰς ἄλλας. 2. διεχωρήσειαν K. διέφθειραν d, μηδὲν C. μηδεμίαν c. 3. τραπέσθαι K.L.O.P.c.d. πάτραν Q.c.g. 5. πλείους c. 6. ἐπέπλεον L.O.P.Q. 10. κυλήνην C. κυλλήρην G. ἠλεῖον L. 11. αἱ om. G. κεῖθεν L.O.P. ἐκείνων C.e. κείνων G. συμμίξαι V. ξυμμῖξαι Bekk. 12. τὴν] om. Q. 14. ξυμβούλους] ξυμμάχους L.O.P. ξυμβούλους corr. G. tanquam habuerit ξυμμάχους. Bekk. βρασίδα d.e.i. βασιλίδην N.V. 15. βελτίω] om. i. 16. παρασκευάζεσθαι G.I.K.L.O.P.Q.e. νεῶν ὀλίγων c.f. 17. ἐδόκει γὰρ αὐτοῖς] om. c.f.

6. ἀνελόμενοι] "Having picked up "and taken on board their own ships." Göller rightly observes that if the meaning were, "having killed," it would have been ἀνελόντες.

10. ἀπὸ Λευκάδος] To which place he had gone, when the land-army broke up from Œniadæ to their respective homes, in order to join the Leucadian, Ambraciot, and Anactorian contingents of ships, which were already at Leucas, waiting for the arrival of the fleet from Peloponnesus. Compare c. 80, 4. 82.

16. κατασκευάζεσθαι] Compare VIII. 5, 1. ἐν τῇ κατασκευῇ τοῦ πολέμου, and κατασκευάζοντες τὸν πόλεμον. Isocrates, Archidam. p. 134. (Bekker. p. 180.) In all these cases we should rather expect παρασκευάζεσθαι and παρασκευὴ, which are generally used to express preparations for a temporary object. Thus Pausanias ordered the slaves of Mardonius after the battle of Platæa παρασκευάζειν δεῖπνον, but the establishment of the royal tent is described as κατασκευὴ, and χρυσῷ τε καὶ ἀργύρῳ κατεσκευασμένην. Herodot. IX. 82, 1. 2. See also the note on Thuc. I. 10, 2. Göller, without any remark, reads παρασκευάζεσθαι, unless it be an error of the press.

miral as a council, and prepare to reinforce their fleet. Phormion, the Athenian admiral, also sends to Athens for reinforcements; which are detained on their voyage by being sent first on an expedition to Crete.

ἄλλως τε καὶ πρῶτον ναυμαχίας πειρασαμένοις πολὺς ὁ παράλογος εἶναι καὶ οὐ τοσούτῳ ᾤοντο σφῶν τὸ ναυτικὸν λείπεσθαι, γεγενῆσθαι δέ τινα μαλακίαν, οὐκ ἀντιτιθέντες τὴν Ἀθηναίων ἐκ πολλοῦ ἐμπειρίαν τῆς σφετέρας 5 δι' ὀλίγου μελέτης. ὀργῇ οὖν ἀπέστελλον. 3 οἱ 4 δὲ ἀφικόμενοι μετὰ Κνήμου ναῦς τε περιήγγελλον κατὰ πόλεις καὶ τὰς προϋπαρχούσας ἐξηρτύοντο ὡς ἐπὶ ναυμαχίαν. 5 πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας τήν τε παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἣν ἐνίκησαν 10 φράσοντας, καὶ κελεύων αὐτῷ ναῦς ὅτι πλείστας διὰ τάχους ἀποστεῖλαι, ὡς καθ' ἡμέραν ἑκάστην ἐλπίδος οὔσης ἀεὶ 6 ναυμαχήσειν. οἱ δὲ ἀποπέμπουσιν εἴκοσι ναῦς αὐτῷ, τῷ δὲ κομίζοντι αὐτὰς προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφι-7 κέσθαι. Νικίας γὰρ Κρὴς Γορτύνιος πρόξενος ὢν πείθει 15 αὐτοὺς ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιήσειν αὐτὴν οὖσαν πολεμίαν· ἐπῆγε δὲ Πολιχνίταις χαριζόμενος ὁμόροις 8 τῶν Κυδωνιατῶν. καὶ ὁ μὲν λαβὼν τὰς ναῦς ᾤχετο ἐς Κρήτην, καὶ μετὰ τῶν Πολιχνιτῶν ἐδῄου τὴν γῆν τῶν Κυδωνιατῶν, καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν 20

1. *ναυμαχίαν* V. *πειρασαμένους* c. 2. *τοσοῦτον* g. *τοσούτων* c. 4. *ἀντιθέντες* V. *τὴν Ἀθηναίων—μελέτης*] *τὴν μελέτην* I. 7. *μετὰ τοῦ κνήμου* C.G.L.O. *προσπεριήγγειλαν* C.G.I.L.O.e. 8. *ἐξήρτυον* C.e. *ὡς*] om. g. 11. *αὐτῶν* E.F.K.c.g. *αὐτῷ* Bekk. *διὰ τάχος* C. om. g. 12. *ἑκάστην ἡμέραν* O. 14. *προσεπέτειλαν* g. *προσαπέστειλαν* i. 18. *οὖσι τῶν* G. 19. *ἐδῄουν* G. 20. *καὶ ἀπλοίας* C.G.L.O.P.c.e.f. *ἐνδιέτριψαν* e. *ἐνδιέτριβον* c.

4. *οὐκ ἀντιτιθέντες — τῆς μελέτης*] Göller well compares for this construction with the genitive III. 56, 6. *τῆς νῦν ἁμαρτίας ἀντιθεῖναι τὴν τότε προθυμίαν.*

15. *πρόξενος ὢν*] See note on ch. 29, 1.

17. *οὖσαν πολεμίαν*] "Hostile," that is, "to Athens." So Nicias represented it; not meaning that it had actually joined the Peloponnesian confederacy, but as disposed to favour it, and having perhaps offered some annoyance to the traders of Athens who visited Crete. The resemblance of the Cretans to the Dorians in laws and religion, and, as was believed, in race, would dispose them generally to the Peloponnesian cause; and Cydonia especially would hate and be hated by the Athenians, as a considerable portion of its citizens were Æginetan colonists, who had settled there, Olymp. 65. 2. See Herodot. III. 59, 1—3. and Müller, Æginetic. p. 112, 113. and Dorier, vol. I. p. 30.

οὐκ ὀλίγον χρόνον. LXXXVI. οἱ δ' ἐν τῇ Κυλλήνῃ Πελοποννήσιοι, ἐν τούτῳ ἐν ᾧ οἱ Ἀθηναῖοι περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν 5 Ἀχαϊκὸν, οὗπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσβεβοηθήκει. παρέ- 2 πλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικὸν, καὶ ὡρμίσατο ἔξω αὐτοῦ ναυσὶν εἴκοσιν αἷσπερ καὶ ἐναυμάχησεν. ἦν δὲ τοῦτο μὲν τὸ Ῥίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον 3 10 Ῥίον ἐστὶν ἀντιπέρας, τὸ ἐν τῇ Πελοποννήσῳ· διέχετον δὲ ἀπ' ἀλλήλων σταδίους μάλιστα ἑπτὰ τῆς θαλάσσης, τοῦ δὲ Κρισαίου κόλπου στόμα τοῦτό ἐστιν. ἐπὶ οὖν τῷ Ῥίῳ τῷ 4 Ἀχαϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου ἐν ᾧ αὐτοῖς ὁ πεζὸς ἦν, ὡρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ 15 καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον. καὶ ἐπὶ 5 μὲν ἓξ ἢ ἑπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις μελετῶντές τε καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν μὴ ἐκπλεῖν ἔξω τῶν Ῥίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ

Meantime the Peloponnesians with seventy-seven ships wish to bring on an action within the Corinthian gulf, and before the Athenians are reinforced.

3. περὶ τὴν κρήτην P.Q. κατεῖχον B. παρασκευασάμενοι L.N.O.P.Q.V. 6. προσεβεβοηθήκει E. 7. τὸ Ῥίον] om. K. πολυκρικὸν A.B.H. "et pr. opinor F." Bekk. 8. ὁρμήσατο C. ὡρμήσατο e. εἴκοσιν] om. P. 9. φίλον g. 10. τοῦ C. διείχετον A.B.C. et plerique omnes, nisi quod f.g. διειχέτην habere videntur. Vide Buttmannum (Sprachlehre, I. p. 349.) διέχετον Haack. Poppo. Goeller. Bekk. 11. τῆς] om. e. 12. κρισσαίου O. κρησσαίου e. 14. ὡρμήσαντο C. 15. πεντήκοντα C.I. et corr. G. 16. τε] om. K.i. 17. οἱ μὲν] om. P. 18. Ῥίων] ὁρίων G.I.e.

4. ἐς Πάνορμον] De Panormo vid. Pausan. Achaic. cap. XXI. De Rhio Molycrico, quod et Antirrhion, Holsten. ad Steph. Ῥίον, et Palmer. Græc. Ant. IV. 20. Duker. Add Cramer's Descript. of Anc. Greece, vol. III. p. 66.

10. διέχετον κ. τ. λ.] Almost every MS. agrees in the corrupt reading διείχετον, which would be equally wrong in form and in meaning; for, as Benedict well observes, the situation of these promontories could not have varied between the time of which Thucydides was speaking, and that at which he wrote. There is a similar mistake in VII. 34. 8. where several MSS. have ἀπεῖχον instead of ἀπέχον. As to the distance across the strait, Strabo represents it as five stadia; Pliny as nearly a Roman mile; but Mr. Dodwell, who sailed through it, says that to judge by the eye it cannot be less than a mile and a half. Classical Tour, vol. I. p. 126.; and Col. Leake agrees with this estimate. Trav. in Morea, vol. II. p. 148.

πρότερον πάθος, οἱ δὲ μὴ ἐσπλεῖν ἐς τὰ στενά, νομίζοντες 6 πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. ἔπειτα ὁ Κνῆμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποιῆσαι πρίν τι καὶ ἀπὸ τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας 5 πρῶτον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν ἧσσαν φοβουμένους καὶ οὐ προθύμους ὄντας παρεκελεύσαντο καὶ ἔλεξαν τοιάδε.

LXXXVII. "Ἡ ΜΕΝ γενομένη ναυμαχία, ὦ ἄνδρες "Πελοποννήσιοι εἴ τις ἄρα δι' αὐτὴν ὑμῶν φοβεῖται τὴν 10 "μέλλουσαν, οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ "ἐκφοβῆσαι. τῇ τε γὰρ παρασκευῇ ἐνδεὴς "ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν "μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν· ξυνέβη "δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ ὀλίγα ἐναντιω- 15

Their commanders address them, dwelling 2 upon their superior national courage, which ought more than to counterbalance the superior naval skill of the enemy.

1. ἐκπλεῖν B.G.I.e.h. 5. "an Ἀθηνῶν?" BEKK. 9. ἄνδρες] om. c. 11. οὐ K. 12. ἐκφοβεῖσθαι I.

9. ἡ μὲν γενομένη κ. τ. λ.] "The late "battle contains no just grounds for "alarming you;" or, "does not con-"tain any just matter of reasoning, so "as to alarm you." The expression ἔχει τέκμαρσιν is like ἔχει ἀγανάκτησιν, II. 41, 3. προσβολὴν ἔχον, IV. 1, 2. ἔχει αἴσθησιν, II. 61, 2. and is excellently explained by Göller, as quoted in the note on τὴν ἐπωνυμίαν σχεῖν, I. 9, 2. The infinitive τὸ ἐκφοβῆσαι is added as an explanation of τέκμαρσιν, to show what that reasoning was for which there was no just cause. Compare III. 1, 2. εἶργον —τὸ μὴ κακουργεῖν. Sophocl. Antigon. 263. 535. and Matth. Gr. Gr. §. 542. obs. 4. Jelf. 670.

14. ξυνέβη δὲ κ. τ. λ.] "It happened "too that the chances of war were "mostly against us; and partly perhaps "our inexperience, as it was our first "battle, led to our defeat. It was not "then owing to our cowardice that we "were beaten; nor ought our spirits, "which so far from having been fairly "beaten have that within them which "still bids defiance to the enemy, to "lose their edge from the result of "chance. We should rather think, "that fortune may indeed disappoint "and overthrow us, but that in spirit "the brave ought never to be other-"wise than brave, nor can they, whilst "they retain their courage, ever plead "their inexperience as a plausible ex-"cuse for misbehaviour." The expression τὰ ἀπὸ τῆς τύχης, "the chances," or, "all that depends on chance," occurs again, IV. 55, 2. with the omission of a single word, τὰ τῆς τύχης. The construction of the words τῆς γνώμης τὸ μὴ—νικηθέν, has been much disputed. It seems to me clear that they answer to τῆς ξυμφορᾶς τῷ ἀποβάντι, as if it were to be translated, "nor should "our spirits' *unvanquishedness* and con-"fidence be dulled by the issue of the "event." τὸ μὴ νικηθὲν τῆς γνώμης may be compared with τὸ δεδιὸς and τὸ θαρσοῦν in I. 36, 1. It seems to mean, "our spirits so far as they have not "been beaten but are rather confident,"

" θῆναι, καί πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντας
" ἔσφηλεν. ὥστε οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἡσσῆσθαι 3
" προσεγένετο, οὐδὲ δίκαιον τῆς γνώμης τὸ μὴ κατὰ κράτος
" νικηθὲν, ἔχον δέ τινα ἐν αὐτῷ ἀντιλογίαν, τῆς γε ξυμφορᾶς
5 " τῷ ἀποβάντι ἀμβλύνεσθαι, νομίσαι δὲ ταῖς μὲν τύχαις
" ἐνδέχεσθαι σφάλλεσθαι τοὺς ἀνθρώπους, ταῖς δὲ γνώμαις
" τοὺς αὐτοὺς ἀεὶ ἀνδρείους ὀρθῶς εἶναι, καὶ μὴ ἀπειρίαν τοῦ
" ἀνδρείου παρόντος προβαλλομένους εἰκότως ἂν ἔν τινι
" κακοὺς γενέσθαι. ὑμῶν δὲ οὐδ' ἡ ἀπειρία τοσοῦτον λεί- 4
10 " πεται ὅσον τόλμῃ προέχετε· τῶνδε δὲ ἡ ἐπιστήμη, ἣν
" μάλιστα φοβεῖσθε, ἀνδρίαν μὲν ἔχουσα καὶ μνήμην ἕξει ἐν
" τῷ δεινῷ ἐπιτελεῖν ἃ ἔμαθεν, ἄνευ δὲ εὐψυχίας οὐδεμία
" τέχνη πρὸς τοὺς κινδύνους ἰσχύει. φόβος γὰρ μνήμην 5
" ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. πρὸς μὲν 6
15 " οὖν τὸ ἐμπειρότερον αὐτῶν τὸ τολμηρότερον ἀντιτάξασθε,
" πρὸς δὲ τὸ διὰ τὴν ἧσσαν δεδιέναι τὸ ἀπαράσκευοι τότε
" τυχεῖν. περιγίγνεται δὲ ὑμῖν πλῆθός τε νεῶν καὶ πρὸς τῇ 7

1. τι] τοι c.f. ἡ] om. K. ναυμαχοῦντα V. 2. ὥστε] om. b. ἡσσᾶσθαι C.c.e.f. ἡσσηθῆναι L.O.P. 3. μὴ] om. B. 4. τῆς γε ξυμφορᾶς C.G.Q.e. Bekk. ed. 1832. τε A.B.E.F.H.V.c.d.f.g.h.i. ceteri τῆς ξυμφορᾶς. 5. ἀλγύνεσθαι c. 7. ἀεὶ] om. d.i. ὀρθῶς ἀνδρείους C.G.I.L.O.P. ὀρθῶς εἶναι ἀνδρείους c.e. 8. παρόντος] om. F. ante ἀνδρείου ponunt Q.V. ἂν] ἄρα Q. 9. κακῇ V. οὐχ ἡ ἀπειρία P. οὐ δὴ ἀπειρία c.d.g. 10. προσέχετε A.C.E.F.e. δὲ] om. C.G.e. 11. φοβεῖσθαι E. ἀνδρείας d.i. ἕξειν I. 14. ἐπιπλήσσει d.i. 15. τὸ ante τολμηρότερον om. H.L.O.P. 17. ἡμῖν P.

which is called "the spirit's unvan-"quished and confident state." I have rendered ἀντιλογίαν "defiance:" it is opposed to "the acknowledgment of "our own defeat," and signifies literally, "making answer; maintaining "the quarrel."

17. περιγίγνεται δὲ ὑμῖν πλῆθος κ. τ. λ.] This seems an expression borrowed from arithmetical reckonings: "There "is a balance in your favour of a su-"periority of numbers and of position." Literally, "You have more than they." "Our courage may be set against their "skill; our recollection that we fought "the last time unprepared may balance "our feelings of apprehension from "our late defeat; there then remains "in our favour a clear balance of su-"perior numbers and position, to "which there is nothing to oppose on "their part." Πλῆθος is "a superior "number." Compare c. 89, 2. τὸ πλῆθος τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευάσαντο. Ναυμαχεῖν is an instance of an infinitive mood used as a substantive, although without the article. Compare III. 38, 1. ἀμύνασθαι δὲ—τὴν τιμωρίαν ἀναλαμβάνει, and Matthiæ, Gr. Gr. §. 541. obs. 1.

" γῇ οἰκείᾳ οὔσῃ ὁπλιτῶν παρόντων ναυμαχεῖν· τὰ δὲ πολλὰ
" τῶν πλειόνων καὶ ἄμεινον παρεσκευασμένων τὸ κράτος
8 " ἐστίν. ὥστε οὐδὲ καθ' ἓν εὑρίσκομεν εἰκότως ἂν ἡμᾶς
9 " σφαλλομένους. καὶ ὅσα ἡμάρτομεν πρότερον, νῦν αὐτὰ
10 " ταῦτα προσγενόμενα διδασκαλίαν παρέξει. θαρσοῦντες οὖν 5
" καὶ κυβερνῆται καὶ ναῦται τὸ καθ' ἑαυτὸν ἕκαστος ἕπεσθε,
11 " χώραν μὴ προλείποντες ᾗ ἄν τις προσταχθῇ. τῶν δὲ
" πρότερον ἡγεμόνων οὐ χεῖρον τὴν ἐπιχείρησιν ἡμεῖς
" παρασκευάσομεν, καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ
" κακῷ γενέσθαι· ἢν δέ τις ἄρα καὶ βουληθῇ, κολασθήσεται 10
" τῇ πρεπούσῃ ζημίᾳ, οἱ δὲ ἀγαθοὶ τιμήσονται τοῖς προση-
" κουσιν ἄθλοις τῆς ἀρετῆς."

2. πλεόνων C.G.L.O. 3. ἐστίν] ἐν F. 4. πρῶτον G.L.O.P. 6. ἑαυτοὺς G.L.O. ἑαυτῶν e. ἕπεσθαι F. 7. προλείποντες A.B.E.F.H.N.Q.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri λείποντες. 8. ἡμεῖς τὴν ἐπιχείρησιν e. 11. τιμηθήσονται L.O.

4. ὅσα ἡμάρτομεν πρότερον κ. τ. λ.] According to the proverb, τὰ παθήματα, μαθήματα. And Æschylus, Ζῆνα—τὸν πάθη μάθος θέντα κυρίως ἔχειν. Agam. 185. Schütz.

6. τὸ καθ' ἑαυτὸν—ἕπεσθε] " Each do " your duty in your several stations." Ἕπεσθε signifies, " be prompt to follow " your orders."

10. ἢν δέ τις ἄρα καὶ βουληθῇ] The force of the καὶ here, and in other similar passages, is given in English by an emphasis on the auxiliary verb: " But " if any one *should* choose to behave "so," &c. " Compare I. 97, 2. ὅσπερ καὶ ἥψατο—Ἑλλάνικος: " Hellanicus, who " *did* touch upon it;" IV. 92, 2. εἴ τῳ καὶ ἀσφαλέστερον ἔδοξεν: " If any one " *has* thought it the safer plan."

[" Nostrates," says Poppo, " et *auch* " et *ja* possunt dicere :" which is very true, and the sense of these words can be expressed in English by laying a strong emphasis on the auxiliary verb, which emphasis expresses what the conjunctions " also" or " even" would not always express. Poppo need not be ashamed at his imperfect knowledge of our language, but he should hesitate to think that he knows better than an Englishman how the force of a Greek conjunction can be best expressed in English.]

11. τιμήσονται] Kühner in his Greek Grammar, §. 399, contends that this future is never, strictly speaking, passive, but retains the well known sense of the middle verb, " to get or have a " thing done," so that τιμήσονται according to this would signify " shall " get themselves honoured," so that there would always be a difference between τιμήσομαι and τιμηθήσομαι. But can any one persuade himself that there is really a difference intended to be expressed between κολασθήσεται and τιμήσονται? Is it not nearer the truth to say that the reflective and passive voices being so nearly connected, and some languages using the reflective form habitually to express the passive, we can never be surprised to find the distinction between them occasionally forgotten. Generally, it is very true, the Greek writers distinguish between the passive and middle forms of the future, but in the earliest state of the language τιμήσομαι like τιμῶμαι must have performed the double functions of a passive and middle verb, and it can-

LXXXVIII. Τοιαῦτα μὲν τοῖς Πελοποννησίοις οἱ ἄρχοντες παρεκελεύσαντο. ὁ δὲ Φορμίων δεδιὼς καὶ αὐτὸς τὴν 2 τῶν στρατιωτῶν ὀρρωδίαν, καὶ αἰσθόμενος ὅτι τὸ πλῆθος τῶν νεῶν κατὰ σφᾶς αὐτοὺς ξυνι-5 στάμενοι ἐφοβοῦντο, ἐβούλετο ξυγκαλέσας θαρσῦναί τε καὶ παραίνεσιν ἐν τῷ παρόντι ποιήσασθαι. πρότερον μὲν γὰρ ἀεὶ αὐτοῖς ἔλεγε καὶ προ- 3 παρεσκεύαζε τὰς γνώμας ὡς οὐδὲν αὐτοῖς πλῆθος νεῶν τοσοῦτον, ἢν ἐπιπλέῃ, ὅ τι οὐχ ὑπομενετέον αὐτοῖς ἐστί· καὶ 10 οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν ἀξίωσιν ταύτην εἰλήφεσαν, μηδένα ὄχλον Ἀθηναῖοι ὄντες Πελοποννησίων νεῶν ὑποχωρεῖν. τότε δὲ πρὸς τὴν παροῦσαν ὄψιν 4 ὁρῶν αὐτοὺς ἀθυμοῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ θαρσεῖν, καὶ ξυγκαλέσας τοὺς Ἀθηναίους ἔλεξε τοιάδε.

On the other side, Phormion, seeing that the Athenians are dismayed at the great superiority of the enemy's numbers,

15 LXXXIX. "ὉΡΩΝ ὑμᾶς, ὦ ἄνδρες στρατιῶται, πεφοβημένους τὸ πλῆθος τῶν ἐναντίων ξυνεκάλεσα, οὐκ ἀξιῶν "τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν. οὗτοι γὰρ 2 "πρῶτον μὲν διὰ τὸ προνενικῆσθαι καὶ μηδὲ "αὐτοὶ οἴεσθαι ὁμοῖοι ἡμῖν εἶναι τὸ πλῆθος

makes an address to them; urging them to rely on their own skill, and on the confidence inspired by their habi-

4. τὸ] om. g. 5. ξυγκαλέσαι i. om. d. 7. μὲν] om. g. αὐτοὺς A.B. C.E.F.K.c.g. ἔλεγε] om. F. παρεσκεύαζε c. 9. τοσούτων A.B.E.F.K.g. αὐτοῖς] om. e. 12. δὴ c. 13. ὁρῶν τε αὐτοὺς e. 14. θαῤῥεῖν V. ἔλεγε G.L.O.c.e. 15. ὦ ἄνδρες] om. g. ἄνδρες om. c.f. στρατιῶται] ἀθηναῖοι d.i. 18. νενικῆσθαι G. 19. ἡμῖν] om. K.Q.

not be wondered at that it should occasionally do so even if another form existed which was especially appropriated to the passive voice. See Jelf, 364. 4. *a*.

11. μηδένα ὄχλον—ὑποχωρεῖν] This is a construction suited to the sense rather than the words. "To withdraw or "retire" being equivalent to "avoid-"ing or shunning," Thucydides writes ὑποχωρεῖν ὄχλον. In the same way we find ὑπεξελθόντες τούτους, III. 34, 2. See Poppo, Prolegomena, I. p. 132.

16. οὐκ ἀξιῶν] Vid. quæ de hoc loquendi genere adnotat Steph. in Append. ad Script. de Dialect. pag. 127. DUKER.

19. τὸ πλῆθος τῶν νεῶν—παρεσκευάσαντο] "Provided their superior num-"ber of ships, and did not provide a "fleet that should be on equal terms "with us." The sense is the same as if it had been written πλήθει προεχούσας τὰς ναῦς καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευάσαντο. The article is to be expressed in English by the possessive pronoun, "their superior number," i. e. "the superior number which we "see that they have provided."

tual naval superiority, which will daunt the enemy in spite of themselves.

" τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευά-
" σαντο· ἔπειτα ᾧ μάλιστα πιστεύοντες προσ-
" έρχονται, ὡς προσῆκον σφίσιν ἀνδρείοις
" εἶναι, οὐ δι' ἄλλο τι θαρσοῦσιν ἢ διὰ τὴν ἐν τῷ πεζῷ
" ἐμπειρίαν τὰ πλείω κατορθοῦντες, καὶ οἴονται σφίσι καὶ ἐν 5
3 " τῷ ναυτικῷ ποιήσειν τὸ αὐτό. τὸ δ' ἐκ τοῦ δικαίου ἡμῖν
" μᾶλλον νῦν περιέσται, εἴπερ καὶ τούτοις ἐν ἐκείνῳ, ἐπεὶ
" εὐψυχίᾳ γε οὐδὲν προφέρουσι, τῷ δὲ ἑκάτεροί τι ἐμπειρό-
4 " τεροι εἶναι θρασύτεροί ἐσμεν. Λακεδαιμόνιοί τε ἡγούμενοι
" τῶν ξυμμάχων διὰ τὴν σφετέραν δόξαν ἄκοντας προσά- 10
" γουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον, ἐπεὶ οὐκ ἄν ποτε
5 " ἐπεχείρησαν ἡσσηθέντες παρὰ πολὺ αὖθις ναυμαχεῖν. μὴ
6 " δὴ αὐτῶν τὴν τόλμαν δείσητε. πολὺ δὲ ὑμεῖς ἐκείνοις πλέω
" φόβον παρέχετε καὶ πιστότερον κατά τε τὸ προνενικηκέναι

1. καὶ] om. L.O.P. 5. τὰ πλέω C.G. οἴονται] οἷόν τε A.B.g.h. 8. τι] om. A.B.F.H.N.V. εἶναι ἐμπειρότεροι C.G.L.O.e. 9. θαρσύτεροι L.V. 10. τῶν] αὐτῶν M. et, omisso ξυμμάχων, C.G.I.e. προάγουσι K.c. 12. ἐπεχείρησαν A.B.E.F.H.K.N.V.c.f. cum Stobæo. Haack. Poppo. Goeller. Bekk. C.G. et vulgo ἐνεχείρησαν. 13. δὴ] δι' C. τόλμην i. πλέον C. om. G.I.e.f.g. φόβον πλέω L.O.P.

4. οὐ δι' ἄλλο τι θαρσοῦσιν—τὸ αὐτό] This passage also affords an instance of a confusion between two different modes of expression; for the verb *οἴονται* is not to be coupled with *θαρσοῦσιν*, but with *κατορθοῦντες*, as it is a part of the reason why the Lacedæmonians felt confidence. So in VII. 26, 2. the participle and the verb are united in the same sentence, *ὡς ἐξετείχισε, καὶ καταλιπών*. Thucydides might have written either, *ἢ ὅτι κατορθοῦντες καὶ οἴονται*, or *ἢ κατορθοῦντες καὶ οἰόμενοι*· but he has blended the two expressions, and written *κατορθοῦντες καὶ οἴονται*. The construction of the dative *σφίσι* is doubtful. Göller makes it depend on *ποιήσειν*, the subject of which he rightly says in his second edition is to be looked for in the words *ᾧ μάλιστα πιστεύοντες προσέρχονται*, that is, "they "think that their boasted courage will "ensure them the same success by sea." In the next clause Göller seems to be right in referring the words *τὸ δ' ἡμῖν περιέσται* to *πιστεύοντες προσέρχονται*, "we have now a better right to be "confident of victory than they have, "for confidence is but the result of "superior experience."

9. Λακεδαιμόνιοί τε κ. τ. λ.] The sense and connexion are as follows: "And "so far from their courage and spirit "being greater than ours, the most "part of them are but dragged to bat-"tle to maintain the glory of Lacedæ-"mon, and have no direct interest of "their own in the quarrel; so that you "should not be afraid of their display-"ing any extraordinary valour." For the sentiment compare Æschylus. Agamem. 812. Schütz.

> θράσος ἀκούσιον
> ἀνδράσι θνήσκουσι κομίζων.

And Marmion, Canto V.

> Let nobles fight for fame;
> Let vassals follow where they lead;
> * * *
> But war's the borderer's game.

" καὶ ὅτι οὐκ ἂν ἡγοῦνται μὴ μέλλοντάς τι ἄξιον τοῦ παρὰ
" πολὺ πράξειν ἀνθίστασθαι ἡμᾶς. ἀντίπαλοι μὲν γὰρ οἱ 7
" πλείους, ὥσπερ οὗτοι, τῇ δυνάμει τὸ πλέον πίσυνοι ἢ τῇ
" γνώμῃ ἐπέρχονται· οἱ δ' ἐκ πολλῷ ὑποδεεστέρων, καὶ ἅμα
5 " οὐκ ἀναγκαζόμενοι, μέγα τι τῆς διανοίας τὸ βέβαιον ἔχοντες
" ἀντιτολμῶσιν. ἃ λογιζόμενοι οὗτοι τῷ οὐκ εἰκότι πλέον 8

1. ἡγῶνται g. 2. ἡμᾶς plerique omnes. Haack. Poppo. Goell. vulgo, et Bekk. ὑμᾶς. 3. τῇ δυνάμει οὗτοι G. 4. πολλῷ] πολλῶν C.F.G.H.I.K.M. N.V.b.d.g.i. 5. μέγα τι] μέγιστα C.e. τῆς] om. g. 6. οὐκ] γε f.

1. οὐκ ἂν ἡγοῦνται — ἀνθίστασθαι ἡμᾶς] The order is, καὶ ὅτι ἡγοῦνται οὐκ ἂν ἀνθίστασθαι ἡμᾶς. Compare III. 42, 2. οὐκ ἂν ἡγεῖται—δύνασθαι, and Xenophon, Magist. Equit. I. 11. οὕτως ἂν δοκεῖ τις καθιστάναι, i. e. δοκεῖ οὕτως ἂν καθιστάναι. Plato, Phædrus, p. 268. τί ἂν οἴει ἀκούσαντας εἰπεῖν. Plato, Theætetus, p. 52. ἐγὼ μὲν οὔτ' ἂν ᾠόμην γενέσθαι. A more remarkable inversion of the order of the words is to be met with in the expression, οὐκ οἶδ' ἂν εἰ πείσαιμι, Euripid. Medea, 911. Alcestis, 48. and οὐκ ἂν οἶδα εἰ δυναίμην, Plato, Timæus, p. 26. where the order is, οὐκ οἶδα εἰ πείσαιμι ἄν,—εἰ δυναίμην ἄν. Compare Schneider's note on Xenoph. Anabas. I. 5, 9. "The position of ἂν with "verbs of thinking, followed by an in-"finitive mood to which it refers, is "very common in Attic Greek; and "Dawes abundantly shews it from "Xenophon." Greek Tragic Theatre, p. 337. That is to say, that the word which shews that the subject of the sentence is contingent or conditional, is placed as forward as possible, to caution the reader, that he may not even for an instant mistake a conditional and qualified assertion for a direct and positive one. The same purpose is answered by the German idiom of separating the auxiliary verb from the principal verb in long sentences, and putting the former at the very beginning of the sentence, while the latter is postponed to the very end of it. In the words ἄξιον τοῦ παρὰ πολὺ there is very great difficulty. Göller repeats προνενικηκέναι, "worthy of the "signal victory you have lately gained;" and compares VIII. 41, 1. ἀφεὶς τὸ ἐς τὴν Χίον, i. e. τὸ πλεῖν ἐς τὴν Χίον. Poppo supposes that the true reading may be ἄξιόν του, comparing VIII. 106, 2. ἀπηλλάγησαν τοῦ—τοὺς πολεμίους ἔτι ἀξίους του νομίζειν, so that the sense would be, "Going in good earnest to do "something distinguished." Another interpretation would take τοῦ παρὰ πολὺ as if it were a substantive, like τῷ παρ' ἐλπίδα, IV. 62, 2. τὸ παραυτίκα, IV. 121, 2. and render ἄξιον τοῦ παρὰ πολὺ, "Something throughly great; some-"thing equivalent to that which is very "great and signal." Compare Herodot. I. 32, 1. ἰδιωτέων ἀνδρῶν ἀξίους, "On a "level with, as good as, private men." Göller's interpretation seems confirmed by the expression I. 29, 3. ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολύ.

2. ἀντίπαλοι μὲν γὰρ οἱ πλείους κ. τ. λ.] The position of the particle μὲν seems to determine the sense of this passage to be such as Haack and Göller explain it to be. "For when fairly matched "with their enemy, most men, like "the Lacedæmonians now, go into "action relying on their physical re-"sources rather than on their moral: "but they who with greatly inferior "forces, yet without compulsion, meet "their enemy, these must have a sure "pledge of victory in their own spirits, "to prompt them to encounter the "danger."

6. τῷ οὐκ εἰκότι—παρασκευῇ] Compare VI. 34, 8. τῷ ἀδοκήτῳ μᾶλλον ἂν καταπλαγεῖεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει. Τῷ οὐκ εἰκότι is nearly the same thing as τῷ ἀδοκήτῳ. "They fear us "more because we are doing what they

9 "πεφόβηνται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ. πολλὰ δὲ
"καὶ στρατόπεδα ἤδη ἔπεσεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ,
"ἔστι δὲ ἃ καὶ τῇ ἀτολμίᾳ· ὧν οὐδετέρου ἡμεῖς νῦν μετέχο-
10 "μεν. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἑκὼν εἶναι ποιήσομαι,
11 "οὐδὲ ἐσπλεύσομαι ἐς αὐτόν. ὁρῶ γὰρ ὅτι πρὸς πολλὰς 5
"ναῦς ἀνεπιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινον
2 "πλεούσαις ἡ στενοχωρία οὐ ξυμφέρει. οὔτε γὰρ ἂν ἐπι-
"πλεύσειέ τις ὡς χρὴ ἐς ἐμβολὴν μὴ ἔχων τὴν πρόσοψιν
"τῶν πολεμίων ἐκ πολλοῦ, οὔτε ἂν ἀποχωρήσειεν ἐν δέοντι
"πιεζόμενος· διέκπλοι τε οὐκ εἰσὶν οὐδὲ ἀναστροφαί, ἅπερ 10

2. καὶ] om. L. ἐλαττόνων L.O.P. 5. πλεύσομαι C.I.b. ἐσπλεύσομεν d.i. 6. ἐμπείροις A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ἀπείροις F. C.G. et vulgo ἐμπείρως. 8. ἐς] ὡς g. ἐκβολὴν c. πρόσοψιν codices. πρόοψιν Bekk. 9. πολεμίων ἐναντίον ἐκ L.O.P.

"could not suppose that we should "have done, than if our force had been "in just proportion to theirs." He then adds, "And far from numbers "always ensuring victory, many armies "have been overthrown ere now by an "inferior force, sometimes from want "of skill, and sometimes from want of "daring; two causes of defeat with "which certainly we on this present "occasion have no concern:" insinuating that the Peloponnesians have somewhat to do with them both.

4. ἑκὼν εἶναι] "If I can help it; as "far as my inclination is concerned." Compare τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. τὸ ἐπ' ἐκείνους εἶναι, VIII. 48, 5. τὸ κατὰ τοῦτον εἶναι, Xenoph. Anab. I. 6, 9. τὸ νῦν εἶναι, III. 2, 37. τό γ' ἐπὶ τοῦτον εἶναι μέρος, Dionys. Hal. Ant. Rom. VII. 45. To these may perhaps be added, τὴν πρώτην εἶναι, Herodot. I. 153, 6. In all these expressions the εἶναι is far from being unmeaning, but gives them the sense of the English, "as far as my "inclination is concerned; as far as "they themselves were concerned," &c. Ἑκὼν εἶναι then, as Hermann rightly observes, (Appendix to Viger, III. De Pleonasmo) has a different meaning from ἑκών, and is used generally in negative sentences, where the speaker wishes to qualify his denial or refusal, by saying that he will not do it if he can help it, ἑκὼν εἶναι, but that very possibly he may not be able to help it. In the expression ἑκὼν ἀδικεῖ, which occurs so often in Aristotle, or in the exclamation of Prometheus, ἑκών, ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι, 266, to put ἑκὼν εἶναι instead of the simple ἑκὼν would change the passages into nonsense, an instance of the infinitive mood used with an adjective so as to form one term, and having nothing to do as to its government with the rest of the sentence, occurs in the common English phrase, "To be sure." "You "cannot, to be sure, mean to do so "and so."

10. ἀναστροφαὶ] This word seems to comprehend the two manœuvres which are called in another place, (VII. 36, 4, 5.) περίπλους and ἀνάκρουσις. Compare also VII. 70, 4. τὰς ἀνακρούσεις καὶ διέκπλους. If a ship had charged its antagonist ineffectually with its beak, its object was to retire as quickly as possible, in order to gain space enough to give the proper impetus to a second charge; and this was generally effected by backing water, that the stern of the vessel, its defenceless part, might not be presented to the enemy. This was properly ἀνάκρουσις, and was practised when the engagement took place in a

" νεῶν ἄμεινον πλεουσῶν ἔργα ἐστὶν, ἀλλ' ἀνάγκη ἂν εἴη
" τὴν ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ αἱ
" πλείους νῆες κρείσσους γίγνονται. τούτων μὲν οὖν ἐγὼ 13
" ἕξω τὴν πρόνοιαν κατὰ τὸ δυνατόν· ὑμεῖς δὲ εὔτακτοι
5 " παρὰ ταῖς ναυσὶ μένοντες τά τε παραγγελλόμενα ὀξέως
" δέχεσθε, ἄλλως τε καὶ δι' ὀλίγου τῆς ἐφορμήσεως οὔσης,
" καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ πλείστου ἡγεῖσθε,
" ὃ ἔς τε τὰ πολλὰ τῶν πολεμικῶν ξυμφέρει καὶ ναυμαχίᾳ
" οὐχ ἥκιστα, ἀμύνασθε δὲ τούσδε ἀξίως τῶν προειργα-
10 " σμένων. ὁ δὲ ἀγὼν μέγας ὑμῖν, ἢ καταλῦσαι Πελοπον- 14
" νησίων τὴν ἐλπίδα τοῦ ναυτικοῦ, ἢ ἐγγυτέρω καταστῆσαι
" Ἀθηναίοις τὸν φόβον περὶ τῆς θαλάσσης. ἀναμιμνήσκω 15
" δ' αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολλούς. ἡσση- 16
" μένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνῶμαι πρὸς τοὺς
15 " αὐτοὺς κινδύνους ὁμοῖαι εἶναι."

3. γίγνονται κρείσσους Q. οὖν ἐγὼ] om. K. 4. ἄτακτοι I. 5. παρά τε ταῖς K. παρὰ ταῖς τε A.B.E.F.H. Bekk. ed. 1832. παρὰ ταῖς ν. C.G. περὶ ταῖς g. τὰ, omisso τε, e. 6. τῆς ἐφορμίσεως B. τῆς τῶν πολεμίων ἐφορμίσεως g. 7. ἡγεῖσθε] ποιεῖσθε G.I.L.O.P.V.e. 8. ὥσπερ N. ceteri ὥστε: quod reposui ὃ ἔς τε, e conjectura est Stephani. Bekk. ὃ ἔς τε Haack. Poppo. ὥς τε divisim, Goell. ὅπερ ἔς τε Dobræus. πολεμίων C.M. καὶ ξυμφέρει A.B.E.F. H.V.g.h.i. Poppo. 9. ἀμύνασθε A.B.E.F.H.N.b.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. ἀμύνασθαι V. ceteri ἀμύνεσθε. δὲ A.B.C.E.F.G.H.c.d.g.h.i. Poppo. Goell. Bekk. οὖν f. om. K. C.G. et ceteri τε. τούσδε] τάδε f. 10. τῶν πελοπ. g. 12. τῆς] om. L.P. 13. αὖ] ἂν B.d.h.i. 14. τοὺς] om. L.

very confined space: if there was more sea room, the retiring vessel, instead of retreating in a straight line, with its head towards the enemy, would gain the necessary distance by a circuit, *περίπλους*, and would thus acquire additional impetus by having continued in motion for a longer period in the same direction. *Ἀναστροφαὶ* appears to be a general term, embracing both these movements, and properly expresses the return of the vessel to make its second attack, after it has gained the requisite distance, whether by *ἀνάκρουσις* or by *περίπλους*. For the *διέκπλους*, see the note on I. 49, 3.

6. *ἄλλως τε καὶ δι' ὀλίγου—οὔσης*] "Especially as we are watching one "another's movements within so short "a distance." *Ἐφόρμησις*, like the verb *ἐφορμέω*, denotes the taking up a station with a hostile purpose: thus it is used to signify blockading an enemy; as III. 33, 5. VII. 4, 4. 12, 5. VIII. 15; and *ἐφορμέω* in the same meaning occurs, IV. 24, 4. and in Appian, VIII. 113. 120. or, as in the present passage, being on the look-out, and observing the movements of an enemy, with a view to attack him at the first opportunity. So VI. 48. The same object being effected in modern times by ships afloat, and in motion, the term "cruize" only so far expresses the Greek *ἐφορμεῖν*, as it implies, at least in war, the act of looking out for an enemy with a hostile purpose.

GULF OF CORINTH. A. C. 429 Olymp. 87. 4.

Owing to a manœuvre of the Peloponnesians the action is engaged within the Strait, and the Athenians are at first worsted; but ultimately they recover the advantage, and defeat the enemy. (90—92.)

2 XC. Τοιαῦτα δὲ καὶ ὁ Φορμίων παρεκελεύετο. οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον καὶ τὰ στενά, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτούς, ἀναγόμενοι ἅμα ἕω ἔπλεον, ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς, ἐπὶ 5 τὴν ἑαυτῶν γῆν ἔσω ἐπὶ τοῦ κόλπου, δεξιῷ κέρᾳ ἡγουμένῳ, ὥσπερ καὶ ὥρμουν· ἐπὶ δ' αὐτῷ εἴκοσι ἔταξαν τὰς ἄριστα πλεούσας, ὅπως εἰ ἄρα νομίσας ἐπὶ τὴν Ναύπακτον αὐτοὺς πλεῖν ὁ Φορμίων καὶ αὐτὸς ἐπιβοηθῶν ταύτῃ 10 παραπλέοι, μὴ διαφύγοιεν πλέοντα τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὗται αἱ νῆες 3 περικλῄσειαν. ὁ δέ, ὅπερ ἐκεῖνοι προσεδέχοντο, φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὄντι, ὡς ἑώρα ἀναγομένους αὐτούς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβάσας ἔπλει παρὰ τὴν γῆν· καὶ 15

1. *τοιαῦτα μὲν τοιαῦτα δὲ* e. et, teste Gailio, g. qui liber, si aliorum collationem sequamur, *τοιαῦτα δὲ* exhibet. *τοιαῦτα δὲ* C.E. Poppo. Goell. Bekk. vulgo *τοιαῦτα μέν.* *καὶ*] om. d. *παρεκελεύετο* A.B.F.H.N.V.d.h. Poppo. Goell. Bekk. *παρεσκευάσατο* O. C.E.G. et vulgo *παρεκελεύσατο.* 2. *οἱ*] om. b. *ἔπλεον* L.N.O.V. *ἐς*] om. b. 4. *εἴσω* C. om. G. *ἀναγαγόμενοι* C.G.e. *ἕως* P. 5. *ἐπὶ*] *παρὰ* C.G.I.b.e. 6. *ἑαυτῶν* om. G.I.e. 7. *ἡγουμένῳ* A.B.E.F.G.H. N.V.b.c.g.h. Poppo. Goell. Bekk. C. et vulgo *ἡγούμενοι.* *καὶ*] om. h. 8. *εἴκοσι* A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri *εἴκοσι ναῦς.* (Haackius *ναῦς* uncis inclusit.) 10. *αὐτῇ* C.G.e. 12. *αὗται* K.L.O. Haack. Poppo. Goell. Bekk. vulgo *αὐταί.* 13. *περικλῄσειαν* c. *περικλείσειαν,* priore diphthongo correcta, C. 14. *αὐτοὺς* om. E.

5. *ἐπὶ τὴν ἑαυτῶν γῆν*] The Scholiast says that *ἐπὶ* is here used for *παρά.* It would be better to say that it has a mixed signification of motion towards a place, and neighbourhood to it; expressing that the Peloponnesians sailed towards their own land, (i. e. towards Corinth, Sicyon, and Pellene, to which places the greater number of the ships belonged; compare chapp. 9, 3. and 85.) instead of standing over to the opposite coast, which belonged to their enemies; and at the same time kept close *upon* their own land, in the sense of *ἐπὶ* with a dative case. Thus in Herodot. I. 185, 3. *καταπλέοντες ἐς τὸν Εὐφρήτην* has the mixed meaning, "Arriving at the Euphrates, and sailing down upon it."

10. *ἐπιβοηθῶν ταύτῃ παραπλέοι*] "Himself also should coast along in that direction to relieve the place." Compare VII. 80, 5. *ταύτῃ γὰρ οἱ ἡγεμόνες ἐκέλευον.* *Ταύτῃ* refers to *ἐπὶ τὴν Ναύπακτον.*

15. *ἄκων καὶ κατὰ σπουδὴν*] Mr. Bloomfield suspects that the *καὶ* should be cancelled, because the *ἄκων* and *κατὰ σπουδὴν* seem to him to be placed in opposition to one another: "Embarked, though unwillingly, with all speed." But the text of Thucydides must not be tampered with so lightly; the meaning is, "unwillingly and in haste;" i. e. the case was so urgent as not only to

ὁ πεζὸς ἅμα τῶν Μεσσηνίων παρεβοήθει. ἰδόντες δὲ οἱ 4
Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας καὶ ἤδη
ὄντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο
μάλιστα, ἀπὸ σημείου ἑνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς
5 μετωπηδὸν ἔπλεον, ὡς εἶχε τάχους ἕκαστος, ἐπὶ τοὺς Ἀθη-
ναίους, καὶ ἤλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι. τῶν δὲ 5
ἕνδεκα μέν [τινες] αἵπερ ἡγοῦντο ὑπεκφεύγουσι τὸ κέρας
τῶν Πελοποννησίων καὶ τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν·
τὰς δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς τὴν γῆν
10 ὑποφευγούσας καὶ διέφθειραν, ἄνδρας τε τῶν Ἀθηναίων
ἀπέκτειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινὰς 6
ἀναδούμενοι εἷλκον κενάς, μίαν δὲ αὐτοῖς ἀνδράσιν εἷλον· τὰς
δέ τινας οἱ Μεσσήνιοι παραβοηθήσαντες καὶ ἐπεσβαίνοντες
ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ
15 τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἑλκομένας ἤδη.
XCI. ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ
ἔφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ

1. ὁ] om. P. 2. παραπλέοντας] om. g. 4. ἐπιτρέψαντες C.I. 7. μὲν A.B.E.F.G.H.N.P.V.c.g.h. Goell. Bekk. C. et ceteri μέν τινες. τινες uncis inclusit Poppo. 12. εἶχον C.G.e. εἷλον A.B.C.F. (Bekk. in ed. 1832.) L.P. εἶχον ἤδη G. E. et vulgo εἷλον ἤδη. 13. περιβοηθήσαντες g. 14. ἐς τὴν] ἐπὶ c. 16. οὖν] om. c. 17. ἔφθειρον A.E.F.H.K. Haack. διέφθειρον L.O. P.V.c.e.f.g. διέφθειραν C.G.

force him to do what he did not like, but to do it without an instant's delay. The movements and objects of the two parties are so clearly described by Mitford, chap. XV. sect. 2, that no further explanation is necessary; and the reader may safely be referred to a book so universally accessible.

2. ἐπὶ κέρως] This term generally, I think, denotes a long thin *column* of men or ships; sometimes, however, a long thin *line*. The notion of extension and thinness is equally preserved in a single rank and in a single file; but usage has generally applied the term ἐπὶ κέρως to the latter, because movement in column is more natural and more common than movement in line. As denoting a *column* of ships moving in single file, it occurs VI. 32, 3. 50, 4. VIII. 104, 1. Herodot. VI. 12, 1. (see Schweighæuser's note;) Xenophon. Hellenic. VI. 2, 30. I. 7, 31. and possibly Appian, Mithridat. c. 24. although it may there express a *line* of ships one deep. In Athenæus, XIII. 24. ed. Schweigh. it expresses a row of persons standing side by side, i. e. in line, and not in column.

8. ἐς τὴν εὐρυχωρίαν] Mr. Bloomfield rightly observes that this does not mean the open sea, but simply the mid channel of the Corinthian gulf, where there was sea room to fight and manœuvre, as opposed to the narrow space between the shore and the enemy, in which the other nine ships of the Athenians were compelled to fight at a disadvantage.

τοῦ δεξιοῦ κέρως ἐδίωκον τὰς ἕνδεκα ναῦς τῶν Ἀθηναίων
2 *αἵπερ ὑπεξέφυγον τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν. καὶ*
φθάνουσιν αὐτοὺς πλὴν μιᾶς νεὼς προκαταφυγοῦσαι ἐς τὴν
Ναύπακτον, καὶ ἴσχουσαι ἀντίπρωροι κατὰ τὸ Ἀπολλώνιον
παρεσκευάζοντο ἀμυνούμενοι, ἢν ἐς τὴν γῆν ἐπὶ σφᾶς πλέω- 5
3 *σιν, οἱ δὲ παραγενόμενοι ὕστερον ἐπαιώνιζόν τε ἅμα πλέ-*
οντες ὡς νενικηκότες, καὶ τὴν μίαν ναῦν τῶν Ἀθηναίων τὴν
ὑπόλοιπον ἐδίωκε Λευκαδία ναῦς μία πολὺ πρὸ τῶν ἄλλων.
4 *ἔτυχε δὲ ὁλκὰς ὁρμοῦσα μετέωρος, περὶ ἣν ἡ Ἀττικὴ ναῦς*
φθάσασα καὶ περιπλεύσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει 10
5 *μέσῃ καὶ καταδύει. τοῖς μὲν οὖν Πελοποννησίοις γενομένου*
τούτου ἀπροσδοκήτου τε καὶ παρὰ λόγον φόβος ἐμπίπτει·
καὶ ἅμα ἀτάκτως διώκοντες διὰ τὸ κρατεῖν αἱ μέν τινες τῶν

2. *ὑποστροφὴν* A.B.E.F.H.K.N.V.c.g.h. 3. *αὐτὰς* K.g. *νηὸς* I. *καταπροφυγοῦσαι* e. *ἐς*] *πρὸς* C.e. 4. *σχοῦσαι* H.Q. et corr. F. *τὸ*] C.G. om. A.B.E.F.H.V. Bekker in ed. 1832. *ἀπολλώνειον* E. *ἀπολώνιον* F. 5. *κατεσκευάζοντο* g. *ἀμυνόμενοι* A.F.V. *ἀμυνάμενοι* L. *πλέωσιν* A.B.C.E. F.G.H.I.K.L.N.O.P.V.c.d.e.h. Haack. Poppo. Goell. Bekk. vulgo *ἐπιπλέωσιν*. 6. *παραγενόμενοι* A.B.C.I.V.g.h.i. et libri pæne omnes. Poppo. Goell. Bekk. *παραγιγνόμενοι* O. Wassius. Haack. *ἐπαιάνιζόν* G.I.L.O.c.e. et corr. F. 7. *τὴν ὑπόλοιπον* om. G. 8. *μία ναῦς* c. 10. *φθάσασα τῇ* A.B.h.i. Bekk. Goell. *φθάσασα καὶ περιπλεύσασα τῇ* C.E.F.G. *φθάσασα καὶ διαπλεύσασα τῇ* f. *λευκαδίᾳ διωκούσῃ* A.B.C.E.F.G.H.K.L.O.P.V.c.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo *διωκούσῃ λευκαδίᾳ*. 11. *μέσον* N.V. *οὖν*] om. g. 12. *τούτου*] om. L.O. *ἀμπροσδοκήτου* B.C.E.G.I.L.e.g.h. Poppo. Goell. Bekk. A.F. et vulgo *τοῦ ἀμπροσδοκήτου*. *τε*] om. A. *παρὰ λόγον* B.E.F.G.H.I.L.N.O. P.g.h. Poppo. Goell. Bekk. A. *γρ.* G. et ceteri *παραλόγου*. Sed C. quid habeat, non liquet.

9. *ὁλκὰς*] Agnoscit Suidas h. v. WASS.

10. [*καὶ περιπλεύσασα*]] These words have been omitted by Bekker and Göller, as an apparent pleonasm. On the same principle they might have omitted either the words *κατὰ μίαν*, or *ἐπὶ κέρως*, in the preceding chapter, the latter expression only stating a little more definitely what was contained in the former. Besides, the words *καὶ περιπλεύσασα* are by no means superfluous, for the *περίπλους* was a particular manœuvre (see note on c. 89, 12. *ἀναστροφαὶ*) which was here performed by the Athenian ship; so that they may be translated, "and having performed the "manœuvre of the periplus."

13. *καὶ ἅμα ἀτάκτως διώκοντες—αἱ μὲν ἐπέστησαν—δρῶντες—αἱ δὲ ὤκειλαν.*] The construction by which the whole subject is first put in the nominative case, and is afterwards divided, and its several parts also follow in the same case with their respective verbs, is sufficiently common in English as well as in Greek. Compare I. 124, 1. and the note. What is more remarkable is the insertion of the participles *δρῶντες* and *βουλόμενοι*, although the substantive immediately preceding is in the feminine gender. But as the actions ascribed to ships are in reality the actions of the men who manage them, so the gender of the participle is suited to the meaning of its substantive rather

νεῶν καθεῖσαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, ἀξύμφορον δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν, βουλόμενοι τὰς πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βράχεα ἀπειρίᾳ χωρίων ὤκειλαν. XCII. *τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνό-*
5 *μενα θάρσος τε ἔλαβε, καὶ ἀπὸ ἑνὸς κελεύσματος ἐμβοή-σαντες ἐπ' αὐτοὺς ὥρμησαν. οἱ δὲ διὰ τὰ ὑπάρχοντα ἁμαρ-* 2 *τήματα καὶ τὴν παροῦσαν ἀταξίαν ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο. ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τάς τε ἐγγὺς* 3
10 *οὔσας μάλιστα ναῦς ἔλαβον ἓξ καὶ τὰς ἑαυτῶν ἀφείλοντο, ἃς ἐκεῖνοι πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδήσαντο· ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ καὶ ἐζώγρησαν. ἐπὶ* 4 *δὲ τῆς Λευκαδίας νεὼς, ἣ περὶ τὴν ὁλκάδα κατέδυ, Τιμοκράτης ὁ Λακεδαιμόνιος πλέων, ὡς ἡ ναῦς διεφθείρετο,*
15 *ἔσφαξεν ἑαυτὸν, καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα. ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν, ὅθεν* 5 *ἀναγόμενοι ἐκράτησαν· καὶ τοὺς νεκροὺς καὶ τὰ ναυάγια ὅσα πρὸς τῇ ἑαυτῶν ἦν ἀνείλοντο, καὶ τοῖς ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι* 6
20 *τροπαῖον ὡς νενικηκότες, τῆς τροπῆς, ἃς πρὸς τῇ γῇ ναῦς διέφθειραν· καὶ ἥνπερ ἔλαβον ναῦν, ἀνέθεσαν ἐπὶ τὸ Ῥίον τὸ*

1. *ἔστησαν* G.I.L.N.O.P.V.e. *ἀπέστησαν* Q. cum Prisciano 17. pag. 1100. 2. *ἀντεφύρμησιν* C.e. *ἀντεξεφόρμησιν* L.O.P.Q. *ἀντεφόρμησιν* G. (ξ superscript) *τοὺς* V. 3. *καὶ*] om. K. *βράχεα* E.F.H.L.O.V. Poppo. Bekk. *βραχέα* K. *βράγχεα* A.B.g. Conf. Lobeck. ad Phrynich. p. 537. C. vulgo, Haack. Goell. *βραχέα*. *ἀπειρίᾳ χωρίων* A.C.E.F.G.H.P.V.d.e.g. Poppo. Goell. Bekk. *ἀπειρίᾳ χωρίον* B.h.i. *ἀπορίᾳ χωρίων* L.O. vulgo *χωρίων ἀπορίᾳ*. 5. *κελεύσματος* A.B.E.F.G. *κελεύματος* C.I. Bekker ed. 1832. 6. *ἐπ'*] *ἐς* G.I.L.O.P. *ὡς* e. 8. *τὸ* G.I.L.O. *περ*] om. L. 9. *ἀνήγοντο* C.G.I.O.P.Q.b.e. 12. *καὶ*] om. K.d.i. 13. *περὶ*] *πρὶν* A.E.g. *πρὶν περὶ* K. 15. *αὐτὸν* B.E.F.H.K.N.c.g.h.i. Poppo. *ναυπάκτιον* C.G.I.L.O.f. 17. *ἀναγαγόμενοι* C.O. 19. *καὶ*] om. f. *οἱ*]om. C. 20. *διέφθειραν ναῦς* C.G.L.O.P.

than to its grammatical form; add to which, that the masculine forms, *δρῶντες, βουλόμενοι*, are but a return to the gender used in the beginning of the sentence, *ἀτάκτως διώκοντες*.

1. *καθεῖσαι τὰς κώπας*] Vide Gronov. Observ. 4, 26. DUKER.

21. *ἀνέθεσαν*] Huc spectare videtur Aristophan. Equit. 559. WASS.

7 The Peloponnesian fleet retire to Corinth. Ἀχαϊκὸν παρὰ τὸ τροπαῖον. μετὰ δὲ ταῦτα, φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ὑπὸ νύκτα ἐσέπλευσαν ἐς κόλπον τὸν Κρισαῖον καὶ Κόρινθον 8 πάντες πλὴν Λευκαδίων. καὶ οἱ ἐκ τῆς Κρήτης Ἀθηναῖοι ταῖς εἴκοσι ναυσὶν, αἷς ἔδει πρὸ τῆς ναυμαχίας τῷ Φορμίωνι 5 παραγενέσθαι, οὐ πολλῷ ὕστερον τῆς ἀναχωρήσεως τῶν 9 νεῶν ἀφικνοῦνται ἐς τὴν Ναύπακτον. καὶ τὸ θέρος ἐτελεύτα.

XCIII. Πρὶν δὲ διαλῦσαι τὸ ἐς Κόρινθόν τε καὶ τὸν Κρισαῖον κόλπον ἀναχωρῆσαν ναυτικὸν, ὁ Κνῆμος καὶ ὁ 10 Βρασίδας καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελοποννησίων ἀρχομένου τοῦ χειμῶνος ἐβούλοντο διδαξάντων Μεγαρέων ἀποπειρᾶσαι τοῦ Πειραιῶς τοῦ λιμένος τῶν Ἀθηναίων· ἦν δὲ ἀφύλακτος καὶ ἄκληστος εἰκότως διὰ τὸ ἐπικρατεῖν 15 2 πολὺ τῷ ναυτικῷ. ἐδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπωτῆρα πεζῇ ἰέναι ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλασσαν, καὶ ἀφικομένους κατὰ τάχος ἐς Μέγαρα, καθελκύσαντας ἐκ Νισαίας τοῦ νεωρίου 20

The commanders concert a sudden attack on Piræus: they march their seamen over land to Megara, embark them on board the Megarian ships, which they found laid up at Nisæa; and their courage then failing them, instead of attacking Piræus, they merely plunder the island of Salamis.

2. "Ἀθηνῶν præstiterit." Bekk. ed. 1832. 3. ἐς κόλπον A.B.E.K.N.V.c.d. g.h.i. Poppo. Bekk. εἰς κόλπον F.H. C.G. et vulgo ἐς τὸν κόλπον. κρισσαῖον L.O.P.g. κρησσαῖον e. κορίνθιον C.b.e. κορίνθιοι G.L.O.P.Q. 4. ἅπαντες C.G.I.L.O.P.Q.e. 5. ἃς f. πρὸ] πρὸς P. εἰς d. 11. οἱ] om. G.O.e. 13. διδαξάντων μεγαρέων B.C.E.F.H.K.N.V.c.g.h.i. Poppo. Goell. Bekk. A.G. et ceteri διδ. τῶν μεγαρέων. ὑποπειρᾶσαι E. 14. δὲ καὶ ἀφύλακτος καὶ e. 15. ἄκλῃστος A.B.E. ἄκληστος K.h.i. C.F.G. et ceteri ἄκλειστος. 16. τῷ ναυτικῷ πολύ. V. τὸ ναυτικὸν e. ναυτῶν] αὐτῶν I. 17. ἕκαστος vel ἕκαστοι pr. F. 18. ἵεναι F. 19. ἀθηναίους C.G.L.O.P.e. ἐς μέγαρα κατὰ τάχος e. 20. μέγαρά τε καθελκ. g.h. νισσαίας G.L.O.P. passim.

16. ἐδόκει δὲ—τροπωτῆρα] This passage deserves notice, as proving that in the ancient Greek triremes there was only one man to an oar; whereas some writers, from an exaggerated notion of the size of the ancient ships, have imagined that each oar was worked by several men. The construction too, ἕκαστον λαβόντα τὴν κώπην, "each man "taking *his* oar," confirms the common reading, II. 22, 5. ἀπὸ τῆς στάσεως ἑκάτερος. See the note on that passage. For what regards the ὑπηρέσιον and the τροπωτὴρ, the reader is referred to the late Dr. Bishop's valuable paper in the Appendix.

αὐτῶν τεσσαράκοντα ναῦς αἳ ἔτυχον αὐτόθι οὖσαι, πλεῦσαι εὐθὺς ἐπὶ τὸν Πειραιᾶ· οὔτε γὰρ ναυτικὸν ἦν προφυλάσσον ἐν αὐτῷ οὐδὲν οὔτε προσδοκία οὐδεμία μὴ ἄν ποτε οἱ πολέμιοι ἐξαπιναίως οὕτως ἐπιπλεύσειαν, ἐπεὶ οὔτ' ἀπὸ τοῦ προ-
5 φανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, οὔτε εἰ διενοοῦντο, μὴ οὐκ ἂν προαισθέσθαι. ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν 3 εὐθύς· καὶ ἀφικόμενοι νυκτὸς καὶ καθελκύσαντες ἐκ τῆς Νισαίας τὰς ναῦς ἔπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκέτι, ὥσπερ διενοοῦντο, καταδείσαντες τὸν κίνδυνον (καί τις καὶ ἄνεμος
10 λέγεται αὐτοὺς κωλῦσαι,) ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρωτήριον τὸ πρὸς Μέγαρα ὁρῶν· καὶ φρούριον ἐπ' αὐτοῦ ἦν καὶ νεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν μηδέν. τῷ τε φρουρίῳ προσέβαλον καὶ τὰς τριήρεις 4 ἀφείλκυσαν κενάς, τήν τε ἄλλην Σαλαμῖνα ἀπροσδοκήτοις
15 ἐπιπεσόντες ἐπόρθουν. XCIV. ἐς δὲ τὰς Ἀθήνας φρυκτοί τε ᾔροντο πολέμιοι καὶ ἔκπληξις ἐγένετο οὐδεμιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσσων. οἱ μὲν 2 γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ᾤοντο τοὺς

Athens is at first thrown into great alarm: then a fleet is hastily sent out in search of the enemy,

1. εὐθὺς πλεῦσαι g.h. 4. οὔτ'—οὔτε. BEKK. quod recepit Poppo. Codd. οὐδ'—οὐδέ. τοῦ] om. b. 5. εἰ] om. c. 6. προαισθέσθαι C.G. προαίσθεσθαι A.B.E.F. Bekk. ed. 1832. προΐσεσθαι pr. E. προήσεσθαι corr. 7. ἐκ] ἐπὶ L.O.P. 8. οὐκέτι] οὐ C. 10. λέγεται αὐτοὺς A.B.E.F.H.Q.V.g.h. Poppo. Goell. Bekk. C.G. et vulgo αὐτοὺς λέγεται. 11. αὐτῷ L.O.Q. 12. ἐπιπλεῖν C.e. 13. προσέβαλλον C.K. 14. ἐφείλκυσαν g. ἀπροσδοκήτως e. 17. τὸν] om. G.L.O.P. 18. ἐσπεπλευκέναι τοὺς πολεμίους G.

4. ἐπεὶ οὔτ' ἀπὸ τοῦ προφανοῦς κ. τ. λ.] "Nobody had thought of the enemy's "attempting to surprise Piræus: for "as to the other conceivable case, that "of a deliberate and open attack upon "it, no one had supposed that they "would either venture such a thing, "or if they should venture it, that it "could fail to be discovered in time." Thus Bekker's correction οὔτε—οὔτε, instead of the old reading οὐδὲ—οὐδὲ, appears to be necessary.

6. προαισθέσθαι] Bekker reads προαίσθεσθαι, as from προαίσθομαι, a form which Buttman acknowledges as legitimate. Gr. Gr. §. 114. in αἰσθάνομαι. But surely the aorist tense and not the present is here required, as in III. 83, 3. where Bekker himself reads καταφρονοῦντες κἂν προαισθέσθαι.

9. καὶ ἄνεμος] Καὶ post τὶς sæpe abundare ex hoc et pluribus Thucydidis aliorumque locis docet Stephanus ad Script. de Dialect. p. 34. De φρυκτοῖς, de quibus in princ. cap. seq. Lips. V. de Milit. Rom. 9. German. et Cerd. ad Virgil. II. Æneid. 256. DUKER.

12. τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι κ. τ. λ.] Compare III. 51, 1, 2. IV. 67.

who retreat with all speed to Megara, from whence they came.

πολεμίους ἐσπεπλευκέναι ἤδη, οἱ δ' ἐν τῷ Πειραιεῖ τήν τε Σαλαμῖνα ᾑρῆσθαι ἐνόμιζον καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἄν, εἰ ἐβουλήθησαν μὴ κατοκνῆσαι, ῥᾳδίως ἂν ἐγένετο καὶ οὐκ ἂν 3 ἄνεμος ἐκώλυσε. βοηθήσαντες δὲ ἅμ' ἡμέρᾳ πανδημεὶ οἱ 5 Ἀθηναῖοι ἐς τὸν Πειραιᾶ ναῦς τε καθεῖλκον, καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεζῷ δὲ φυλακὰς τοῦ Πειραιῶς 4 καθίσταντο. οἱ δὲ Πελοποννήσιοι ὡς ᾔσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ καὶ ἀνθρώπους καὶ 10 λείαν λαβόντες καὶ τὰς τρεῖς ναῦς ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαίας ἔπλεον· ἔστι γὰρ †ὅ τι† καὶ αἱ νῆες αὐτοὺς διὰ χρόνου καθελκυσθεῖσαι καὶ 5 οὐδὲν στέγουσαι ἐφόβουν. ἀφικόμενοι δὲ ἐς τὰ Μέγαρα 6 πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πεζοί. οἱ δ' Ἀθηναῖοι 15 οὐκέτι καταλαβόντες πρὸς τῇ Σαλαμῖνι ἀπέπλευσαν καὶ αὐτοί· καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλῄσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος τούτου 20 ἀρχομένου, Σιτάλκης ὁ Τήρεω Ὀδρύσης Θρᾳκῶν βασιλεὺς

2. τήν τε σαλαμῖνα ᾑρῆσθαι ἐνόμιζον A.B.E.F.V. Poppo. Goell. Bekk. τήν τε τῶν σαλαμινίων πόλιν ἑαλωκέναι καὶ παρὰ C.G.I.L.O.P.b.e. Vulgo τῶν σαλ. π. ᾑρῆσθαι. 3. ὅπερ εἰ ἂν μὴ ἐβουλήθησαν K. 4. alterum ἂν om. C.G.L.O.P.e. 9. καθίσαντο L. ᾐσθάνοντο C.e. 11. βουδώρου C.I. βουδούρου V. 12. ἀπέπλεον C.G.K.L.O.P.d.e.i. ἐπέπλεον Q. 13. ὅ τι Abreschius. Sic etiam Poppo Goell. et Bekk. vulgo ὅτε. αἱ] om. K. 14. τὰ] om. C.G.L.O.P.e. 15. ἀπὸ C.G.I.c.e. πεζῇ C.G.I.L.O.P.e. Bekk. ed. 1832. πεζοί A.B.E.F. 17. ἅμα A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἤδη. 18. κλήισει A.B.C. κλῄσει F.H.K.N.h. Poppo. Goeller. Bekk. vulgo κλείσει. κλίσει V. ἐπιμελείᾳ] ἀσφαλείᾳ V.f. 21. τήρεως E.K. τύρεω d.i. θρᾴκης d.i.

15. πεζοί.] πεζῇ, which Bekker has preferred, is more common; but we have in VII. 75, 7. πεζούς τε ἀντὶ ναυβατῶν πορευομένους, which justifies, I think, the common reading.

18. λιμένων κλῄσει] See the note on VIII. 90, 4.

21. Σιτάλκης ὁ Τήρεω] Compare Herodot. IV. 80. and for the whole expedition of Sitalkes, Diodorus, XII. p. 104. ed. Rhodom. whose account is, however, merely an abridgment of the text of Thucydides.

NORTH OF GREECE. Thracian expedition against Macedonia partly undertaken as a diversion in favour of Athens.

5 SITALKES king of the Odrysian Thracians.

ἐστράτευσεν ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου Μακεδονίας βασιλέα καὶ ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θρᾴκης, δύο ὑποσχέσεις τὴν μὲν βουλόμενος ἀναπρᾶξαι τὴν δὲ αὐτὸς ἀποδοῦναι. ὅ τε 2 γὰρ Περδίκκας αὐτῷ ὑποσχόμενος, εἰ Ἀθηναίοις τε διαλλάξειεν ἑαυτὸν κατ' ἀρχὰς τῷ πολέμῳ πιεζόμενον καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ πολέμιον ὄντα μὴ καταγάγοι ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο οὐκ ἐπετέλει· τοῖς τε Ἀθηναίοις αὐτὸς ὡμολογήκει, ὅτε τὴν 10 ξυμμαχίαν ἐποιεῖτο, τὸν ἐπὶ Θρᾴκης Χαλκιδικὸν πόλεμον καταλύσειν. ἀμφοτέρων οὖν ἕνεκα τὴν ἔφοδον ἐποιεῖτο, καὶ 3 τόν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ βασιλείᾳ τῶν Μακεδόνων ἦγε καὶ τῶν Ἀθηναίων πρέσβεις, οἳ ἔτυχον παρόντες τούτων ἕνεκα, καὶ ἡγεμόνα Ἅγνωνα· ἔδει γὰρ καὶ τοὺς 15 Ἀθηναίους ναυσί τε καὶ στρατιᾷ ὡς πλείστῃ ἐπὶ τοὺς Χαλκιδέας παραγενέσθαι. XCVI. ἀνίστησιν οὖν ἐκ τῶν Ὀδρυσῶν ὁρμώμενος πρῶτον μὲν τοὺς ἐντὸς τοῦ Αἵμου τε ὄρους καὶ τῆς Ῥοδόπης Θρᾷκας, ὅσων ἦρχε μέχρι θαλάσσης ἐς τὸν Εὔξεινόν τε 20 πόντον καὶ τὸν Ἑλλήσποντον, ἔπειτα τοὺς ὑπερβάντι Αἷμον Γέτας, καὶ ὅσα ἄλλα μέρη ἐντὸς τοῦ Ἴστρου ποταμοῦ πρὸς θάλασσαν μᾶλλον τὴν τοῦ Εὐξείνου πόντου κατῴκητο· εἰσὶ

Enumeration of the different tribes who followed him to the field.

3. *θρᾴκης δύο* A.B.F.G.H.K.N.V.c. Poppo. Goeller. Bekk. *θράκης διὰ δύο* C.E. et vulgo. *τῆς θράκης* V. 4. *ἐπιδοῦναι* g. *ἀποδοῦναι τοῖς ἀθηναίοις* E. 7. *πιεζόμενος* d. 9. *ὁμολογήκει* V. 13. *πρέσβεις*] om. F.H.N. et corr. F. 14. *ἀγῶνα* B. 17. *ὀδρυσσῶν* f. 18. *αἵμου* A.B.C.G.K.L.N.g. Haack. Poppo. Goeller. Bekk. et ita passim. E.F. et vulgo *αἴμου*. *τε*] om. d. 19. *θαλάσσης ἐς* A.B.C.E. F.G.H.K.N.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo *θαλάσσης τῆς ἐς*. 20. *ὑπερβάντας* Q.h.e. *αἱμογιγέτας* V. 21. *τοῦ*] om. K.

20. *τοὺς ὑπερβάντι Αἷμον Γέτας*] The modern Bulgaria, or the country between the Balkan and the Danube. Herodotus' account of the Getæ and their god Zalmoxis is well known. IV. 93—96. The Getæ were about sixty years afterwards conquered and mostly driven out of their old country across the Danube by the Triballians, who had themselves fled from their own former country in Servia and Lower Hungary to escape the dominion of the invading Gauls. See Niebuhr, Kleine Schriften. p. 374, &c.

δ' οἱ Γέται καὶ οἱ ταύτῃ ὅμοροί τε τοῖς Σκύθαις καὶ ὁμό-
2 σκευοι, πάντες ἱπποτοξόται. παρεκάλει δὲ καὶ τῶν ὀρεινῶν
Θρᾳκῶν πολλοὺς τῶν αὐτονόμων καὶ μαχαιροφόρων, οἳ Δῖοι
καλοῦνται, τὴν Ῥοδόπην οἱ πλεῖστοι οἰκοῦντες· καὶ τοὺς μὲν
3 μισθῷ ἔπειθεν, οἱ δ' ἐθελονταὶ ξυνηκολούθουν. ἀνίστη δὲ 5
καὶ Ἀγριᾶνας καὶ Λαιαίους καὶ ἄλλα ὅσα ἔθνη Παιονικὰ ὧν
ἦρχε· καὶ ἔσχατοι τῆς ἀρχῆς οὗτοι ἦσαν, μέχρι †γὰρ†
Γρααίων καὶ Λαιαίων Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ,

1. καὶ ὁμόσκευοι τοῖς σκύθαις V. 3. τῶν] om. K. δίοι H.K.V. 6. καὶ ante Ἀγ. om. V. ἀκιάνας K. λαιαίους A.B.C.E.F.G.H.K.L.N.O.P. alii λεαίους. ὅσα ἄλλα L.O. παιωνικὰ g. πολεμικὰ d. 7. ἀρχῆς] γῆς g. μέχρι γὰρ γρααίων καὶ λαιαίων παιόνων K.e. et, qui γὰρ om., B.E.G. μέχρι γὰρ λαιαίων παιόνων C.c.d.f.i. et γρ. A.F. μέχρι λαιαίων παιόνων I. μέχρι γααίων καὶ λαιαίων παιόνων P. μέχρι γρααίων παιόνων. Bekk. Poppo. Goell. vulgo μέχρι γρααίων καὶ λααίων παιόνων et sic, nisi quod παιόνων om., F. 8. καὶ παιόνων καὶ Q. στρυμμόνος G.

3. μαχαιροφόρων] Idem de Sarmatis et Getis, vicinis Tomitanæ regioni, scribit Ovid. V. Tr. 7. 19. *Dextera non segnis fixo dare vulnera cultro, Quem vinctum lateri barbarus omnis habet.* DUKER.

4. τὴν Ῥοδόπην οἱ πλεῖστοι οἰκοῦντες] The main skeleton of the country between the Danube and the Ægæan consists of four lines of mountains meeting one another in the centre, and forming nearly a St. George's cross. Of these four the northern line comes down upon the Danube between Belgrade and Widdin, and forms the magnificent scenery of the Iron Gate. This line divides Bulgaria from Servia. The southern line, which is Rhodope, runs down to the Ægæan, and in ancient geography divided Thrace from Macedonia. The western line, called anciently Scardus and Orbelus, reaches to the eastern coast of the Adriatic near Ragusa; while the eastern line, the Hæmus of the Greeks and Romans, and the modern Balkan, dividing Roumelia from Bulgaria, extends as far as the western shore of the Euxine.

7. μέχρι †γὰρ† Γρααίων καὶ Λαιαίων Παιόνων] This is one of the few passages in Thucydides, in which, I think, there is room for a correction of the text on conjecture; and it may be observed, that the authority of MSS. is nowhere entitled to so little deference as in those places which relate to the geography of countries imperfectly known, and to names with which the transcribers of the lower empire had no acquaintance. In the present instance I have restored the conjunction γὰρ after μέχρι on the authority of the MSS. C.G.K.c.d.e.f.i. and marg. A. I have retained the words καὶ Λαιαίων, which the later editors have rejected, and I have enclosed the word οὗ in brackets, because I believe it was inserted to complete the sentence, after the true construction had been lost by the omission of the conjunction γὰρ in the earlier part of it. The interpretation then of the whole passage would be as follows: "He called out also the "Agrianians and Lææans, and all the "other Pæonian tribes within his do-"minion. And these were the last "people to which it extended; for at "the Graæans and Lææans, both Pæ-"onian tribes, and at the river Stry-"mon, which flows through their coun-"try, the empire of Sitalkes terminated "towards Pæonia, the Pæonians from "this point being independent." Ὁρίζεσθαι μέχρι Γρααίων, "To reach as far "as the Graæans and there stop," is an expression resembling that in I. 71, 5.

ὃς ἐκ τοῦ Σκομίου ὄρους διὰ Γραιαίων καὶ Λαιαίων ῥεῖ, [οὗ] ὡρίζετο ἡ ἀρχὴ τὰ πρὸς Παίονας αὐτονόμους ἤδη. τὰ δὲ 4 πρὸς Τριβαλλοὺς, καὶ τούτους αὐτονόμους, Τρῆρες ὥριζον καὶ Τιλαταῖοι· οἰκοῦσι δ' οὗτοι πρὸς βορέαν τοῦ Σκόμβρου 5 ὄρους καὶ παρήκουσι πρὸς ἡλίου δύσιν μέχρι τοῦ Ὀσκίου ποταμοῦ. ῥεῖ δ' οὗτος ἐκ τοῦ ὄρους ὅθενπερ καὶ ὁ Νέστος 5 καὶ ὁ Ἕβρος· ἔστι δὲ ἐρημον τὸ ὄρος καὶ μέγα, ἐχόμενον τῆς Ῥοδόπης. XCVII. ἐγένετο δὲ ἡ ἀρχὴ ἡ Ὀδρυσῶν μέγεθος ἐπὶ μὲν θάλασσαν καθήκουσα ἀπὸ Ἀβδήρων 10 πόλεως ἐς τὸν Εὔξεινον πόντον τὸν μέχρι Ἴστρου ποταμοῦ· αὕτη περίπλους ἐστὶν ἡ γῆ

Extent of his dominion. Nature of his revenues. Power of his empire.

1. σκόμβρου H.O. corr. F. et marg. G. Poppo. σκόβρου L.P. κοσμίου d.e.i. διὰ τῶν γραιαίων d.e.i. 2. ὡρίζεται B. ὁρίζεται g.h. ἡ ἀρχὴ τὰ] om. h. τὰ πρὸς Παίονας] om. g. παιόνας F. 3. τριβαλοὺς G. 4. τλιραταῖοι L.N.O.Q. τριλαταῖοι V. τοῦ ὄρους d.e. Σκομίου Bekk. et vulgo. 7. ὁ om. e. ἔμβρος B.F.g.h. ἐρῆμον Bekk. καὶ] om. L. ἀρχόμενον g. 8. ἡ ὀδρυσῶν] τῶν ὀδρυσῶν O. ὀδρυσῶν L. 9. ἀπὸ] ὑπ' K. 10. πόντον] ποταμὸν d. τὸν] om. C. 11. ἔσται e. τῇ γῇ e.f.

μέχρι μὲν οὖν τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής. Compare also the note on I. 51, 3.

[The Pæonians, according to Herodotus, were of the same race as the Teucrians of Troy, that is, they belonged to that stock which overspread western Asia, Greece, and Italy, in the earliest times, and which is commonly called the Pelasgian. Now it is curious to find among the Pæonians the name of the Graæans, which is evidently the same word as the Latin Graii, the name by which the Romans, and doubtless the Italians generally, designated the Hellenians. They applied it to the Hellenians, because they had been used to apply it to the Pelasgian inhabitants of Greece, before the Hellenians rose to eminence; and because, according to Aristotle, the Hellenians when they lived in Epirus went by the name of Græci. Niebuhr supposes that the same name may also have been borne by the Pelasgians of Italy.]

1. Σκομίου] Al. Σκόμβρου. hinc Σκόμβροι Θράκιον. ἔθνος Hesych. Scopius Plinio. Cedrenus, p. 705. Σκοπίων πόλις. WASS.

Σκομίου] Niebuhr retains this form of the word, (Kleine Schriften, p. 374.) and his geographical exactness combined with Bekker's critical tact are decisive I think in favour of it.

5. μέχρι τοῦ Ὀσκίου ποταμοῦ] This is perhaps the same river which in the MSS. of Herodotus is called Σκίος, or Κῖος, or Κίος, and which is there described as rising in Pæonia, and penetrating through the chain of Hæmus to run northward into the Danube. Herodot IV. 49, 2. The valley or defile of this river, the modern Isker, is the most westerly of the five passes of the Balkan, leading from Tâtar Bazardjïk to Sophia. It is probably a gorge similar to that through which the Buyûk Kametchi flows, between Haidhos and Shumla; for that river also winds its way through a chasm in the chain of Hæmus, or the Balkan, although the common maps represent both it and the Isker as rising on the north side of the chain. See the account of this latter gorge of the Buyûk Kametchi in Dr. Walsh's Journey from Constantinople to England, p. 148, 154.

9. ἐπὶ μὲν θάλασσαν καθήκουσα] "Taking the line of its sea-coast, where "it comes down to the sea." Τὸ μὲν παρὰ θάλασσαν. Herod. II. 6, 1, 4. 9, 2.

Ἀβδήρων] Urbs hæc a Timesio Clazomenio A. M. 3349. condita est, et

τὰ ξυντομώτατα, ἢν ἀεὶ κατὰ πρύμναν ἱστῆται τὸ πνεῦμα, νηῒ στρογγύλῃ τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν· ὁδῷ δὲ τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἴστρον ἀνὴρ εὔζωνος

1. τὸ πνεῦμα ἱστῆται V.

a Teiis et Clazomeniis instaurata A.M. 3464. inde Plinio et Solino Clazomene; sed hoc nomen parum obtinuit. Olymp. XCIII. πόλιν ἐν τοῖς δυνατωτάτοις appellat Diodorus; qui, et Abderitanos magno prælio a Triballis fusos narrat, et postea periculo liberatos a Chabria Olymp. CI. Cantacuzeni tempore πολίχνιον erat, deinde a semet in urbis modum refectum ait: nunc addit Πολύστυλον vocant, quomodo diserte nominat Curopalata. Hodie Niger Asperosam, Astrizzam alii nuncupant. Est et Abdera in Africa. v. Steph. et Notitias Episc. Concilio Chalcedonensi A. Chr. 451. subscripsit Ioannes Abderæ Ep. WASS.

2. νηῒ στρογγύλῃ] Cur Interpres Latinus, Vallam sequutus, ναῦν στρογγύλην voluerit vetere navem *rotundam*, non scio. Græci quidem multis navibus nomen imposuerunt a forma, de quo Salmas. Observat. ad Jus. Attic. et Rom. pag. 658. Sed non credo, Scriptores Latinos eas, quas Græci στρογγύλας vocant, *rotundas* dicere. Est autem in ea re sequendus usus Veterum, qui has *onerarias* appellare maluerunt. Ἐμπορικὴν hic recte exponit Schol. et Schol. Aristoph. Equit. 1363. φορτηγόν. Vide Scheff. IV. de Re Nav. I. DUK. "A sailing vessel:" one whose hull was not so flat and shallow as that of a ship of war, but deep like those of our ships, as being fitted to carry freight. These ships were always worked by sails, and continued their voyage by night as well as by day; whereas the ships of war, which were worked by oars, generally put to shore every night, not only because the men required rest, but because there was no accommodation for sleeping or eating on board. Herodotus IV. 86, 1. computes the distance of a day's voyage at about 700 stadia, and of a night's voyage at 600; where, by speaking of a night's voyage, he must be understood to mean one performed by sailing, and not by rowing. This estimate would make the length of the voyage from Abdera to the mouth of the Danube about 5200 stadia. Now from the old mouth of the Danube to that of the Bosphorus there are in a straight line more than three degrees of latitude, or above 210 miles: the length of the Bosphorus itself is sixteen miles, of the Propontis 120, and of the Hellespont sixty; making in all 196: and from the mouth of the Hellespont to Abdera in a straight line there are above ninety miles more. Thus from Abdera to the mouth of the Danube would be about 496 English miles: an approximation to the estimate of Thucydides as near as we can expect from the rudeness of his method of calculation; for 5200 stadia are 566 English miles, and a little more; reckoning 575 feet to the stadium; (see Col. Leake's Topography of Athens, p. 369.) and the distance from Abdera to the mouth of the Hellespont must be considerably more than 100 miles, if we suppose a vessel to follow in any degree the line of the coast, even without going into the gulf of Cardia. In the same way there would be many more than 210 miles from the Bosphorus to the Danube.

3. ἀνὴρ εὔζωνος ἑνδεκαταῖος τελεῖ] The day's journey of an individual should probably be set at 200 stadia, or about twenty-one miles and three quarters, according to the computation of Herodotus, IV. 101, 3. The shorter distance of 150 stadia, given in another passage of Herodotus, V. 53, 2. seems to apply to the march of an army. The distance then across from Abdera to the mouth of the Danube, for that is the line intended, would be about 239 miles; it is, however, really above 280, reckoning even to the old mouth of the Danube, which was above fifty miles to the south of the actual one. However the difference is not greater than may be accounted for by the addition of the epithet εὔζωνος, which seems to imply that more than an ordinary day's journey is intended.

εὔζωνος] Sic locutus Herodotus, I.

ἑνδεκαταῖος τελεῖ. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· ἐς 2
ἤπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα
(ταύτῃ γὰρ διὰ πλείστου ἀπὸ θαλάσσης ἄνω ἐγίγνετο)
ἡμερῶν ἀνδρὶ εὐζώνῳ τριῶν καὶ δέκα ἀνύσαι. φόρος τε ἐκ 3
5 πάσης τῆς βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὅσον
προσῆξαν ἐπὶ Σεύθου, ὃς ὕστερον Σιτάλκου βασιλεύσας
πλεῖστον δὴ ἐποίησε, τετρακοσίων ταλάντων ἀργυρίου μά-
λιστα δύναμις, ἃ χρυσὸς καὶ ἄργυρος εἴη· καὶ δῶρα οὐκ

1. τοσαῦτα C.G.K.L.O.i. ἦν] om. i. 3. πλείστους P. 5. τῆς] γῆς K. καὶ] om. g. ὅσων A.B.C.F.G.I.Q.V.h. 7. δὲ f. ἀργυρίου post δύναμις V. μάλιστα] om. Q. 8. ᾔει C.E.F.H.c.e. καὶ δῶρα καὶ οὐκ K.

72, 3. 104, 1. et alibi. Sic πλοῦς ἡμέρας, et τεσσάρων ἡμ. καὶ νυκτῶν, et στάδια ρπ'. πεζῇ, et πλοῦς προαριστίδιος apud Scylacem, quæ formulæ Scriptoris istius novitatem facile demonstrant; semper fere *stadia*, *Thucydideo* more numquam locutus est. Post Olymp. 114. Per. Jul. 4396. stadia adhibet Dicæarchus, et locorum intervalla per dierum et noctium iter designat. Hinc ad Oropum ὁδὸν ἐλευθέρῳ βαδίζοντι σχεδὸν ἡμέρας. Haud ita Scymnus Chius circa A. M. 3938. Verum, qui antiquos, maxime Homerum, imitatur, Dionysium excipiamus, Perieg. V. 985. Τόσσον ἄνευθεν ἰὼν, ὅσον ἕβδομον ἦμαρ ὁδεύσας Ἴφθιμος καὶ κραιπνὸς ἀνὴρ ἀνύσειεν ὁδίτης. Exiguum temporis intervallum ita effert Hippocrates, §. IV. p. 5. ἐπισχέτω ὅσον δέκα στάδια διελθεῖν. Wass. De Scylacis ratione dimetiendi intervalla navigationum, quam hic tangit Wass. add. Dodwell. in Dissertat. de Peripli Scylacis ætate, §. 13. Quod ibid. §. 17. observat Dodwellus, πλοῦν Scylaci esse spatium navigationis inter urbes in ora maritima sitas, ὁδὸν autem spatium inter easdem terra euntibus, in eo potuit Scylax sequutus esse auctorem Thucydidem h. l. Duker.

1. ἐς ἤπειρον ἀπὸ Βυζαντίου] According to our common maps, the distance from Byzantium to the very source of the Strymon scarcely exceeds by twenty miles the distance from Abdera to the old mouth of the Danube at Tomi. But possibly the greater difficulties of the country in the direction of the Strymon may have rendered the day's journey shorter than ordinary; and we know besides how necessarily vague and inaccurate those computations are which proceed on an estimate of the time required to accomplish a journey, rather than on an actual measurement of the distance.

5. ὅσον προσῆξαν ἐπὶ Σεύθου] Diodorus (XII. p. 105. Rhodom.) states the whole amount of the revenue at 1000 talents; but carelessly makes it the revenue of Sitalkes instead of Seuthes; a natural mistake in a heedless compiler undertaking so vast a work as an universal history. Of the first aorist of the verb ἄγω Lobeck truly observes, "Hujus temporis apud veteres tam "rara sunt exempla, ut Attici illud "neque funditus ignorasse, neque ad-"modum probasse videantur." Ad Phrynich. p. 287. Lobeck also quotes a similar use of the word προσάγειν, as applied to the paying in taxes, from Polybius, V. 30, 5. αἱ πόλεις δυσχερῶς προσῆγον τὰς εἰσφοράς.

8. ἃ χρυσὸς καὶ ἄργυρος εἴη] "In gold "and silver," "in what was gold and "silver." The optative mood is used because the writer is speaking not of the income of one particular year, but of that which came in generally, that is year after year. And this repetition or recurrence of the action is expressed by the optative mood, as in II. 52, 5. ἄνωθεν ἐπιβαλόντες ὃν φέροιεν, "whom they "carried," not in some one particular case, but the thing occurred often, and is described as what was in the habit of taking place.

ἐλάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρὶς δὲ ὅσα ὑφαντά τε καὶ λεῖα, καὶ ἡ ἄλλη κατασκευή, καὶ οὐ μόνον αὐτῷ ἀλλὰ καὶ τοῖς παραδυναστεύουσί τε καὶ γεν-4 ναίοις Ὀδρυσῶν. κατεστήσαντο γὰρ τοὐναντίον τῆς Περσῶν βασιλείας τὸν νόμον, ὄντα μὲν καὶ τοῖς ἄλλοις Θρᾳξί, λαμ- 5 βάνειν μᾶλλον ἢ διδόναι, καὶ αἴσχιον ἦν αἰτηθέντα μὴ δοῦναι ἢ αἰτήσαντα μὴ τυχεῖν· ὅμως δὲ κατὰ τὸ δύνασθαι ἐπὶ πλέον αὐτῷ ἐχρήσαντο· οὐ γὰρ ἦν πρᾶξαι οὐδὲν μὴ διδόντα δῶρα. 5 ὥστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. 6 τῶν γὰρ ἐν τῇ Εὐρώπῃ ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ Εὐξείνου 10 πόντου μεγίστη ἐγένετο χρημάτων προσόδῳ καὶ τῇ ἄλλῃ εὐδαιμονίᾳ, ἰσχύϊ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα 7 μετὰ τὴν Σκυθῶν. ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἓν πρὸς ἓν οὐκ

1. τε] om. C.L.O.e. 3. τε] om. C.L.O.e. 4. κατέστησαν. τὸ A. τῆς περσῶν A.B.C.E.F.G.H.K.N.V.c.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri τῆς τῶν περσῶν. 5. μὲν] om. L.O.P. 6. μὴ δοῦναι] om. g. 8. ἐχρήσατο C.d.e. 9. ἦλθεν ἡ βασιλεία A.B.F.V.g.h. Bekk. Goell. C.E.G. et vulgo ἡ βασιλεία ἦλθεν. τῶν μὲν γὰρ N.V. 11. προσόδῳ χρήματων Q. 12. ἰσχύει K.Q.g. μάχη g. δεύτερον P. 13. τὴν] τῶν A.B.F.K.Q.e.h. τὴν τῶν H.V.g. om. L. ταύτην C. 14. ἓν πρὸς ἓν ἔθνος f.

2. λεῖα] Suidas h. v. hinc sua mutuatus est. vid. Pollucem, VII. 51. Wass.

3. τοῖς παραδυναστεύουσι] "Mihi," says Göller, "vocabulum significare "videtur minores dominos, et quasi "quosdam regulos, infra regem positos. "Velut Seuthes est παραδυναστεύων "Sitalcæ c. 101, 5." This is quite right, and the other translation, "qui apud "regem auctoritate pollebant," seems to confound the different meanings of δυναστεύειν and δύνασθαι. Titus during his father's lifetime was παραδυναστεύων αὐτῷ, and so Dion Cassius says of the supposed change in his character when he became emperor, οὐχ ὁμοίως ἄλλοις τέ τινες παραδυναστεύουσι καὶ αὐτοὶ αὐταρχοῦσιν. LXVI. 18.

4. τοὐναντίον τῆς Περσῶν βασιλείας] Does this allude to its being the frequent practice of the kings of Persia to send gifts as a reward to any meritorious service; or is it a tribute to the uprightness or at least to the honourable pride of the Persian satraps, that they scorned to receive presents from those who applied to them for justice: whereas amongst the Thracian chiefs nothing was to be done without a bribe.

7. ὅμως δὲ—ἐχρήσαντο] "Although "the other Thracians practised the "same thing on a small scale, yet still "the Odrysians, owing to their greater "power, practised it so much more "extensively that it may be called a "custom of their establishing."

12. πολὺ δευτέρα] "Easily or de-"cidedly second:" i. e. although inferior to the Scythians, yet far superior to all others. Compare Sophocles, Œdip. Colon. 1228.

14. ἔθνος ἓν πρὸς ἓν] He says this, because the *empire* or ἀρχὴ of the Persians was far greater than that of the Scythians, although the single *nation*

ἔστιν ὅ τι δυνατὸν Σκύθαις ὁμογνωμονοῦσι πᾶσιν ἀντιστῆναι. οὐ μὴν οὐδ' ἐς τὴν ἄλλην εὐβουλίαν καὶ ξύνεσιν 8 περὶ τῶν παρόντων ἐς τὸν βίον ἄλλοις ὁμοιοῦνται.

XCVIII. Σιτάλκης μὲν οὖν βασιλεύων χώρας τοσαύτης 5 παρεσκευάζετο τὸν στρατόν. καὶ ἐπειδὴ αὐτῷ ἑτοῖμα ἦν, 2 ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν πρῶτον μὲν διὰ τῆς αὐτοῦ ἀρχῆς, ἔπειτα διὰ Κερκίνης ἐρήμου ὄρους, ὅ ἐστι μεθόριον Σίντων καὶ Παιόνων· ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ ἣν

Sitalkes begins his march, his army swelling as he advances, till it amounts to 150,000 men.

4. *βασιλεύων χώρας τοσαύτης* A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri *χώρ. τοσ. βασιλεύων.* 6. *τὴν*] om. d.i. 7. *αὐτῆς* H. *ἔπειτα δὲ διὰ* d. 8. *σιντῶν* C.F.G.H.K.L.O.V. Poppo. *σιτῶν* P.

of the Persians, if stripped of its subject people, was inferior to the *nation* of the Scythians.

2. *οὐ μὴν οὐδ' ἐς τὴν ἄλλην κ. τ. λ.*] "But yet it cannot be said that in "general good management and under-"standing in the things of common "life they are on a level with other "men." This is the undoubted sense of the passage, and so Niebuhr understood it, although he justly calls the expression obscure. "It is an explana-"tion," to use Niebuhr's words, "why "the Scythians were not a great and "united people, and thus able to con-"quer the neighbouring nations." Kleine Schriften, p. 369, 70. *Οὐ μὴν οὐδὲ*, "nor yet however." Compare Thucyd. I. 82, 1. *οὐ μὴν οὐδὲ ἀναισθήτως κ. τ. λ.* and the passages from Xenophon and Theocritus, quoted by Schneider in *οὐ μήν*. See also Viger, cap. VII. sect. 8. not. Mr. Bloomfield says that it always signifies, "no, nor;" but in the two passages to which he refers in Thucydides, I. 3, 4. VI. 55, 3. there is a negative in the preceding clause, and then the expression *οὐ μὴν οὐδὲ* is certainly only a continuance of the negation, and is rightly translated in English, "no, "nor yet." The exact translation in colloquial language would be, I think, "Yet I do not say either, that in other "points they are on a level," &c. or in vulgar language still more closely, "Yet I do not say *neither*." Compare *οὐ μέντοι γ' οὐδὲ τοῦτον γ' ἔφασαν καταμαρτυρῆσαι ἂν τἀληθῆ.* Demosthen. against Timotheus, p. 1195. Reiske.

5. *ἑτοῖμα ἦν*] See the note on I. 7, 1. *πλοϊμωτέρων ὄντων.*

7. *Κερκίνης*] v. ad Suid. v. *Ἀκουσίλαος.* WASS. not. MS. Our knowledge of these countries is far from being full enough to allow of our tracing the course of the several mountain chains which intersect them; for those laid down in our largest maps are not given from actual surveys, but from the general accounts of geographers, historians, and travellers. Apparently, Cercine must have been a chain branching off in a south-easterly direction from the main ridge now called Egrisou, and anciently Scardus, and dividing the streams that feed the Axius from those which run into the Strymon. Pæonia then would lie on the west, Sintica and Mædica on the east and south-east of this chain; and Doberus would be in one of the first high valleys on the Pæonian side, from which the way to lower Macedonia would be a continued descent, first down the valley of one of the tributary streams of the Axius, and then by the valley of the Axius itself. Sintica was the district lying between the ridge of Cercine and the right or western bank of the Strymon, in the upper part of the course of that river (Livy, XLV. 29. a very clear and valuable notice of the geography of Mace-

πρότερον αὐτὸς ἐποιήσατο τεμὼν τὴν ὕλην, ὅτε ἐπὶ Παίονας
3 ἐστράτευσε. τὸ δὲ ὄρος ἐξ Ὀδρυσῶν διιόντες ἐν δεξιᾷ μὲν
4 εἶχον Παίονας, ἐν ἀριστερᾷ δὲ Σίντους καὶ Μαίδους. διελ-
5 θόντες δὲ αὐτὸ ἀφίκοντο ἐς Δόβηρον τὴν Παιονικήν. πορευο-
μένῳ δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ εἰ μή τι 5
νόσῳ, προσεγίγνετο δέ· πολλοὶ γὰρ τῶν αὐτονόμων Θρᾳκῶν
ἀπαράκλητοι ἐφ᾽ ἁρπαγὴν ἠκολούθουν, ὥστε τὸ πᾶν πλῆθος
λέγεται οὐκ ἔλασσον πεντεκαίδεκα μυριάδων γενέσθαι· καὶ
τούτου τὸ μὲν πλέον πεζὸν ἦν, τριτημόριον δὲ μάλιστα
6 ἱππικόν. τοῦ δ᾽ ἱππικοῦ τὸ πλεῖστον αὐτοὶ Ὀδρύσαι παρεί- 10
7 χοντο καὶ μετ᾽ αὐτοὺς Γέται. τοῦ δὲ πεζοῦ οἱ μαχαιροφόροι
μαχιμώτατοι μὲν ἦσαν οἱ ἐκ τῆς Ῥοδόπης αὐτόνομοι κατα-
βάντες, ὁ δὲ ἄλλος ὅμιλος ξύμμικτος πλήθει φοβερώτατος
ἠκολούθει. XCIX. ξυνηθροίζοντο οὖν ἐν τῇ Δοβήρῳ καὶ

MACEDONIA. He invades Macedonia. [Origin and gradual aggrandizement

παρεσκευάζοντο, ὅπως κατὰ κορυφὴν ἐσβα- 15
λοῦσιν ἐς τὴν κάτω Μακεδονίαν, ἧς ὁ Περ-
2 δίκκας ἦρχε. τῶν γὰρ Μακεδόνων εἰσὶ καὶ

1, 3. παιόνας E.F. 3. σιντοὺς C.F.G.V. μήδους i. 4. ἐς] om. g. 5. τινι e. 6. παρεγίγνετο g. ἐπεγίγνετο i. 8. οὐκ ἔλασσον] om. d. 12. τῆς] om. O. 13. φοβερώτερος K.d.i. 14. συνεθροίζοντο d.e.i. 15. ἐσβάλωσιν d. 16. περδίκας H.

donia, and to be depended upon, as it is the official formula of the division of Macedonia, by order of the Roman government, after the defeat of Perseus.) As to the Mædi, I agree with Gatterer, that their country must have been also on the western side of the Strymon, and above Bisaltia: and I am inclined to think a little to the north or north eastward of Sintica; as they are spoken of as a tribe immediately hanging on the frontiers of Macedonia, at a time when Sintica was a part of Macedonia. See Polybius X. 41. Livy, XXVIII. 5. XL. 21, 22. That the Doberus here spoken of has nothing to do with the Doberes mentioned by Herodotus, VII. 113, 1. who lived on the east or left bank of the Strymon, the epithet τὴν Παιονικὴν would alone be sufficient to indicate.

[Müller in the map which accompanies his little work on the Macedonians agrees in the main with the account of the Thracian and Macedonian geography given in the above note. I think he brings both Cercine and Doberus too much to the southward; for he places Eidomene north of Doberus, as if Sitalkes in his first operations turned to the right from Doberus, and afterwards turned to the left to descend the valley. It seems more natural to suppose that his whole march was in one direction, from north to south: and that Doberus was higher up in the valley, either of the Axius or of one of its tributary streams, than K. O. Müller represents it.]

9. τριτημόριον] Pollux, IX. 66. τριτημόριον ὅταν μέντοι Θουκυδίδης εἴποι, τριτημόριον δὲ μάλιστα ἱππικὸν, τὴν τρίτην μοῖραν εἴρηκε. DUKER.

15. κατὰ κορυφὴν] Compare the expression κατ᾽ ἄκρης in Herodotus, VI.

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of the kingdom of MACEDONIA under the kings of the race of Temenus of Argos.] Λυγκησταὶ καὶ Ἐλιμειῶται καὶ ἄλλα ἔθνη ἐπάνωθεν, ἃ ξύμμαχα μέν ἐστι τούτοις καὶ ὑπήκοα, βασιλείας δ' ἔχει καθ' αὐτά. τὴν δὲ 3 παρὰ θάλασσαν νῦν Μακεδονίαν Ἀλέξανδρος ὁ Περδίκκου 5 πατὴρ καὶ οἱ πρόγονοι αὐτοῦ, Τημενίδαι τὸ ἀρχαῖον ὄντες ἐξ

1. λυγκισταὶ F.H.Q. ἐλυγκισταὶ G. ἐλυγκησταὶ I.L.O.P.e. Ἐλιμειῶται] Ita Steph. Byz. populum vocat, et Ἐλίμεια exarat etiam Aristot. Politic. V. 8. p. 180. [V. 10, 17. ed. Oxon. 1837.] sicut Livius [XLII. 53. XLIII. 20.] *Elimea.* Conf. nos Pr. 2. p. 416. seq. vulgo, Haack. Bekk. Goell. Ἐλειμιῶται. Poppo. Ἐλιμιῶται F.H. 4. παρὰ C.E.F.G.H.I.K.L.N.O.P.Q.V.c.d.e.g.h.i. Haack. Poppo. Goell. Bekk. A.B. et vulgo περί. 5. τιμενίδαι Q. τημαινίδαι V. ὄντες] om. L.O.P.Q.

18. 82, 3. which properly signifies the attacking a town from the citadel, and consequently attacking it from vantage ground: "venturaque desuper urbi." So κατὰ κορυφὴν implies that the mountain Cercine being once past, the march into Macedonia would be henceforward all down hill: the invaders had turned the head of the country.

3. τὴν δὲ παρὰ θάλασσαν κ. τ. λ.] This sketch of the formation of the Macedonian dominion agrees with the account of Herodotus, VIII. 138, 4. in placing the original set of the Temenidæ chiefs to the south-west of what was afterwards called Macedonia, that is, in the mountains which form the western boundary of the valley of the Haliacmon. Whether or no the Macedonian tribe of which the Argive chiefs here became the sovereigns, had any particular connection with the Dorians, who at one time, according to Herodotus, were called Macednians, (Herodot. I. 56, 3, 4.) may be doubtful; but from the similarity of their language with that of the Greeks, in those common words which, as Müller truly observes, no nation borrows from a foreign conqueror, it may be inferred that the Macedonians and Hellenians were both tribes belonging to the same common race. The Macedonian conquests then extended eastward, first as far as the Axius, and afterwards to the Strymon. Eordæa and Almopia appear to have been situated to the north of the original country of the Macedonians; and Eordæa was the lower valley into which the Egnatian road descended, after leaving the upper valley of Lyncestis, and from which it descended again along the course of the Æstræus to Edessa and Pella. See Polybius, XXXIV. 12. Cramer's Greece, vol. I. p. 202. But I think that Dr. Cramer has been misled by the authority of Ptolemy in placing Almopia to the northward of Pelagonia, on the upper part of the course of the Erigonus; for lower Macedonia can hardly be supposed to reach so far into the interior; and Pliny. IV. 10. names the Almopii next to the Eordenses, and between them and the Pelagonians; a situation which appears to me to agree better with the description of Thucydides. See also, for the origin of the Macedonian tribe, Müller's Dorians, vol. I. p. 2. [See especially Müller's "Make-"doner," p. 20. et seqq. Müller places the Almopians at the very southern extremity of Macedonia, under the northern side of Olympus. But this goes on the assumption that the Almopia of Thucydides is the same with the Almon or Almonia of other writers, which I think rests on no good foundation.]

4. Ἀλέξανδρος] De serie et successione regum Macedoniæ, deque divisione Macedoniæ in maritimam et mediterraneam, legi debent, quæ scripsit Spanhemius, Dissert. VII. p. 371. et seqq. ed. ult. de Præst. et usu Numism. quibus egregie inlustrantur, quæ de regno Macedonum variis locis scribit Thucydides. Duker.

5. πρόγονοι αὐτοῦ Τημενίδαι] Macedoniæ reges Herodoto (VIII. 137, 2.) dicuntur ἀπόγονοι Τημενοῦ, qui sub

Ἄργους, πρῶτον ἐκτήσαντο καὶ ἐβασίλευσαν, ἀναστήσαντες μάχῃ ἐκ μὲν Πιερίας Πίερας, οἳ ὕστερον ὑπὸ τὸ Πάγγαιον πέραν Στρυμόνος ᾤκησαν Φάγρητα καὶ ἄλλα χωρία (καὶ ἔτι καὶ νῦν Πιερικὸς κόλπος καλεῖται ἡ ὑπὸ τῷ Παγγαίῳ πρὸς θάλασσαν γῆ), ἐκ δὲ τῆς Βοττίας καλουμένης Βοττιαίους, οἳ 5 νῦν ὅμοροι Χαλκιδέων οἰκοῦσι· τῆς δὲ Παιονίας παρὰ τὸν Ἀξιὸν ποταμὸν στενήν τινα καθήκουσαν ἄνωθεν μέχρι Πέλλης καὶ θαλάσσης ἐκτήσαντο, καὶ πέραν Ἀξιοῦ μέχρι Στρυμόνος τὴν Μυγδονίαν καλουμένην Ἠδῶνας ἐξελάσαντες 4 νέμονται. ἀνέστησαν δὲ καὶ ἐκ τῆς νῦν Ἐορδίας καλουμένης 10 Ἐορδοὺς, ὧν οἱ μὲν πολλοὶ ἐφθάρησαν, βραχὺ δέ τι αὐτῶν περὶ Φύσκαν κατῴκηται, καὶ ἐξ Ἀλμωπίας Ἀλμῶπας. 5 ἐκράτησαν δὲ καὶ τῶν ἄλλων ἐθνῶν οἱ Μακεδόνες οὗτοι, ἃ καὶ νῦν ἔτι ἔχουσι, τόν τε Ἀνθεμοῦντα καὶ Γρηστωνίαν 6 καὶ Βισαλτίαν καὶ Μακεδόνων αὐτῶν πολλήν. τὸ δὲ ξύμπαν 15 Μακεδονία καλεῖται, καὶ Περδίκκας Ἀλεξάνδρου βασιλεὺς αὐτῶν ἦν ὅτε Σιτάλκης ἐπῄει.

1. πρῶτον A.B.E.F.G.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo πρῶτοι. 2. περιερίας h. πιέρους e. πάγκαιον πέρα c. 3. φράγητα C.K.N.c. φάγητα f. καὶ post ἔτι om. G.L.O.P.e. 5. βοττι ας F. deletis litteris duabus. 7. ἀξιὸν K.L.O.P. Goell. Bekk. vulgo ἄξιον. 8. ἀξιοῦ I.L.O.P. Goell. Bekk. vulgo ἀξίου. 10. καλουμένης] om. L.O.P. ante ἐορδίας ponit c. 11. ἐορδοὺς K.L.O. cum Herodiano apud Stephanum Byz. et Herodot. VII. 185, 3. Poppo. Goell. vulgo, et Bekk. in ed. minor. ἑόρδους. ἐφθάρησαν A.B.C.E.F.G.H.I.K.L.N. O.P.Q.V.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo διεφθάρησαν. τι] και G. 12. φύσαν L.O.P. φυσκίαν H.d.i. σφύκαν E. ἀλμῶπας H. ἀλμωπὰς K. 13. καὶ post δὲ om. g. 14. γρηστωνίαν. A.B.C.E.F.G.V.b.c. et Dukeriani, nisi fallor, omnes, præter K. qui γερηστωνίαν. vulgo κρηστωνίαν. γρηστωνίαν Poppo. Goell. Bekk. 15. βισαντίαν A.B.F.V.h.

reditum Heraclidarum Argos obtinuit. Vide etiam Herod. IX. 44, 2. 45, 2. et V. 22. Huds.

14. Γρηστωνίαν] Ita MSS. hic et alibi. Gr. cum ο male. Stephanus, Theopompus apud Athenæum, Herodotus, Aristoteles de Mirabil. Ausc. p. 112. Lycophron bis, receptam lectionem tuentur. Stephanus mendose uno in loco Γαστρωνίαν. Theopompus apud Athen. III. p. 77. Γραιστωνία. Herodot. VII. 124, 3. Κρηστωνικὴ ex Ionismo, κ pro γ. Ibi MS. Flor. Κρηστωνέης, pro Κρηστωναίης, Tzetzes, Κρηστώνη, ἀπὸ τῆς Ἄρεος καὶ Κυρήνης θυγατρός. Sic Κρηστώνης ἔχις apud Lycophron. v. 499. ubi MS. Seld. Κρηστόνης, et τὸν Κρηστώνης θεὸν, v. 937. Pro Κραστωνίᾳ apud Aristotel. legendum Κρηστωνίᾳ, auctore Sylburgio. Wass. Confer quæ ad Stephanum in Γαστρωνία, Γρηστωνία, et Κρήστων adnotant Interpretes. Duker.

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C. Καὶ οἱ μὲν Μακεδόνες οὗτοι ἐπιόντος πολλοῦ στρατοῦ ἀδύνατοι ὄντες ἀμύνεσθαι ἔς τε τὰ καρτερὰ καὶ τὰ τείχη, ὅσα ἦν ἐν τῇ χώρᾳ, ἐσεκομίσθησαν. ἦν δὲ οὐ 2 πολλά, ἀλλὰ ὕστερον Ἀρχέλαος ὁ Περδίκκου 5 υἱὸς βασιλεὺς γενόμενος τὰ νῦν ὄντα ἐν τῇ χώρᾳ ᾠκοδόμησε καὶ ὁδοὺς εὐθείας ἔτεμε καὶ τἄλλα διεκόσμησε τά τε κατὰ τὸν πόλεμον ἵπποις καὶ ὅπλοις καὶ τῇ ἄλλῃ παρασκευῇ κρείσσονι ἢ ξύμπαντες οἱ ἄλλοι βασιλῆς ὀκτὼ οἱ πρὸ αὐτοῦ γενόμενοι. ὁ δὲ στρατὸς τῶν Θρᾳκῶν ἐκ 3 10 τῆς Δοβήρου ἐσέβαλε πρῶτον μὲν ἐς τὴν Φιλίππου πρότερον οὖσαν ἀρχήν, καὶ εἷλεν Εἰδομένην μὲν κατὰ κράτος, Γορτυ-

He takes some towns, and overruns the open country as far as the Axius.

1. καὶ] om. b. 2. ἀμυνασθαι N.Q.V. et marg. G. καρτερικὰ c. 6. ἔτεμνε K. 7. τὸν] om. L.O.P. 8. κρεῖσσον N.Q.V. οἱ ante ἄλλοι om. A.B.E.F.H. Q.V.g.h. 11. εἷλον L.O.P. ειλομενην Q. ὀδομένην c. et rec. V.

6. ὁδοὺς ἔτεμε] Ita loquitur Herodot. IV. 136, 3. Wass.

καὶ τἄλλα διεκόσμησε κ. τ. λ.] Διεκόσμησε scil. τὴν χώραν, as in II. 15, 3. τά τε ἄλλα διεκόσμησε τὴν χώραν, καὶ—ξυνῴκισε πάντας. Compare also VI. 41, 3. τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ ὅπλοις. The conjunction τε in τά τε κατὰ τὸν πόλεμον is enclosed by Haack and Poppo in brackets, as confusing the sentence. But it appears to be a mere copula; "and furnished the coun-"try in other matters, and in what re-"lates to war (he furnished it) with "horses," &c. That τε is often used in this manner Poppo not only acknowledges, but complains of Benedict for altering a passage because he was not aware of this very thing. See Observatt. in Thucyd. p. 14.

7. ἵπποις καὶ ὅπλ.] Ex hoc loco rationem reddi posse existimat Begerus, cur Archelai numismata Equum in aversa exhibent. Huds.

8. ξύμπαντες οἱ ἄλλοι βασιλῆς] Non Græcum esse puto ξύμπαντες οἱ βασιλῆς ὀκτὼ, debuit enim esse οἱ ὀκτὼ βασιλῆς, non οἱ βασιλῆς ὀκτὼ, et articulum omittit MSS. pars. Sed alia sunt delenda: scripsisse suspicor Thucydidem, ἢ ξύμπαντες οἱ πρὸ αὐτοῦ γενόμενοι. Dobree. But is it necessary to take ὀκτὼ with the words immediately preceding it? Is it not rather, "than all the other "kings together, who were, that is, his "predecessors, eight in number?" If any thing is to be struck out, I would rather omit the article before πρὸ αὐτοῦ, "than all the other kings, of whom "there were eight before him." But it is possible that the words οἱ πρὸ αὐτοῦ are merely put in to explain more clearly whom the writer meant by ξύμπαντες οἱ ἄλλοι βασιλῆς.

βασιλεῖς ὀκτὼ, etc.] Ab Herodoto (VIII. 139.) septem priores Macedoniæ reges recensentur. I. Perdiccas, conditor regni. II. Aræus (alias Argeus.) III. Philippus. IV. Aeropus. V. Alcetas. VI. Amyntas. VII. Alexander. Huic successit Perdiccas pater Archelai. Huds.

11. Εἰδομένην—Γορτυνίαν—Ἀταλάντην] All these places are rightly laid down by Dr. Cramer in the upper part of the valley of the Axius, by which Sitalkes was now descending. See his map, and his Descript. of Greece, vol. I. p. 230. It appears probable that Ἀταλάντην is an error for Ἀλλάντην, as a place of that last name is mentioned by Pliny and Steph. Byzantinus. By "the coun-"try to the left of Pella," must be understood of course that to the *eastward* of it, as Sitalkes was marching southwards.

νίαν δὲ καὶ Ἀταλάντην καὶ ἄλλα ἄττα χωρία ὁμολογίᾳ διὰ τὴν Ἀμύντου φιλίαν προσχωροῦντα τοῦ Φιλίππου υἱέος παρόντος· Εὔρωπον δὲ ἐπολιόρκησαν μέν, ἑλεῖν δὲ οὐκ 4 ἐδύναντο. ἔπειτα δὲ καὶ ἐς τὴν ἄλλην Μακεδονίαν προὐχώρει 5 τὴν ἐν ἀριστερᾷ Πέλλης καὶ Κύρρου. ἔσω δὲ τούτων ἐς τὴν 5 Βοττιαίαν καὶ Πιερίαν οὐκ ἀφίκοντο, ἀλλὰ τήν τε Μυγδονίαν 6 καὶ Γρηστωνίαν καὶ Ἀνθεμοῦντα ἐδῄουν. οἱ δὲ Μακεδόνες πεζῷ μὲν οὐδὲ διενοοῦντο ἀμύνεσθαι, ἵππους δὲ προσμεταπεμψάμενοι ἀπὸ τῶν ἄνω ξυμμάχων, ὅπῃ δοκοῖ, ὀλίγοι πρὸς 7 πολλοὺς ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρᾳκῶν. καὶ ᾗ 10 μὲν προσπέσοιεν, οὐδεὶς ὑπέμενεν ἄνδρας ἱππέας τε ἀγαθοὺς καὶ τεθωρακισμένους, ὑπὸ δὲ πλήθους περικλῃόμενοι αὑτοὺς πολλαπλασίῳ τῷ ὁμίλῳ ἐς κίνδυνον καθίστασαν· ὥστε τέλος ἡσυχίαν ἦγον, οὐ νομίζοντες ἱκανοὶ εἶναι πρὸς τὸ πλέον κινδυνεύειν. CI. ὁ δὲ Σιτάλκης πρός τε τὸν Περδίκκαν 15 λόγους ἐποιεῖτο ὧν ἕνεκα ἐστράτευσε, καὶ ἐπειδὴ οἱ Ἀθηναῖοι οὐ παρῆσαν ταῖς ναυσίν, ἀπιστοῦντες αὐτὸν μὴ ἥξειν, δῶρα δὲ καὶ

He is disappointed of the promised cooperation of an Athenian fleet; and is persuaded

1. τἄλλα K. ἀλλ' ἄττα V. 2. τὴν τοῦ ἀμύντου b. υἱέος] om. d. 4. ἐδύναντο A.B.C.E.F.G.H.Q.V.g. Poppo. Goell. Bekk. ἐδύνατο h. vulgo ἠδύναντο. προεχώρει L. προυχ. Bekk. 5. πελης V. κύρου g.h. κύβου e. δὲ τούτων ἐς] τοὔδε F. 6. τε] om. L.O.P. 7. γρηστωνίαν A.B.C.V.b.c.e.h. et qui supra. στρηγωνίαν d.i. 8. οὐ C.G.L.O.P.e. ἵπποις H. προσμεταπ. οἱ ἀπὸ e. 9. ἄνω] om. K. ὅποι H.Q.c. δοκεῖ L.O.P.d.e.i. 10. ἐσέβαλον A.E.F.H.V.b.g. 11. ὑπέμεινεν P.Q.V. 12. περικλῃιόμενοι A.B.C. περικλῃόμενοι h. Poppo. Goell. Bekk. vulgo περικλειόμενοι. 18. δῶρα δὲ Poppo. Haack. Vulgo et Bekk. δῶρά τε.

1. ἄττα] De particula post Grammaticos veteres egerunt Budæus in Commentar. Ling. Gr. p. 967. Steph. Append. ad Script. de Dial. p. 82. Maussac. ad Harpocrat. et Vales. ad Notas Maussaci. Duker. Add Hermann on Viger, note 37.

18. ἀπιστοῦντες αὐτὸν μὴ ἥξειν] Sic I. 10, 1. ubi Schol. adnotat, μὴ post ἀπιστεῖν Ἀττικῶς abundare. Lucian. Rhetor. præcept. p. 321. ei duas negationes adponit: οὐχ ἕξουσιν ὅπως ἀπιστήσουσι μὴ οὐχὶ πάνδεινόν τινα ἐν τοῖς λόγοις ἀγωνιστὴν εἶναί σε. Eumdem pleonasmum post ἀπαγορεύω, κωλύω, ἀρνοῦμαι, et εἴργω observat Stephanus ad Corinth. artic. VIII. et XLIII. Simile est supr. II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν. Add. infr. ad III. 1, 2. Duker.

δῶρα δὲ καὶ πρέσβεις ἔπεμψαν αὐτῷ] So Haack and Poppo read, instead of δῶρά τε, which cannot be sense unless we insert ἀλλὰ before it, a more violent alteration than Poppo's. Stephen proposed to read ἔπεμψεν, but this surely cannot be right, without adding ὁ δὲ before δῶρά τε καὶ πρέσβεις ἔπεμψεν, because ἔπεμψεν could only refer to

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by his nephew Seuthes to accept the overtures of Perdiccas, and to return home with his army.

πρέσβεις ἔπεμψαν αὐτῷ, ἔς τε τοὺς Χαλκιδέας καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει, καὶ τειχήρεις ποιήσας ἐδῄου τὴν γῆν. 2 καθημένου δ' αὐτοῦ περὶ τοὺς χώρους τούτους οἱ πρὸς νότον 5 οἰκοῦντες Θεσσαλοὶ καὶ Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι Θεσσαλῶν καὶ οἱ μέχρι Θερμοπυλῶν Ἕλληνες ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ, καὶ ἐν παρασκευῇ ἦσαν. 3 ἐφοβήθησαν δὲ καὶ οἱ πέραν Στρυμόνος πρὸς βορέαν Θρᾷκες, ὅσοι πεδία εἶχον, Παναῖοι καὶ Ὀδόμαντοι καὶ Δρῶοι καὶ 10 Δερσαῖοι· αὐτόνομοι δ' εἰσὶ πάντες. 4 παρέσχε δὲ λόγον καὶ ἐπὶ τοὺς τῶν Ἀθηναίων πολεμίους Ἕλληνας, μὴ ὑπ' αὐτῶν ἀγόμενοι κατὰ τὸ ξυμμαχικὸν καὶ ἐπὶ σφᾶς χωρήσωσιν. 5 ὁ δὲ τήν τε Χαλκιδικὴν καὶ Βοττικὴν καὶ Μακεδονίαν ἅμα ἐπέχων ἔφθειρε· καὶ ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὧν ἕνεκα

7. καὶ post μὴ om. g. ὁ στρατὸς] om. L. χωρήσει V. 8. βορρέαν G.P. 9. καὶ ὅσοι Q. πάναιοι K. ὀδόμαντοι E. ὀδάμαντοι g. ὀδόματοι i. δρῶιοι F. 10. σερσαῖοι K. παρέχει h. 11. τῶν τοὺς F. deletis post ἐπὶ duabus vel tribus. τῶν] om. L.O. πολεμίους καὶ ἕλληνας c.f. 12. χωρήσουσιν K. 13. τε] μὲν O. om. d. 14. ἐπράττετο c.f.

Perdiccas. But Poppo's alteration is the simplest, and makes the whole passage intelligible.

5. Μάγνητες] Magnesia post Strabonis tempora Thessaliæ adjecta est. vid Plin. IV. 9. Ptolemæus aliis adscribit. Μαγνητικὴ Æschylus, Pers. 492. Μαγνησίαν Dioscorides memorat pag. 193. At civitatem intelligit ad Mæandrum sitam, de qua Tournefort. II. 370. Wass.

9. Ὀδόμαντοι] Vide Aristoph. Acharnenses, ejusque Scholiasten, p. 378. apud quem Ὀδόμαντες appellantur.—Huds. Ὀδόμαντοι MSS. hic et p. 294. uti et Steph. v. Herodot. V. 16, 1. Liv. XLV. 4. Confer Dissertat. Morini de Odomantis, et Suidam v. ἀποτεθρίακεν, et quem ibi citat Aristoph. Wass.

καὶ Δρῶοι] The name of this people is considered by Gatterer (Commentatt. de Thracia apud Poppon. Prolegom. vol. II. p. 380.) to be a mere corruption of Δεραῖοι, the name given by Steph. Byzant. to the tribe which Herodotus calls Δερσαῖοι, VII. 110, 1. He supposes that the words καὶ Δερσαῖοι were added by some one who wished to correct from Herodotus the orthography of the tribe's name. And Poppo and Göller have enclosed the words καὶ Δρῶοι in brackets, on the authority of Gatterer, and yet retain the reading καὶ Δερσαῖοι; whereas Gatterer wishes to leave out these last words, and to alter Δρῶοι into Δεραῖοι. But it seems to me altogether idle to indulge in conjectures about a matter of which we know so little. Gatterer may be right; but our ignorance of any tribe called Droï is certainly no sufficient reason for suspecting the genuineness of the word; for in the very next chapter mention is made of a place in the heart of Greece, Coronta, near Stratus, of which we know nothing more than what Thucydides there says of it.

14. ἐπέχων] ἐπικείμενος Schol. Compare Herodot. VIII. 35, 1. ὅσα—ἐπέσχον τῆς Φωκίδος, πάντα ἐσιναμώρεον. and

ἐσέβαλε, καὶ ἡ στρατιὰ σῖτόν τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ χειμῶνος ἐταλαιπώρει, ἀναπείθεται ὑπὸ Σεύθου τοῦ Σπαρδάκου, ἀδελφιδοῦ ὄντος καὶ μέγιστον μεθ' αὐτὸν δυναμένου, 6 ὥστ' ἐν τάχει ἀπελθεῖν. τὸν δὲ Σεύθην κρύφα Περδίκκας ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ 5 7 προσποιεῖται. καὶ ὁ μὲν πεισθεὶς, καὶ μείνας τριάκοντα τὰς πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδεῦσιν, ἀνεχώρησε τῷ στρατῷ κατὰ τάχος ἐπ' οἴκου· Περδίκκας δὲ ὕστερον Στρατονίκην τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σεύθῃ, ὥσπερ 8 ὑπέσχετο. τὰ μὲν οὖν κατὰ τὴν Σιτάλκου στρατείαν οὕτως 10 ἐγένετο.

WESTERN GREECE.

Operations of Phormion. He is hindered by the season

CII. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναῖοι τοῦδε τοῦ χειμῶνος, ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορμίωνος ἡγουμένου ἐστράτευσαν, παραπλεύσαντες ἐπ' Ἀστακοῦ καὶ ἀποβάντες, ἐς τὴν μεσόγειαν τῆς 15 Ἀκαρνανίας τετρακοσίοις μὲν ὁπλίταις Ἀθη-

2. σπαρδάκου A.B.E.F.H.V.h. Poppo. Goell. Bekk. σπαρδόκου C.G.I.N.P.f.g. σπαρδοκοῦ K. vulgo σπαραδόκου. 3. μεθ' αὐτὸν A.B.E.G.K.N. Poppo. Goell. Bekk. μεθ' ἑαυτὸν C.F.H.L.O.P.V.g. μεθ' ἑαυτοῦ e. μεθ' ἑαυτῶν I. vulgo μετ' αὐτόν. 6. τὰς πάσας ἡμέρας τριάκοντα g. 8. ἐπ' οἴκου] om. L.O.P. 9. αὐτοῦ e. θεύσῃ c. 10. τὸ P. οὖν A. om. B.C.E.F.G.K. c.d.e.g.h.i. Poppo. Bekk. ed. 1832. τὴν] om. i. στρατίαν V. 12. τοῦδε τοῦ A.B.E.F.H.N.V.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo τοῦ αὐτοῦ. 15. μεσόγαιαν c.f. 16. ὁπλίτας τῶν ἀθηναίων K.

still more the expression which occurs several times in IX. 31, 2, 4. Πέρσαι ἐπεῖχον τοὺς Τεγεήτας. Μῆδοι ἐπέσχον Κορινθίους, κ. τ. λ. that is to say, "Corinthiis imminebant;" were drawn up opposite to them, so as to have them within their reach when the attack began. And so Sitalkes is said to have commanded at once the three countries of Chalcidice, Bottica, and Macedonia, and to have carried his ravages into them all. The notion of "stopping" has nothing to do, I think, with the word ἐπέχων in this place.

1. ἡ στρατιὰ σῖτόν τε οὐκ εἶχεν αὐτῷ] For this dative case, compare the note on I. 6, 3. διὰ τὸ ἁβροδίαιτον. It may perhaps be expressed, "When he found "that the army had no provisions;" for it belongs rather to the whole sentence than to any particular word in it. Compare Livy II. 29. "Pulset tum "*mihi* lictorem," &c. "I should like "then to see any one strike a lictor."

6. τριάκοντα τὰς πάσας ἡμέρας] "Thirty "days in all." Compare I. 100, 1. and the note there.

14. ἐστράτευσαν—ἐς τὴν μεσόγειαν τῆς Ἀκαρνανίας] Such appears to me to be the true stopping and construction of this passage, taking the words παραπλεύσαντες ἐπ' Ἀστακοῦ καὶ ἀποβάντες," "having sailed along the shore to As- "tacus, and having disembarked," as a

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of the year from attacking Œniadæ. Situation of that town, and description of the alluvion deposited by the river Achelous, out of which the Echinades islands had gradually been formed.

ναίων τῶν ἀπὸ τῶν νεῶν, τετρακοσίοις δὲ Μεσσηνίων. καὶ ἔκ τε Στράτου καὶ Κορόντων 2 καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, καὶ Κύνητα τὸν Θεολύτου ἐς Κόροντα καταγαγόντες ἀνεχώρησαν 5 πάλιν ἐπὶ τὰς ναῦς. ἐς γὰρ Οἰνιάδας ἀεί ποτε 3 πολεμίους ὄντας μόνους Ἀκαρνάνων οὐκ ἐδόκει δυνατὸν εἶναι χειμῶνος ὄντος στρατεύειν· ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων

2. καὶ ante ἐκ A.B.C.E.F. om. G.H.L.O.P.V. Bekk. κοράντων g. 4. εἶναι] om. Q. Vocis Θεολύτου τ corr. F. 5. κόραντα g. 8. ὄντος] om. K.

sort of parenthesis. For although ἀποβάντες ἐς τὴν μεσόγειαν may be a condensed expression for ἀποβάντες καὶ ἀναβάντες ἐς τὴν μεσόγειαν, yet the καὶ in the words καὶ ἔκ τε Στράτου is wholly unnecessary if καὶ ἀποβάντες be the beginning of the sentence; and Bekker accordingly has omitted it, but I think on insufficient authority. Besides, the object of the expedition was not Astacus, which is merely mentioned as the place where the troops landed, but the interior of Acarnania; and therefore ἐστράτευσαν ἐς τὴν μεσόγειαν is more correct than ἐστράτευσαν ἐπ' Ἀστακοῦ. For the sort of parenthesis formed by the participles παραπλεύσαντες καὶ ἀποβάντες, compare I. 61, 2. note, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἑλόντες.

5. Κόροντα] Et Steph. sic legit: de oppido altum apud veteres silentium. Wass.

8. ὁ γὰρ Ἀχελῷος ποταμὸς κ. τ. λ.] I have followed Bekker and Göller in admitting Poppo's conjecture δ' ἐξιεὶς instead of διεξιεὶς, as otherwise there is nothing to answer to the μὲν after ἄνωθεν. Thucydides says that the Achelous passes by Stratus in the upper part of its course, and by Œniadæ near its mouth. Ἄνωθεν is not "from above," but simply "above," or "high up the river." Compare III. 68, 4. οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, and what is still more apposite, IV. 108, 1. ἄνωθεν μὲν οὔσης λίμνης, τὰ δὲ πρὸς Ἠιόνα τριήρεσι τηρουμένων. Compare also the note on τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος, I. 64, 1. As to the situation of Œniadæ, it is still a matter of uncertainty; and not unnaturally, since the country about the mouths of great rivers is so changed in the course of years from the rivers altering their channels, and from the gradual increase of the alluvial soil formed by their depositions, that its ancient character can no longer be recognised in aftertimes. But I believe Dr. Cramer is right in placing Œniadæ on the east of the ancient bed of the Achelous, and not at Trigardon, where Pouqueville, Kruse, and Mr. Dodwell fix it. It is true that Trigardon, as laid down by Arrowsmith in the Eton Atlas, as I think, on the authority of Captain Smyth's survey of this coast, is on the east of the present bed of the river; but it seems probable that the ancient river ran into what is now the lake of Anatolico or Messalongia; and I am inclined to agree with Sir W. Gell in placing Œniadæ at Kuria Irene, about four miles to the north of Messalongia, on a rocky hill, where the ruins of an ancient city are still visible. The strongest objection to this opinion is the smallness of the existing remains, which, according to Mr. Dodwell, are not more than two miles in circuit. But is it not possible that what was in fact only the hill of the citadel may have been mistaken for the whole of the town? a mistake which Sir W. Gell assured me has happened in many instances, and particularly in describing

ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραίων καὶ Ἀμφιλόχων καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον πόλιν, ἐς θάλασσαν †δ' ἐξιεὶς† παρ' Οἰνιάδας καὶ τὴν πόλιν αὐτοῖς περιλιμνάζων, ἄπορον ποιεῖ ὑπὸ τοῦ ὕδατος ἐν χειμῶνι 4 στρατεύειν. κεῖνται δὲ καὶ τῶν νήσων τῶν Ἐχινάδων αἱ 5 πολλαὶ καταντικρὺ Οἰνιαδῶν, τοῦ Ἀχελῴου τῶν ἐκβολῶν οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν ὁ ποταμὸς προσχοῖ ἀεὶ καὶ εἰσὶ τῶν νήσων αἳ ἠπείρωνται, ἐλπὶς δὲ καὶ πάσας οὐκ ἐν 5 πολλῷ τινὶ ἂν χρόνῳ τοῦτο παθεῖν. τό τε γὰρ ῥεῦμά ἐστι μέγα καὶ πολὺ καὶ θολερὸν, αἵ τε νῆσοι πυκναὶ, καὶ ἀλλήλαις 10 τῆς προσχώσεως †τῷ† μὴ σκεδάννυσθαι σύνδεσμοι γίγνονται, παραλλὰξ καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι 6 εὐθείας διόδους τοῦ ὕδατος ἐς τὸ πέλαγος. ἔρημοι δ' εἰσὶ καὶ

1. ἀγράων E. ἀγραίων Poppo. Goell. vulgo et Bekk. ἀγραῶν. Sed. vid. Popp. Prolegom. II. p. 148. 2. ἀκαρνικοῦ C.K. cum Demetrio Phal. μὲν] om. Demetrius. περὶ L.O.P. 3. δ' ἐξιεὶς] διεξιεὶς libri omnes. correxit Poppo. δ' ἐξιεὶς Goell. Bekk. 4. αὐτοῖς] αὐτοῖς τε g. αὐτοῖς τοι A.h. αὐτοῖς τοῖς E. Post αὐτοῖς deletas duas vel tres F. 5. alterum τῶν om. e. 6. καὶ ἀντικρὺ K. 7. προσχεῖ K.d.e.f.g.h.i. 8. δὲ] om. P. 9. τινὶ ἂν] om. K. 10. μέγα] om. g. καὶ πολὺ θολερὸν L. 11. τὸ E.K.i. 12. παραλὰξ F. στοιχεῖον e. κείμενον P. 13. διόδους om. E. ἐρῆμοι Bekk.

the remains of Veii. Or have we any good reasons for supposing that Œniadæ, allowing for the narrowness of the ancient streets, must have been more than two miles in circuit? As to the Echinades, a great number of them have been, according to the expectation of Thucydides, united to the mainland, and now appear only as hills rising in the plain. In fact, according to Arrowsmith's map, they have all become part of the mainland, except a few which form a sort of reef at the mouth of the lake of Messalongia. The islands still, as in ancient times, called Oxiæ, were not part of the cluster of the Echinades, but lay further to the west; still less ought the name of Echinades to be given to the islands which lie to the north of Oxiæ, and which are many miles distant from the ancient course of the Achelous.

11. †τῷ† μὴ σκεδάννυσθαι] This, I think, must be wrong. Poppo prefers τοῦ μὴ σκεδάννυσθαι, comparing II. 75, 5. ξύνδεσμος δ' ἦν τὰ ξύλα τοῦ μὴ—ἀσθενὲς εἶναι τὸ οἰκοδόμημα. Two or three MSS. read τὸ μὴ σκεδάννυσθαι, which would also give the same meaning. The sense is, "the islands serve to connect "the depositions made by the river "with one another, so that the soil "should not be dispersed in the sea." Ξύνδεσμος is used actively, II. 75, 5. ξύνδεσμος ἦν τὰ ξύλα. i. e. the timber served as a frame to hold the bricks together, just as the islands were a frame to hold the alluvium of the river together, and prevent it from being carried out to sea.

οὐ μεγάλαι. λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε 7 δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσιν τῶν δειμάτων πρὶν ἂν εὑρὼν ἐν ταύτῃ τῇ χώρᾳ κατοικίσηται 5 ἥτις ὅτε ἔκτεινε τὴν μητέρα μήπω ὑπὸ ἡλίου ἑωρᾶτο μηδὲ γῆ ἦν, ὡς τῆς γε ἄλλης αὐτῷ μεμιασμένης. ὁ δ' ἀπορῶν, ὥς 8 φασι, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελῴου, καὶ ἐδόκει αὐτῷ ἱκανὴ ἂν κεχῶσθαι δίαιτα τῷ σώματι ἀφ' οὗπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνον ἐπλανᾶτο. καὶ 9 10 κατοικισθεὶς ἐς τοὺς περὶ Οἰνιάδας τόπους ἐδυνάστευσέ τε καὶ ἀπὸ Ἀκαρνᾶνος παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα λεγόμενα 10 παρελάβομεν.

1. ὥστε C. 2. μητρὸς συνέβη τὸν f. 3. χρῆσαι τ. τ. γ. οἰκεῖν V. εἰπόντα O. 4. κατοικήσηται A.B.I.N.P.Q.V.c.e.f.g.h. 6. γε ἄλλης] γῆς ὅλης L.O.P.Q. γῆς ἄλλης e. 7. πρόχωσιν C.d. τοῦ] om. c. 8. ἂν κεχῶσθαι] ἀνακεχῶσθαι Stephanus. 10. οἰνίδας e. 11. τῇ χώρᾳ L.Q.g. 12. κατέλιπε F.H. μὲν περὶ A.B.C.E.F.G.K.L.O.g.h. Poppo. Goell. Bekk. vulgo μὲν οὖν περί. λεγόμενα] λέγομεν ἃ A.B.H.N.V.g.h. et corr. F. 13. παραλάβοιμεν d.

1. λέγεται δὲ καὶ Ἀλκ.] Vide Schol. ad Lucianum, tom. II. Philostratum l. 7. et Basilium in Epist. ad Gregorium Theol. et Hyginum, Fab. 73. Huds. Confer Pausan. VIII. 24. p. 646. Schol. Luciani p. 52. Strabonem X. p. 710. Wass. Lucian. de Saltat. p. 804. inter argumenta saltationis, quæ Ætolia suppeditare possit, memorat Ἐχινάδων ἀνάδυσιν, καὶ μετὰ τὴν μανίαν Ἀλκμαίωνος οἴκησιν. Add. Apollodor. III. 7. 5. Sed is I. 9. 21. non recte easdem facit Echinadas et Strophadas. Quod autem Thucydides Echinadas ἐρήμους esse dicit, id de plerisque et minoribus intelligendum esse, quia Dulichium quoque inter eas ponit Strabo, putat Cellar. II. Geogr. Ant. 14. Et εὐλιμένους fuisse ex hoc Callimachi Hymn. in Del. v. 155. λιπαρὸν νήεσσιν Ἐχινάδες ὅρμον ἔχουσαι, observat ibi Spanhemius. Duker.

ὅτε δὴ ἀλᾶσθαι αὐτὸν] Infinitivus legitur post ὅτε in oratione obliqua, more et Græcis et Latinis usitato. vid. Bredov. ad I. 91, 5. Matth. Gr. Gr. p. 773. [§. 537.] Herman. ad Viger. p. 823. [not. 156.] Conf. IV. 98, 4. εἰ μὲν ἐπὶ πλέον δυνηθῆναι, sic enim e codicibus repetendum pro δυνηθεῖεν. I. 91, 5. ὅσα αὖ μετ' ἐκείνων βουλεύεσθαι, ubi vide V. 62. extr. ἄνευ ὧν μὴ κύριον εἶναι, VI. 64. extr. ἀφ' ὧν αὐτὸς ἥκειν, VII. 47, 3. ἅπερ διακινδυνεῦσαι. Cicero in Verrem, I. 90. "Siculos sane in eo liberos fu-"isse, qui quamobrem arcesserentur "cum intelligerent, non venisse."— Göller. Jelf. 889.

8. δίαιτα τῷ σώματι] "A place suffi-"cient to support life." Compare Aristot. Ethic. Nicomach. I. 6, 3. and Philostratus Vit. Herodis, p. 562. φασὶν αὐτὸν καὶ πολίσαι τὸ Ὠρικὸν, ὡς εἴη δίαιτα τῷ σώματι ἐπιτηδεία.

11. τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέλιπε] This might have been expressed otherwise, with the dative case, τῇ χώρᾳ τὴν ἐπωνυμίαν αὐτῆς ἐγκατέλιπε. "He "left the country its name."

WESTERN GREECE. A.C. 429. Olymp. 87. 4.

CIII. Οἱ δὲ Ἀθηναῖοι καὶ ὁ Φορμίων ἄραντες ἐκ τῆς Ἀκαρνανίας καὶ ἀφικόμενοι ἐς τὴν Ναύπακτον ἅμα ἦρι κατέπλευσαν ἐς τὰς Ἀθήνας, τούς τε ἐλευθέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχιῶν ἄγοντες, οἳ ἀνὴρ ἀντ' ἀνδρὸς ἐλύθησαν, καὶ 5 2 τὰς ναῦς ἃς εἷλον. καὶ ὁ χειμὼν ἐτελεύτα οὗτος, καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

In the early spring Phormion goes home to Athens with his prizes and prisoners. The latter are exchanged for an equal number of Athenians, prisoners to the Peloponnesians.

5. οἳ] om. P. 6. ἐτελεύτα] om. G.I.L.O.P.e. 8. τοῦδε C.e. συνέγραψεν g.

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

Γ.

A. C. 428.
Olymp. 87. 4.
ATTICA.
Third annual invasion of the Peloponnesian army.

ΤΟΥ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεύς. καὶ ἐγκαθεζόμενοι ἐδῄουν τὴν γῆν· καὶ προσβολαί, 2 5 ὥσπερ εἰώθεσαν, ἐγίγνοντο τῶν Ἀθηναίων ἱππέων ὅπῃ παρείκοι, καὶ τὸν πλεῖστον ὅμιλον τῶν ψιλῶν εἶργον τὸ μὴ προεξιόντας τῶν ὅπλων τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. ἐμμείναντες δὲ χρόνον οὗ εἶχον τὰ σιτία ἀνεχώ- 3 10 ρησαν καὶ διελύθησαν κατὰ πόλεις.

3. ἥγητο E. 7. ὅποι K.O. παρήκει d. 8. τῷ d. διὰ τὸ G.e. προσεξιόντας A.B.E.F.b.d.e. 9. ἀνεχώρησεν F.

7. *ὅπῃ παρείκοι*] "Wherever opportunity offered; wherever there was a "way for them to do it." Compare Sophocles, Philoct. 1048. *εἴ μοι παρείκοι*, and Thucyd. IV. 36, 2. *κατὰ τὸ ἀεὶ παρεῖκον τοῦ κρημνώδους*.

καὶ τὸν πλεῖστον—κακουργεῖν] Corinthus de Dial. Att. in his statuit ellipsin præpositionis *διὰ*, quasi sententia esset, *διὰ τὸ μὴ κακουργεῖν*. Scholiastes quoque ellipsin *τοῦ διὰ* esse dicit, sed aliter ac Corinthus: nam non conjungit *διὰ τὸ μὴ ἀδικεῖν*, sed *διὰ τὸ μὴ προεξιόντας*. Refellit eos Stephanus ad Corinth. artic. VIII. et Append. ad Script. de Dial. p. 178. et ostendit, tam articulum, quam negationem, ante verba *ἀπαγορευτικὰ*, et quæ *ἀπαγορεύσεως* significationem inclusam habent, abundare. Nam sic Thucyd. I. 62, 4. *ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν*. Et apud alios quoque sæpe hujusmodi verba cum solo Infinitivo ponuntur. Add. quæ adnotantur ad II. 101, 1. et Schol. infra ad cap. 6, 2. Sententiam horum verborum aliter expressam habes supr. II. 22, 2. DUKER.

8. *προεξιόντας τῶν ὅπλων*] Properly *τὰ ὅπλα* signifies the open space in the camp where the spears and shields were piled the moment the day's march was over. Comp. note on II. 2, 5. Here, however, it means more generally the camp where the heavy-armed soldiers were quartered.

LESBOS. A. C. 428. Olymp. 87. 4.

LESBOS.
Mytilene and all Lesbos, except Methymna, revolts from Athens. The revolt was hastened, in consequence of information of the design being conveyed to Athens.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθὺς Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουληθέντες μὲν καὶ πρὸ τοῦ πολέμου, (ἀλλ' οἱ Λακεδαιμόνιοι οὐ προσεδέξαντο,) ἀναγκασθέντες δὲ καὶ ταύτην τὴν ἀπόστασιν πρότερον ἢ διε- 5 νοοῦντο ποιήσασθαι. 2 τῶν τε γὰρ λιμένων τὴν χῶσιν καὶ τειχῶν οἰκοδόμησιν καὶ νεῶν ποίησιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῖτον, καὶ ἃ μεταπεμπόμενοι ἦσαν. 3 Τενέδιοι γὰρ ὄντες αὐτοῖς διάφοροι καὶ 10 Μηθυμναῖοι, καὶ αὐτῶν Μυτιληναίων ἰδίᾳ ἄνδρες κατὰ στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ γίγνονται τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσί τε τὴν Λέσβον ἐς τὴν Μυτιλήνην βίᾳ, καὶ τὴν παρασκευὴν ἅπασαν μετὰ Λακεδαιμονίων καὶ Βοιωτῶν ξυγγενῶν ὄντων ἐπὶ ἀποστάσει ἐπείγονται· καὶ εἰ 15

5. καὶ] om. K. ἢ H. 7. χῶσιν] θέσιν I.e. 9. ἃ] ἅμα P. 10. γὰρ] δὲ L.O.P. 11. μηθυμναίων οἱ καὶ H.g. μυτιληναίων et mox μυτιλήνην A.B.E. qui sic tantum non ubique. Sic Poppo. Bekk. et Goell. Rarius K. velut III. 27, 1. et 35, 1. B.G. et vulgo μιτυληναίων et μιτυλήνην. μητυληναίων F. sed F. infra μυτιλ—. κατὰ] διὰ i.

11. καὶ αὐτῶν Μιτ.] De belli hujus origine vide Aristot. Politic. l. 5. c. 4, 6. Huds. Causam ejus narrat Aristoteles Polit. E'. IV. Confer Diodorum XII. 314. et Aristotelem Polit. V. 135.—Wass.

ἰδίᾳ ἄνδρες κατὰ στάσιν] Compare Aristotle, Politic. V. 4, 6. Τιμοφάνους γὰρ, τῶν εὐπόρων τινὸς, καταλιπόντος δύο θυγατέρας, ὁ περιωθισθεὶς καὶ οὐ λαβὼν τοῖς υἱέσιν αὐτοῦ Δόξανδρος ἦρξε τῆς στάσεως. καὶ τοὺς Ἀθηναίους παρώξυνε, πρόξενος ὢν τῆς πόλεως.

13. ὅτι ξυνοικίζουσι—βίᾳ] The Mytilenæans tried to effect what Theseus had accomplished in Attica, (II. 15, 2, 3.) and what the Thebans laboured for many years to force the Platæans and Thespians to submit to in Bœotia; namely, that the other towns of Lesbos should sink from the condition of πόλεις, or independent civil societies, to that of δῆμοι or municipal towns, with only a local and subordinate instead of a sovereign government of their own affairs. The Prytaneum, or home of the state, would then be in Mytilene, justice would be administered there, and the people of the rest of the island, instead of being Methymnæans or Antissæans, would lose their national existence, and become Mytilenæans.

15. Βοιωτῶν ξυγγενῶν ὄντων] Compare VII. 57, 5. VIII. 100, 3. The Lesbians derived their origin from a colony composed chiefly of Bœotians, and headed by Penthilus the son of Orestes, who, on the expulsion of his family from Argos and Mycenæ by the Heraclidæ, had probably found a temporary asylum in Bœotia, as the Ionians under similar circumstances did in Attica. Thus the sacred fire would probably be taken from the prytaneum of Thebes, and the colony would therefore be a Bœotian colony, although the leader of it was himself an Achaian. The Bœotians, like most of the people of the northern

μή τις προκαταλήψεται ἤδη, στερήσεσθαι αὐτοὺς Λέσβον.
III. οἱ δ' Ἀθηναῖοι (ἦσαν γὰρ τεταλαιπωρημένοι ὑπό τε τῆς νόσου καὶ τοῦ πολέμου ἄρτι καθισταμένου καὶ ἀκμάζοντος) μέγα μὲν ἔργον ἡγοῦντο εἶναι Λέσβον προσπο-5λεμώσασθαι ναυτικὸν ἔχουσαν καὶ δύναμιν ἀκέραιον, καὶ οὐκ ἀπεδέχοντο πρῶτον τὰς κατηγορίας, μεῖζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι· ἐπειδὴ μέντοι καὶ πέμψαντες πρέσβεις οὐκ ἔπειθον τοὺς Μυτι-10ληναίους τήν τε ξυνοίκισιν καὶ τὴν παρασκευὴν διαλύειν, δείσαντες προκαταλαβεῖν ἐβούλοντο. καὶ πέμ- 2 πουσιν ἐξαπιναίως τεσσαράκοντα ναῦς αἳ ἔτυχον περὶ Πελοπόννησον παρεσκευασμέναι πλεῖν· Κλεΐππίδης δὲ ὁ Δεινίου τρίτος αὐτὸς ἐστρατήγει. ἐσηγγέλθη γὰρ αὐτοῖς ὡς εἴη 3 15Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν ἄφνω· καὶ ἢν μὲν ξυμβῇ ἡ πεῖρα,—εἰ δὲ μή, Μυτιληναίοις εἰπεῖν ναῦς τε παραδοῦναι καὶ τείχη καθελεῖν,

The Athenians, unwilling to believe the information, did not immediately act with vigour. Afterwards a fleet is despatched in haste, and the Mytilenæans, receiving timely intelligence of its coming, prepare to strengthen their city against a siege.

1. τις] om. K. προκαταλείψεται C. στέρεσθαι L.P. 2. προτεταλαιπωρημένοι L.O.P. τε] om. O. 4. εἶναι om. V. 6. πρῶτον A.B.C. E.F.H.V.g.h. Poppo. Goell. Bekk. G. et ceteri τὸ πρῶτον. τῆς B. 7. νομίζοντες e. μένοντες i. 8. βουλεύσασθαι i. 10. ξυνοίκισιν E.c.e. C. ex alia manu. Bekk. Ed. 1832. Poppo. ξυνοίκησιν A.B.F.G. vulgo, Haack. Goell. τὴν] om. e. 13. κλεΐπίδης V. 14. ἐπηγγέλθη K. αὐτοῖς] om. F. 15. ᾗ] τῇ K. 16. ἐλπίδας K. εἶναι] om. E. 17. ἢν] εἰ Q. cum Schol. Aristophan. qui mox συμβῇ. 18. τεῖχος Q.

parts of Greece, considered themselves to belong to the Æolic race; a name and race of the highest antiquity; for in the genealogical traditions of the Greeks Æolus was said to be the eldest son of Hellen, and Thessaly and Corinth were anciently possesed by people of Æolian race, before they were severally occupied by the Thessalians and Dorians. (Herodot. VII. 176, 6, 7. Thucyd. IV. 42, 2.) For the origin of the Æolian states of Asia, see Strabo, IX. 2, 5. XIII. 1, 3, and for those of Europe, see Kruse, Hellas, vol. I. p. 490, &c.

4. Λέσβον προσπολεμώσασθαι] "To "bring on themselves a war with Les-"bos in addition to their other ene-"mies." Λέσβον προσπολεμῶσαι would be, "to engage another state in a war "with Lesbos in addition to its other "enemies:" as ἐκπολεμῶσαι τοὺς ἀνθρώπους (Demosth. Olynth. 3. p. 30. Reiske.) signifies, "to excite the men "to war with a third party."

7. μεῖζον μέρος—ἀληθῆ εἶναι] "Giving "too much weight to their wish that it "should not be true." Compare c. 48, 1. οἴκτῳ πλέον νείμαντες.

13. Κλεΐππίδης] Κλεινιππίδης Diodoro, p. 314. c. Vix alibi memoratur. Wass.

4 μὴ πειθομένων δὲ πολεμεῖν. καὶ αἱ μὲν νῆες ᾤχοντο· τὰς δὲ τῶν Μυτιληναίων δέκα τριήρεις, αἳ ἔτυχον βοηθοὶ παρὰ σφᾶς κατὰ τὸ ξυμμαχικὸν παροῦσαι, κατέσχον οἱ Ἀθηναῖοι 5 καὶ τοὺς ἄνδρας ἐξ αὐτῶν ἐς φυλακὴν ἐποιήσαντο. τοῖς δὲ Μυτιληναίοις ἀνὴρ ἐκ τῶν Ἀθηνῶν διαβὰς ἐς Εὔβοιαν καὶ 5 πεζῇ ἐπὶ Γεραιστὸν ἐλθὼν, ὁλκάδος ἀναγομένης ἐπιτυχὼν, πλῷ χρησάμενος καὶ τριταῖος ἐκ τῶν Ἀθηνῶν ἐς Μυτιλήνην 6 ἀφικόμενος ἀγγέλλει τὸν ἐπίπλουν. οἱ δὲ οὔτε ἐς τὸν Μαλόεντα ἐξῆλθον, τά τε ἄλλα τῶν τειχῶν καὶ λιμένων περὶ τὰ ἡμιτέλεστα φραξάμενοι ἐφύλασσον. IV. καὶ οἱ Ἀθη- 10 ναῖοι οὐ πολὺ ὕστερον καταπλεύσαντες ὡς ἑώρων, ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπεσταλμένα, οὐκ ἐσακουόντων δὲ τῶν Μυτιλη- 2 ναίων ἐς πόλεμον καθίσταντο. ἀπαράσκευοι δὲ οἱ Μυτιληναῖοι καὶ ἐξαίφνης ἀναγκασθέντες 15 πολεμεῖν, ἔκπλουν μέν τινα ἐποιήσαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα καταδιωχθέντες ὑπὸ

A suspension of arms is obtained by the Mytilenæans, during which they send Ambassadors to Athens, and despatch others privately to Lacedæmon imploring aid.

2. τῶν] om. i. περὶ g. 3. οἱ] om. G.L.O.P. ἀθηναίων K. 6. γεραστὸν b. ἐπιτυχὼν] ἐπὶ τειχῶν P. 7. ἀθηναίων g. 8. Μαλόεντα] μέλλοντα P. μαλέοντα c. 9. καὶ τῶν λιμένων B.g.h. περιττὰ F. 10. ἡμιτελέστατα d. ἐφύλαττον F.H.N.V. 11. πολὺ A.C.E.F.H.K.V.c.f.g.h. Haack. Poppo. Goell. Bekk. B.G. et ceteri πολλῷ. 14. ἐς τὸν πόλεμον g. δὲ ὄντες οἱ e. 15. καὶ] om. L.O.P. 17. ναυμαχίαν G.I.Q. ναυμαχίας e. καὶ διωχθέντες H. ὑπὸ τῶν ἀπὸ τῶν P.

7. *πλῷ χρησάμενος*] I believe that this is merely opposed to the words *πεζῇ ἐπὶ Γεραιστὸν ἐλθών*. "He came "by land to Geræstus; then finding a "merchant vessel just going to sail, he "proceeded on his way by sea, and ar-"rived at Mitylene." Πλοῦς is thus opposed to ὁδὸς, VI. 97, 1. *οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει.*

9. *τά τε ἄλλα, τῶν τειχῶν κ. τ. λ.*] "And for the rest, they barricaded and "kept guard about the half finished "defences of their walls and harbours." Τὰ ἄλλα I believe should be taken by itself; "in other things; for the rest." The construction of the other words is, *ἐφύλασσον περὶ τὰ ἡμιτέλεστα τῶν τειχῶν —φραξάμενοι (αὐτά.)* Thus Mr. Bloomfield has, I think, rightly explained the passage. Φραξάμενοι occurs again with no case following it, VIII. 35, 4. *ἄμεινον φραξαμένων αὐτῶν*, "having barricaded "their city better;" where *τὴν πόλιν* must be repeated from the words *προσβαλόντες τῇ πόλει* in the preceding clause.

10. *οἱ Ἀθηναῖοι—ὡς ἑώρων*] Ὡς postpositum, ut III. 5, 1. *οἱ πρέσβεις ὡς οὐδὲν ἦλθον πράξαντες.* V. 28, 1. *οἱ δὲ τῶν Ἀργείων ἄνδρες ἐπειδὴ ἀνήνεγκαν.* VII. 32, 1. *οἱ δὲ πρέσβεις—ἐπειδὴ ἔπεισαν κ. τ. λ.* Göll. (from Poppo, Prolegom. vol. I. p. 107.)

τῶν Ἀττικῶν νεῶν λόγους ἤδη προσέφερον τοῖς στρατηγοῖς, βουλόμενοι τὰς ναῦς τὸ παραυτίκα, εἰ δύναιντο, ὁμολογίᾳ τινὶ ἐπιεικεῖ ἀποπέμψασθαι. 3 καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων ἀπεδέξαντο καὶ αὐτοὶ φοβούμενοι μὴ οὐχ ἱκανοὶ ὦσι Λέσβῳ 5 πάσῃ πολεμεῖν. 4 καὶ ἀνακωχὴν ποιησάμενοι πέμπουσιν ἐς τὰς Ἀθήνας οἱ Μυτιληναῖοι τῶν τε διαβαλλόντων ἕνα, ᾧ μετέμελεν ἤδη, καὶ ἄλλους, εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν ὡς σφῶν οὐδὲν νεωτεριούντων. 5 ἐν τούτῳ δὲ ἀποστέλλουσι καὶ ἐς τὴν Λακεδαίμονα πρέσβεις τριήρει, λαθόντες τὸ 10 τῶν Ἀθηναίων ναυτικὸν, οἳ ὥρμουν ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως· οὐ γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν. 6 καὶ οἱ μὲν ἐς τὴν Λακεδαίμονα ταλαιπώρως διὰ τοῦ πελάγους κομισθέντες αὐτοῖς ἔπρασσον ὅπως τις βοήθεια ἥξει. V. οἱ δ' ἐκ τῶν Ἀθηνῶν πρέσβεις ὡς

2. ὁμιλίᾳ Q. 4. μὴ—ποιησάμενοι] om. P. πάσῃ λέσβῳ e. 5. ἀνακοχὴν V. 6. διαβαλλόντων σφᾶς ἕνα L.O.P.e.i. C. rec. man. μετέμελλεν G. 7. ἄλλως H. 9. τὴν] om. c. 10. μαλέῳ C.I. 11. "Ἀθηνῶν malim." Bekk. Ed. 1832. 12. προσχωρήσειν K.e. 13. ἔπραττον f. 14. ἀθηναίων e.

6. τῶν διαβαλλόντων] "The in-" formers." "Participium instar sub-" stantivi est. Add. II. 2, 5. τοῖς ἐπαγο-" μένοις οὐκ ἐπείθοντο. II. 5, 9. πρὸς ὃν " ἔπραξαν οἱ προδιδόντες. Ne comme-" moremus φεύγοντας, quo nomine sæ-" pissime eos denotari qui in exilium " ejecti sunt, satis constat." Poppo. Prolegom. vol. I. p. 152.

7. μετέμελεν] Huc fortassis respexit Auct. Lexici in Montfauc. Biblioth. Coislin. p. 483. (Lex. Seg. 107, 12.) Μεταμελεῖν, ἀντὶ τοῦ μετανοεῖν. Θουκ. γ'. Duk.

10. ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως] That there can be no error in the words πρὸς βορέαν is evident from what follows, ch. 6, 1. περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως. Yet Strabo describes Malea as the promontory which is now called cape Zeitoun, that is, the south eastern point of the island, distant seventy stadia from Mytilene, as in fact that is about the distance of cape Zeitoun from the present town of Metelin. The only way of explaining this difficulty is by supposing that the Malea of Thucydides must be a different place from the Malea of Strabo, lying much nearer to Mytilene, and on the north side of it. The expression ἔξω τῆς πόλεως, ch. 3, 3. agrees better with a place one or two miles distant, than with one which was distant more than seven: and the shorter distance suits better also with what is said in the sixth chapter, that the Athenians had their market at Malea while they were besieging Mytilene. Do we suppose that the soldiers and seamen had to go every day more than seven miles to get their provisions?

11. τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν] The infinitive mood seems to me to be used by what grammarians call Epexegesis; that is, as a sort of explanation of the preceding words. "They " did not trust to the expected answer " from the Athenians, that it would " have a prosperous issue."

The embassy to Athens fails, and hostilities are renewed. All Lesbos, except Methymne, joins Mytilene. After an indecisive battle the Mytilenæans lose courage, and shut themselves up in their walls, expecting the arrival of succour from Lacedæmon.

οὐδὲν ἦλθον πράξαντες, ἐς πόλεμον καθίσταντο οἱ Μυτιληναῖοι καὶ ἡ ἄλλη Λέσβος πλὴν Μηθύμνης· οὗτοι δὲ τοῖς Ἀθηναίοις ἐβεβοηθήκεσαν, καὶ Ἴμβριοι καὶ Λήμνιοι καὶ τῶν ἄλλων ὀλίγοι τινὲς ξυμμάχων. 2 καὶ ἔξοδον μέν 5 τινα πανδημεὶ ἐποιήσαντο οἱ Μυτιληναῖοι ἐπὶ τὸ τῶν Ἀθηναίων στρατόπεδον, καὶ μάχη ἐγένετο, ἐν ᾗ οὐκ ἔλασσον ἔχοντες οἱ Μυτιληναῖοι οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς, ἀλλ' ἀνεχώρησαν· ἔπειτα οἱ μὲν ἡσύχαζον, ἐκ Πελοποννήσου καὶ 10 μετ' ἄλλης παρασκευῆς βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν (καὶ γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμαιώνδας Θηβαῖος, οἳ προαπεστάλησαν μὲν τῆς ἀποστάσεως, φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κρύφα μετὰ τὴν μάχην ὕστερον ἐσπλέουσι τριήρει, καὶ παρῄνουν 15 πέμπειν τριήρη ἄλλην καὶ πρέσβεις μεθ' ἑαυτῶν· καὶ ἐκπέμπουσιν), VI. οἱ δὲ Ἀθηναῖοι πολὺ ἐπιρρωσθέντες διὰ τὴν τῶν Μυτιληναίων ἡσυχίαν ξυμμάχους τε προσεκάλουν, οἳ πολὺ θᾶσσον παρῆσαν ὁρῶντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων, καὶ περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως ἐτείχισαν 20

The Athenians blockade Mytilene completely by sea, but are unable to cut off its communications by land.

7. στρατεύματι d. 9. ἐπηυλήσαντο E.f. ἐπιβλύσαντο K. ἐπιηυλίσαντο prim. man. C. σφίσιν] om. e. 10. ἡσυχάζοντες I. 11. προσγίγνοιτο C.K.c.d.e.f. 12. μαλέας f.g. ἑρμεώνδας C.e. 16. ἐκπέμπειν N.V. ἄλλην τριήρη f. ἑαυτῶν A. et vulgo. αὐτῶν B.C.E.F.G.h. Bekk. 17. δὲ] om. P. 18. συμμάχους B.C.E.Q.c. 20. περιορμησάμενοι A.B.E.F.G.H.V.c.g.h. περιορισάμενοι K. 21. ἐτείχησαν V.

20. περιορμισάμενοι τὸ πρὸς νότον] The sense of these words is clear; "bringing round their ships to a new "station on the south of the town;" they having been before at Malea, to the north of it. But the omission of the preposition ἐς or ἐπὶ may seem to render the construction doubtful. There is however a similar passage, V. 2, 3. ναῦς δὲ περιέπεμψε δέκα τὸν λιμένα περιπλεῖν, "he sent round ten ships to sail round "into the harbour," which is expressed immediately afterwards by the words αἱ νῆες ἅμα περιέπλεον ἐς τὸν λιμένα περιπεμφθεῖσαι. [The reading however of this last passage is doubtful, and Göller takes τὸ πρὸς νότον with ἐτείχισαν. But this cannot be, because the two camps ἑκατέρωθεν τῆς πόλεως could not have been both on the south side of it.]

21. ἐτείχισαν στρατόπεδα δύο] Lib. I. cap. 116, 2. πολιόρκουν τρισὶ τείχεσι τὴν πόλιν. Vid. Casaubon. ad Polyb. I. 24. Duk.

στρατόπεδα δύο ἑκατέρωθεν τῆς πόλεως, καὶ τοὺς ἐφόρμους ἐπ᾽ ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. 2 καὶ τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς τῆς μὲν ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι προσ- 5 βεβοηθηκότες ἤδη, τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολὺ κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγορᾶς ἡ Μαλέα. 3 καὶ τὰ μὲν περὶ Μυτιλήνην οὕτως ἐπολεμεῖτο.

WESTERN GREECE. An Athenian fleet, after cruising round Peloponnesus, arrives at Naupactus, and from thence makes an ineffectual attempt upon Œniadæ and Leucas.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου 10 Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγὸν, κελευσάντων Ἀκαρνάνων τῶν Φορμίωνός τινα σφίσι πέμψαι ἢ υἱὸν ἢ ξυγγενῆ ἄρχοντα. 2 καὶ παραπλέουσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπι- 15 θαλάσσια χωρία ἐπόρθησαν. 3 ἔπειτα τὰς μὲν πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ᾽ οἴκου ὁ Ἀσώπιος, αὐτὸς δ᾽ ἔχων δώδεκα ἀφικνεῖται ἐς Ναύπακτον, καὶ ὕστερον Ἀκαρνᾶνας ἀναστήσας πανδημεὶ στρατεύει ἐπ᾽

4. καὶ οἱ—ἀθηναῖοι] om. P. 5. περὶ] ἐπεὶ b. 6. ναύσταθμοι V. 7. μὲν] om. d. 10. ἐς] περὶ G.I.K.N.V.c.d.e.f.g. τριάκοντα] om. g. 12. τῶν] τὸν Q. 14. περιπλέουσαι g. 16. ἐπ᾽ οἴκου om. V.

1. τοὺς ἐφόρμους—ἐποιοῦντο] "They "established their blockades at both "the harbours." For the meaning of ἔφορμος and the other words of similar origin see the note on II. 89, 13. It occurs again, IV. 27, 1. 32, 1.

5. τὸ δὲ περὶ τὰ στρατόπεδα—ἡ Μαλέα] He means, I think, to say, that although they had a part of their force at Malea, yet it gave them no command of the country, as they merely occupied a small space close to the water's edge, where the market as usual was established for the seamen and soldiers, and where the smaller vessels which brought their provisions might be hauled up on the beach in safety. But if Thucydides had meant to speak of the promontory of Malea seven miles off, with what security could the market have been established at such a distance from the camps of the armament, when the enemy had the entire command of the country? Ναύσταθμον πλοίων καὶ ἀγορᾶς is an instance of a common incorrectness in expression, when a word that can properly apply to one thing only is made to apply to two. Ναύσταθμον ἀγορᾶς of course if literally taken is absurd; but only the general idea of "a place for any thing" is preserved; the particular one of "a place "for ships" suiting only to πλοίων. See Poppo, Prolegom. I. p. 202. 282. Compare Aristot. Rhetoric. III. 5, 7. ἔτι τάδε ποιεῖ σολοικίζειν, τὸ μὴ ἀποδιδόναι, ἐὰν μὴ ἐπιζευγνύῃς ἀμφοῖν, ὃ ἁρμόττει· οἷον ἢ "ψόφον, ἢ χρῶμα," τὸ μὲν "ἰδὼν," οὐ κοινόν· τὸ δ᾽ "αἰσθόμενος," κοινόν.

Οἰνιάδας, καὶ ταῖς τε ναυσὶ κατὰ τὸν Ἀχελῷον ἔπλευσε καὶ
4 ὁ κατὰ γῆν στρατὸς ἐδῄου τὴν χώραν. ὡς δ' οὐ προσεχώ-
ρουν, τὸν μὲν πεζὸν ἀφίησιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα
καὶ ἀπόβασιν ἐς Νήρικον ποιησάμενος ἀναχωρῶν διαφθεί-
ρεται αὐτός τε καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν 5
5 τε ξυμβοηθησάντων καὶ φρουρῶν τινῶν ὀλίγων. καὶ ὕστερον
ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι παρὰ
τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νεὼς ἐκπεμφθέντες Μυτιλη-
ναίων πρέσβεις, ὡς αὐτοῖς οἱ Λακεδαιμόνιοι 10
εἶπον Ὀλυμπίαζε παρεῖναι, ὅπως καὶ οἱ ἄλλοι
ξύμμαχοι ἀκούσαντες βουλεύσωνται, ἀφικνοῦν-
ται ἐς τὴν Ὀλυμπίαν· ἦν δὲ Ὀλυμπιὰς ᾗ
2 Δωριεὺς Ῥόδιος τὸ δεύτερον ἐνίκα. καὶ
ἐπειδὴ μετὰ τὴν ἑορτὴν κατέστησαν ἐς λόγους, 15
εἶπον τοιάδε.

PELOPONNESUS. The Mytilenæan ambassadors, by direction of the Lacedæmonians, repair to Olympia, and after the festival address the assembled allies, imploring their succour.

IX. "ΤΟ μὲν καθεστὸς τοῖς Ἕλλησι νόμιμον, ὦ ἄνδρες

1. τε] om. N.V. 2. ἐδῄουν G. δ' οὐ] om. Q. 3. δ' ἐσπλεύσας d. 4. νηρικὸν E.F.V.g. νώρικον P. 5. τε] om. f. τι] om. K. αὐτόθι G.I. K.L.N.O.P.c.d.e.i. 9. πρέσβεις μιτυληναίων f. 11. ὅπου e. 13. τὴν om. g.h. 14. δοριεὺς B. ὁ ῥόδιος B. 16. τάδε G. 17. καθεστὸς E.K. Bekk. καθεστὼς A.B.F.G. ἄνδρες] om. C.G.K.L.O.P.c.e.

1. κατὰ τὸν Ἀχελῷον] "On the side "of the Achelous," opposed to κατὰ γῆν, "on the land side."

5. τῶν αὐτόθεν ξυμβοηθησάντων] The ordinary inhabitants of the country, or people belonging to the spot, who assembled on the alarm of the descent. From these are distinguished the φρουροὶ, or regular soldiers stationed at different places along the coast, to repel predatory invasions of this kind. Compare II. 252, 4. V. 52, 2. VIII. 22, 1.

14. Δωριεὺς Ῥόδ.] Diagoræ filius, cujus meminit Xenoph. Ἑλλην. I. 1, 2. 5, 19. Vide Aristot. Rhet. I. 2, 13. et Petr. Victorium in eandem, p. 60. HUDS. In ἀναγραφῇ Olympiadum Dorieus Rhodius primum pancratio vicisse dicitur Olymp. LXXXVII. secundum Olymp. LXXXVIII. tertium Olymp. LXXXIX. DUK. [I have retained this short note of Duker's because it contains an instance of the strange mistake, noticed by Mr. Fynes Clinton, of referring to Scaliger's compilation Ὀλυμπιάδων ἀναγραφή, published in his edition of the Chronicle of Eusebius, as though it were an authentic ancient work. And Göller adopts the mistake into his own note on this passage in Thucydides, even in his second edition.]

ἐνίκα] "Was the conqueror." See the note on V. 49, 1.

17. καθεστός] Die besten und ältesten Handschriften haben überall das der Analogie widersprechende ἑστός. Es ist daher sehr wahrscheinlich dass die Attische Sprache hier der scheinbaren

" Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν· τοὺς γὰρ ἀφισταμένους ἐν τοῖς πολέμοις καὶ ξυμμαχίαν τὴν πρὶν ἀπολείποντας οἱ δεξάμενοι, καθ' ὅσον μὲν ὠφελοῦνται, ἐν ἡδονῇ ἔχουσι, νομίζοντες δὲ εἶναι προδότας τῶν πρὸ τοῦ φίλων χείρους ἡγοῦνται. καὶ οὐκ ἄδικος αὕτη ἡ ἀξίωσίς 2 ἐστιν, εἰ τύχοιεν πρὸς ἀλλήλους οἵ τε ἀφιστάμενοι καὶ ἀφ' ὧν διακρίνοιντο ἴσοι μὲν τῇ γνώμῃ ὄντες καὶ εὐνοίᾳ, ἀντίπαλοι δὲ τῇ παρασκευῇ καὶ 10 δυνάμει, πρόφασίς τε ἐπιεικὴς μηδεμία ὑπάρχοι τῆς ἀποστάσεως· ὃ ἡμῖν καὶ Ἀθηναίοις οὐκ ἦν. μηδέ τῳ χείρους 3 δόξωμεν εἶναι εἰ ἐν τῇ εἰρήνῃ τιμώμενοι ὑπ' αὐτῶν ἐν τοῖς δεινοῖς ἀφιστάμεθα. X. περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς πρῶτον ἄλλως τε καὶ ξυμμαχίας δεόμενοι 15 τοὺς λόγους ποιησόμεθα, εἰδότες οὔτε φιλίαν ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν πόλεσιν ἐς οὐδὲν, εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγνοιντο καὶ τἄλλα ὁμοιότροποι εἶεν· ἐν γὰρ τῷ διαλλάσσοντι τῆς 20 γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία 2 ἐγένετο πρῶτον ἀπολιπόντων μὲν ὑμῶν ἐκ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα τῶν ἔργων. ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ 3

SPEECH OF THE MYTILENÆANS.

The peculiar circumstances of our connection with Athens ought to exculpate our present revolt from the charge of breach of faith and unworthy desertion of our friends.

That connection was at first formed for the defence of the common liberty of Greece: but when the Athenians abused it into a means of enslaving their allies, and all but ourselves and the Chians were already so enslaved, we could not but suspect that a similar fate was designed for us.

2. πολεμίοις A.F.H.h. 9. δὲ i. 10. μὴ δὲ μία C.O. ὑπάρχει K.e.g. 11. ἡμῖν καὶ A.B.E.F.G.H.K.M.P.V.d.f.g. καὶ ἡμῖν καὶ C.L.O.e. vulgo ἡμῖν τε καί. 12. δόξομεν K. τιμωρούμενοι Q. 13. γὰρ] om. L. 17. μὴ μετ'] μήτ' A.B.F. 19. διαλάσοντι G. γὰρ post διαλλάσσοντι habet V. 20. καὶ διαφοραὶ L.O.P. et pr. G. καὶ αἱ διαφθοραὶ b. 24. μέντοι corr. F. e voce breviore et enclitica.

Analogie folgte und von ἑστώς das Neutrum ἑστός bildete. BUTTMANN. Gr. Gr. II. p. 158. §. 114. Buttmann adds in a note, Überall hat daher Bekker itzt so herausgegeben und so auch Hermann in Soph. Œd. Tyr. 632.

22. ἀπολιπόντων—ἐκ τοῦ Μηδικοῦ πολέμου] Comp. V. 4, 4. ἀπολιπόντες ἐκ τῶν Συρακουσῶν.

24. ξύμμαχοι—Ἑλλήνων] Corinthus, p. 151. WASS. Vid. ad I. 137, 7. DUK.

" καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀλλ' ἐπ' ἐλευθε-
4 " ρώσει ἀπὸ τοῦ Μήδου τοῖς Ἕλλησι. καὶ μέχρι μὲν ἀπὸ
" τοῦ ἴσου ἡγοῦντο, προθύμως εἱπόμεθα· ἐπειδὴ δὲ ἑωρῶμεν
" αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν
" ξυμμάχων δούλωσιν †ἐπαγομένους,† οὐκ ἀδεεῖς ἔτι ἦμεν. 5
5 " ἀδύνατοι δὲ ὄντες καθ' ἓν γενόμενοι διὰ πολυψηφίαν ἀμύ-
" νεσθαι οἱ ξύμμαχοι ἐδουλώθησαν πλὴν ἡμῶν καὶ Χίων·
" ἡμεῖς δὲ αὐτόνομοι δὴ ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι
6 " ξυνεστρατεύσαμεν. καὶ πιστοὺς οὐκέτι εἴχομεν ἡγεμόνας
" Ἀθηναίους, παραδείγμασι τοῖς προγιγνομένοις χρώμενοι· 10
" οὐ γὰρ εἰκὸς ἦν αὐτοὺς οὓς μὲν μεθ' ἡμῶν ἐνσπόνδους
" ἐποιήσαντο καταστρέψασθαι, τοὺς δὲ ὑπολοίπους, [εἴ ποτε
" ἄρα ἐδυνήθησαν,] μὴ δρᾶσαι τοῦτο. XI. καὶ εἰ μὲν αὐτό-
" νομοι ἔτι ἦμεν ἅπαντες, βεβαιότεροι ἂν ἡμῖν
" ἦσαν μηδὲν νεωτεριεῖν· ὑποχειρίους δὲ ἔχον- 15
" τες τοὺς πλείους, ἡμῖν δὲ ἀπὸ τοῦ ἴσου ὁμι-
" λοῦντες, χαλεπώτερον εἰκότως ἔμελλον οἴσειν
" καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου

In fact it was but their policy to reserve us for the last, till all the rest were enslaved, and we should have no confederates to aid us in our struggle against them.

1. δουλώσει h. τοῖς ἀθηναίοις K.c. ἀλλ'—ἕλλησι om. pr. G. 2. μηδικοῦ d.i. 5. "An ἐπειγομένους?" Bekker. ed. 1832. ἀδεῶς c. 6. ἀμύνεσθαι B.E.F. et rec. G.H.V.g.h. Poppo. vulgo, Haack. Bekk. Goell. ἀμύνασθαι. 10. παραδείγματι g. προγεγενημένοις L. προγενομένοις O.P. προσγιγνομένοις c. 11. οὐκ εἰκὸς γὰρ ἦν V. μεθ'] καθ' I. 13. ἠδυνήθησαν L. 14. ἔτι om. V. 15. δὲ] om. Q. 17. εἰκότος Q. ἔμελλον] ἔμμελον Q. ἐξοίσειν H. ἕξειν Q. 18. ἧκον d.

2. τοῖς Ἕλλησι] These words, I think, are governed of ξύμμαχοι. "We "became allies, not so much to the "Athenians, for the enslaving of the "Greeks, as to the Greeks for their de-"liverance from the Mede." Comp. 62, 2, 6. 63, 4, 5.

5. †ἐπαγομένους†] If the text be right, I think Poppo's interpretation of this word is the true one, "suscipien-"tes, sibi assumentes." But as ἐπάγεσθαι does not seem to be a natural opposite to ἀνιέναι, there is every reason for preferring the correction proposed by Ross and Bekker, ἐπειγομένους.

6. διὰ πολυψηφίαν] Comp. I. 141, 6—9.

8. αὐτόνομοι δὴ ὄντες] See the note on III. 104, 1.

18. πρὸς τὸ πλεῖον—ἀντισουμένου] "Comparing with the majority already "submitting to them, our still singly "conducting ourselves as on a footing "of equality." For this sense of πρὸς, as implying comparison, see Herod. II. 35, 1. III. 94, 4. VIII. 44, 1. and Matth. Gr. Gr. §. 591. γ'. Jelf, 638. III. 3. c. The construction is awkward, because the last clause καὶ πρὸς τὸ πλεῖον—ἀντισουμένου follows the principal verb

Besides our support in their enterprises, while we were nominally independent seemed to imply our approbation of their justice; and our naval power made them think it unsafe to risk a premature attack on us.

" ἔτι μόνου ἀντισουμένου, ἄλλως τε καὶ ὅσῳ
" δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο καὶ ἡμεῖς
" ἐρημότεροι. τὸ δὲ ἀντίπαλον δέος μόνον 2
" πιστὸν ἐς ξυμμαχίαν· ὁ γὰρ παραβαίνειν τι
5 " βουλόμενος τῷ μὴ προέχων ἂν ἐπελθεῖν
" ἀποτρέπεται. αὐτόνομοί τε ἐλείφθημεν οὐ δι' 3
" ἄλλο τι ἢ ὅσον αὐτοῖς ἐς τὴν ἀρχὴν εὐπρε-
" πείᾳ τε λόγου καὶ γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος τὰ
" πράγματα ἐφαίνετο καταληπτά. ἅμα μὲν γὰρ μαρτυρίῳ 4
10 " ἐχρῶντο μὴ ἂν τούς γε ἰσοψήφους ἄκοντας, εἰ μή τι ἠδί-

1. ἔτι] om. d.i. 3. μόνον δέος c. 5. τῷ A.B.E.F.G.H.K.V.g. Poppo. Goell. Bekk. vulgo τό. 6. τε] δὲ L.P. ἐλήφθημεν E.e.

ἔμελλον οἴσειν, whereas it should naturally have preceded it, being merely a repetition of ὑποχειρίους δὲ—ὁμιλοῦντες, a little varied in point of form.

4. ὁ γὰρ παραβαίνειν—ἀποτρέπεται] "For he who would fain break the covenant, is deterred, because he could "not make the attempt with a superior "force;" i. e. "because he could not "do it from any vantage ground, and "therefore would probably find his "attempt fruitless."

8. τὰ πράγματα ἐφαίνετο καταληπτά] "And we were left independent for no "other reason than because they thought "their dominion would be most ad-"vanced by accomplishing their pur-"poses with fair words, and winning "their way by policy rather than by "force." Comp. c. 30, 3. ἐλπίζω—καταληφθῆναι ἂν τὰ πράγματα. Καταλαβεῖν τὰ πράγματα signifies, "To seize and "get the mastery of the matters in agi-"tation;" hence, "to accomplish one's "purposes."

10. μὴ ἂν τούς γε ἰσοψήφους κ. τ. λ.] "For we were an evidence in their "favour, that enjoying as we did an "equal right of voting in the councils "of the confederacy, and compulsion "being thus out of the question, we "should not join their enterprises, un-"less the parties whom they attacked "were in the wrong in the quarrel." Such, I think, is undoubtedly the meaning of this passage, as Poppo explains it in his Observationes Criticæ, p. 203. Its obscurity arises from the condensed, or, to speak plainly, the confused manner in which it is expressed; a clause to this effect requiring to be supplied after ἄκοντας, "nor should "we join them at all;" compare the note on I. 38, 3. and on IV. 86, 2. There is also something of a similar confusion in I. 40, 2. ὅστις μὴ τοῖς δεξαμένοις εἰ σωφρονοῦσι, κ. τ. λ. where see the note. In the words immediately following, the τε in ἐπί τε τοὺς ὑποδεεστέρους may be thus expressed in English, by preserving the order of the words and altering their construction: "And by "this same system also the strongest "powers were *at once* led in their train "to crush the weaker ones first, and "being reserved to the last would be "more helpless when their own turn "came, by having been previously "stripped of all who might have aided "them." They were both useful instruments to subdue others, and were at the same time rendering their own future slavery more certain, by crushing those who might else have been their allies. Τοῦ ἄλλου περιῃρημένου, "When "all else was stripped from around "them:" like the foliage stripped from off a tree.

The mouths, the tongues, the eyes, the hearts of men,
* * * * * *

"κουν οἷς ἐπῄεσαν, ξυστρατεύειν· ἐν τῷ αὐτῷ δὲ καὶ τὰ
"κράτιστα ἐπί τε τοὺς ὑποδεεστέρους πρώτους ξυνεπῆγον
"καὶ τὰ τελευταῖα λιπόντες [τοῦ ἄλλου περιῃρημένου] ἀσθε-
5 "νέστερα ἔμελλον ἕξειν. εἰ δὲ ἀφ' ἡμῶν ἤρξαντο, ἐχόντων
"ἔτι τῶν πάντων αὐτῶν τε ἰσχὺν καὶ πρὸς ὅ τι χρὴ στῆναι, 5
6 "οὐκ ἂν ὁμοίως ἐχειρώσαντο. τό τε ναυτικὸν ἡμῶν παρεῖχέ
"τινα φόβον μή ποτε καθ' ἓν γενόμενον ἢ ὑμῖν ἢ ἄλλῳ τῳ
7 "προσθέμενον κίνδυνον σφίσι παράσχῃ. τὰ δὲ καὶ ἀπὸ
"θεραπείας τοῦ τε κοινοῦ αὐτῶν καὶ τῶν ἀεὶ προεστώτων
8 "περιεγιγνόμεθα. οὐ μέντοι ἐπὶ πολύ γ' ἂν ἐδοκοῦμεν δυνη- 10
"θῆναι, εἰ μὴ ὁ πόλεμος ὅδε κατέστη, παραδείγμασι χρώ-
"μενοι τοῖς ἐς τοὺς ἄλλους. XII. τίς οὖν αὕτη †ἡ† φιλία
"ἐγίγνετο ἢ ἐλευθερία πιστή, ἐν ᾗ παρὰ
"γνώμην ἀλλήλους ὑπεδεχόμεθα, καὶ οἱ μὲν
"ἡμᾶς ἐν τῷ πολέμῳ δεδιότες ἐθεράπευον, 15

Thus we lived in mutual suspicion, restrained only by mutual fear. And as we were inferior to them

1. ξυνστρατεύειν E.F.H.c.i. C. prim. man. 5. ἀπάντων e. 8. προθέμενον Q. παράσχοι Q.f. ἀπὸ τῆς θεραπείας B.g.h. 11. ὧδε margo L. 12. ἡ φιλία Dindorf. Poppo. Bekker. ed. 1832. ἡ codices. 13. πιστὴ ἡ ἐλευθερία f. 14. ἀλλήλοις A.B.F. ὑποδεχόμεθα F.K.V. 15. ὑμᾶς C.

> That numberless upon me stuck, as leaves
> Do on the oak; have with one winter's brush
> Fall'n from their boughs, and left me open, bare
> To every storm that blows.
>
> *Timon of Athens*, Act iv.

Compare Thucyd. II. 13, 4. *περιαιρετὸν εἶναι ἅπαν.*

8. *τὰ δὲ καὶ ἀπὸ θεραπείας*] Four reasons are given to confirm what had been said in the earlier part of the chapter, that the Mytilenæns were left still independent only because it had hitherto suited the interest of Athens that they should remain so. 1st, The cooperation of the Mytilenæans gave a colour of justice to the enterprises of the Athenians against the other allies. 2nd, It was safest to reserve the stronger powers for the last victims, after all the inferior states should have been conquered. 3d, Some dread was entertained of driving the Mytilenæans to unite their navy with that of the Peloponnesians. 4th, The Mytilenæans had been obliged to purchase their respite by paying the utmost court both to the Athenian people and to those individuals who had influence with the people. *Περιεγιγνόμεθα*, "We still survived," i. e. still remained free, whilst others were sunk in slavery.

12. *τίς οὖν αὕτη ἡ φιλία*] Dindorf. Poppo, and Göller prefer *ἡ φιλία, ἡ ἐλευθερία πιστή.* Mr. Bloomfield compares Dionysius Halicarn. VI. 78. *τίς οὖν ἡ τοιαύτη φιλία καὶ πίστις, ἐν ᾗ παρὰ γνώμην ἀλλήλους θεραπεύειν ἀναγκασθησόμεθα*; But then it is said the order of the words would rather be *ἡ πιστὴ ἐλευθερία.* Dindorf's correction removes all difficulty; but if we retain the present text the sense can only be, "What "sort of friendship then was this "boasted friendship of our's, what sure "liberty was that liberty of our's," &c.

in power, our only hope consisted in being able to anticipate them, and in revolting before all revolt was become desperate.

" ἡμεῖς δὲ ἐκείνους ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ
" ἐποιοῦμεν· ὅ τε τοῖς ἄλλοις μάλιστα εὔνοια
" πίστιν βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν
" παρεῖχε, δέει τε τὸ πλέον ἢ φιλίᾳ κατεχό-
5 " μενοι ξύμμαχοι ἦμεν· καὶ ὁποτέροις θᾶσσον παράσχοι
" ἀσφάλεια θάρσος, οὗτοι πρότεροί τι καὶ παραβήσεσθαι
" ἔμελλον. ὥστε εἴ τῳ δοκοῦμεν ἀδικεῖν προαποστάντες διὰ 2
" τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ
" ἀνταναμείναντες σαφῶς εἰδέναι εἴ τι αὐτῶν ἔσται, οὐκ
10 " ὀρθῶς σκοπεῖ. εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου καὶ 3

2. ὁ δέ τε c. ὅτε K.L.O.V. 3. πιστὸν d. 4. τε] δὲ g. τὸ πλεῖον K. 5. ἦμεν] εἶναι C.G.L.P.e. 6. θάρσος A.B.E.F.H.Q.V.g.h. Poppo. Goell. Bekk. G. et vulgo θράσος. τι] om. N.V. καὶ ante πρότεροί ponit i. 8. μέλησιν Q. δεινῶν] κινδύνων G.I.L.P.e. 9. ἀναμείναντες L.O.P. ἂν ἀναμείναντες F.H. οὐ καταναμείναντες K. 10. ἦμεν καὶ ἐκ c.

2. ὅ τε τοῖς ἄλλοις μάλιστα ἡ εὔνοια πίστιν βεβαιοῖ] Recte dicitur πίστιν βεβαιοῦν. Sed est admodum implicita structura, quam interpres ita explicare conatus est, quasi scriptum esset, ὅ, τε τοῖς ἄλλοις μάλιστα πίστιν βεβαιοῖ, εὔνοια δηλονότι. Veniebat in mentem, εὔνοια πιστὸν βεβαιοῖ, id est, βεβαίως πιστὸν παρέχει, ut ὅ, τε πιστὸν, et τοῦτο ἐχυρὸν inter se respondeant. Sed quia Thucydidis oratio ubique aspera et confragosa est, et omnes scripti editam lectionem tuentur, fortassis præstat nihil tentare. DUKER. The resemblance of this sentence to that in II. 40, 4. ὃ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει, is sufficiently evident; yet this passage is even more difficult to explain grammatically than that. Yet the solution is in the main the same, "That which in the case of "others takes this shape, namely that "faith is secured by love, that in our "case takes a different form, namely "that faith is secured by fear." Grammar there is none in the sentence; the readiest way of making it grammatical would be by leaving out πίστιν, ὅ τε τοῖς ἄλλοις μάλιστα εὐνοία βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐυχυρὸν παρεῖχεν. The insertion of a word like πίστιν as if to make the sentence clearer, while in reality it confuses it, occurs again in IV. 125, 1. ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι, where ἀσαφῶς ἐκπλήγνυσθαι being added to explain the relative ὅπερ embarrasses the whole construction. So again in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις κ. τ. λ.

10. εἰ γὰρ δυνατοὶ κ. τ. λ.] The difficulty of this passage is well known; and the explanation of one of the Scholiasts, κινουμένων ἐκείνων κινηθῆναι καὶ ἡμᾶς, seems to point to a reading different from that of our present text. Yet following the other Scholiast we can extract a sense, I think, from the words as they now stand. "If we were "able as well as they to contrive "against them, and to wait our time "for carrying our plans into effect, as "they do towards us (ἀντιμελλῆσαι), "what need was there for our being "dependent upon them as we are "now?" "If we were their equals in "power, why should we be, as we are, "their subjects?" ἐκ τοῦ ὁμοίου I suppose to be taken in the sense of ὁμοίως, "in like manner as we now are." Perhaps ὑπ' ἐκείνοις would be better than ἐπ' ἐκείνοις, as the notion required seems to be rather that of *subjection to* Athens, than that of being *at the mercy of* Athens.

"ἀντεπιβουλεῦσαι καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ "ὁμοίου ἐπ' ἐκείνοις εἶναι; ἐπ' ἐκείνοις δὲ ὄντος ἀεὶ τοῦ "ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι.

XIII. "Τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας, ὦ Λακε-"δαιμόνιοι καὶ ξύμμαχοι, ἀπέστημεν, σαφεῖς μὲν τοῖς 5 "ἀκούουσι γνῶναι ὡς εἰκότως ἐδράσαμεν, "ἱκανὰς δὲ ἡμᾶς ἐκφοβῆσαι καὶ πρὸς ἀσφά-"λειάν τινα τρέψαι, βουλομένους μὲν καὶ "πάλαι, ὅτε ἔτι ἐν τῇ εἰρήνῃ ἐπέμψαμεν ὡς "ὑμᾶς περὶ ἀποστάσεως, ὑμῶν δὲ οὐ προσ- 10 "δεξαμένων κωλυθέντας· νῦν δὲ ἐπειδὴ Βοιω-"τοὶ προὐκαλέσαντο εὐθὺς ὑπηκούσαμεν, καὶ "ἐνομίζομεν ἀποστήσεσθαι διπλῆν ἀπόστασιν, "ἀπό τε τῶν Ἑλλήνων μὴ ξὺν κακῶς ποιεῖν "αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν, 15 "ἀπό τε Ἀθηναίων μὴ αὐτοὶ διαφθαρῆναι ὑπ' ἐκείνων ἐν 2 "ὑστέρῳ ἀλλὰ προποιῆσαι. ἡ μέντοι ἀπόστασις ἡμῶν "θᾶσσον γεγένηται καὶ ἀπαράσκευος· ᾗ καὶ μᾶλλον χρὴ "ξυμμάχους δεξαμένους ἡμᾶς διὰ ταχέων βοήθειαν ἀπο-"στέλλειν, ἵνα φαίνησθε ἀμύνοντές τε οἷς δεῖ καὶ ἐν τῷ 20

Such is the justification of our sudden revolt. But its compelled suddenness has rendered it necessarily ill prepared. We have therefore a more urgent claim on your aid. And remember that Athens is most vulnerable in her allies: and a blow struck in Lesbos will be far more fatal to her than one in Attica.

1. ἀντεπιμελλῆσαι B.C.E.F.G.H.I.d.e.g.h.i. A. et vulgo ἀντεπιμελῆσαι. Præstat, opinor, ἀντιμελλῆσαι. Bekk. ἀντιμελλῆσαι Poppo. Goell. Bekk. 3. ἰέναι Goell. προαμύνεσθαι K. παραμύνασθαι L.P. παραμύνεσθαι O. 4. ἔχοντα P. ὦ λακεδαιμόνιοι καὶ οἱ ξύμμαχοι καὶ αἰτίας f. 8. τινα] om. K. 9. ἔτι om. V. ὡς] πρὸς f. ὡς πρὸς c. 11. κωλυθέντες C.E.F.G.I.K.L.O.P.V.c.e.f.g. 12. προυκαλ. Bekk. 14. ξυγκακῶς ex correct. C. ξυνκακῶς L.O.d 15. μετὰ θηβαίων correctus L. συνελευθεροῦν e. 20. φαίνοισθε c.e.

13. ἐνομίζομεν ἀποστήσεσθαι κ. τ. λ.] "We thought to withdraw ourselves "from the Greeks whom we were in-"juring, and from the Athenians who "were meditating to injure us; that "so we might at once escape doing "wrong to others, and suffering it our-"selves." Such seems the sense of the passage, as nearly as it can be given in English; for we cannot express the double meaning of ἀποστήσεσθαι, "to "stand aloof from and decline doing a "thing," and, "to revolt from the "leading state of a confederacy." For the former meaning, compare IV. 118, 6. οὐδενὸς ἀποστήσονται, ὅσα ἂν δίκαια λέγητε, and VII. 7, 2. For the expression ἐνομίζομεν ἀποστήσεσθαι, compare the note on II. 42, 5. τὸ ἀμύνεσθαι—μᾶλλον ἡγησάμενοι, and Lobeck's Phrynichus, Parerg. VI. p. 723.

14. μὴ ξὺν κακῶς ποιεῖν] See Lobeck's Phrynichus, Parerg. III. §. 13. p. 620.

" αὐτῷ τοὺς πολεμίους βλάπτοντες. καιρὸς δὲ ὡς οὔπω 3
" πρότερον. νόσῳ τε γὰρ ἐφθάραται Ἀθηναῖοι καὶ χρημά- 4
" των δαπάνῃ, νῆές τε αὐτοῖς αἱ μὲν περὶ τὴν ὑμετέραν εἰσὶν
" αἱ δ' ἐφ' ἡμῖν τετάχαται, ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν
5 " νεῶν ἔχειν, ἢν ὑμεῖς ἐν τῷ θέρει τῷδε ναυσί τε καὶ πεζῷ
" ἅμα ἐπεσβάλητε τὸ δεύτερον, ἀλλ' ἢ ὑμᾶς οὐκ ἀμυνοῦνται
" ἐπιπλέοντας ἢ ἀπ' ἀμφοτέρων ἀποχωρήσονται. νομίσῃ τε 5
" μηδεὶς ἀλλοτρίας γῆς πέρι οἰκεῖον κίνδυνον ἕξειν. ᾧ γὰρ 6
" δοκεῖ μακρὰν ἀπεῖναι ἡ Λέσβος, τὴν ὠφελίαν αὐτῷ ἐγγύθεν
10 " παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλεμος, ὥς τις 7
" οἴεται, ἀλλὰ δι' ἣν ἡ Ἀττικὴ ὠφελεῖται. ἔστι δὲ τῶν 8
" χρημάτων ἀπὸ τῶν ξυμμάχων ἡ πρόσοδος, καὶ ἔτι μείζων
" ἔσται, εἰ ἡμᾶς καταστρέψονται· οὔτε γὰρ ἀποστήσεται
" ἄλλος τά τε ἡμέτερα προσγενήσεται, πάθοιμέν τ' ἂν δεινό-
15 " τερα ἢ οἱ πρὶν δουλεύοντες. βοηθησάντων δὲ ὑμῶν προ- 9
" θύμως πόλιν τε προσλήψεσθε ναυτικὸν ἔχουσαν μέγα,
" οὗπερ ὑμῖν μάλιστα προσδεῖ, καὶ Ἀθηναίους ῥᾷον καθαι-
" ρήσετε ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχους (θρασύτερον
" γὰρ πᾶς τις προσχωρήσεται), τήν τε αἰτίαν ἀποφεύξεσθε

1. ὡς] οἷος L.O.P.Q. καὶ I. 2. τε] om. L.P. γὰρ] om. O. ἐφθάρηται L.O. ἐφθάρηνται K. 4. αἱ] om. L. ὑφ' f. 6. ἅμα] om. d.i. ἐσβάλητε L.O.P. ὑμᾶς A.B.C.E.F.G.H.K.L.M.N.O.P.V.b.c.d.e.f.g. Poppo. Haack. Goell. Bekk. vulgo ἡμᾶς. 7. ἐπ' g. νομίσει V. τε] δὲ E. 10. ὥς] ὅς E. 11. ἡ] om. e. ἔτι K. δὲ] om. f. 12. συμμάχων g. μεῖζον G.L.O. 14. τά τε] καὶ τὰ L. προσγενήσονται P. 15. ἡμῶν G. 17. ῥᾷον] μᾶλλον e. 19. γὰρ] δὲ L. πᾶς] om. g. προχωρήσεται c. ἀποφεύξησθε F.

10. οὐ γὰρ ἐν τῇ Ἀττικῇ κ.τ.λ.] "For "the war will not be decided in Attica, "but in that country by which the "strength of Attica is supported. Now "the revenue of Athens comes from its "allies," &c. The sense of διὰ in δι' ἣν is not common with the accusative case, as it expresses the instrument rather than the cause. But the two notions run so easily into one another, that it is not wonderful that they should sometimes be confused. Compare c. 30. 10. προσόδου δι' ἣν ἰσχύομεν, and VII. 68. πλεῖστα διὰ τὸ εὐτυχῆσαι ὠφελῶσιν.

14. δεινότερα ἢ οἱ πρὶν δουλεύοντες] "Worse than they who were slaves "before they revolted;" because the Mytilenæans would seem to have revolted on much less provocation. See Cleon's speech, c. 39. 40. where he calls for an exemplary vengeance upon Mytilene on this very ground.

17. καθαιρήσετε] Suidas καθαιρήσεται interpretatur καθελεῖται. apud Hesych. καθαιρεθήσονται, καταστραφήσονται. Wass.

10 "ἣν εἴχετε μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἢν δ' ἐλευθε-
"ροῦντες φαίνησθε, τὸ κράτος τοῦ πολέμου βεβαιότερον
"ἕξετε. XIV. αἰσχυνθέντες οὖν τάς τε τῶν Ἑλλήνων ἐς
"ὑμᾶς ἐλπίδας καὶ Δία τὸν Ὀλύμπιον, ἐν οὗ
"τῷ ἱερῷ ἴσα καὶ ἱκέται ἐσμὲν, ἐπαμύνατε 5
"Μυτιληναίοις ξύμμαχοι γενόμενοι, καὶ μὴ
"προῆσθε ἡμᾶς ἴδιον μὲν τὸν κίνδυνον τῶν
"σωμάτων παραβαλλομένους, κοινὴν δὲ τὴν
"ἐκ τοῦ κατορθῶσαι ὠφελίαν ἅπασι δώσον-
"τας, ἔτι δὲ κοινοτέραν τὴν βλάβην, εἰ μὴ 10
2 "πεισθέντων ὑμῶν σφαλησόμεθα. γίγνεσθε δὲ ἄνδρες
"οἵουσπερ ὑμᾶς οἵ τε Ἕλληνες ἀξιοῦσι καὶ τὸ ἡμέτερον
"δέος βούλεται."

In the name then of that god in whose presence we address you, aid us in our hour of need. The risk is ours, but the benefits of our deliverance will be common to all Greece, and still more common the evil of our failure.

2 XV. Τοιαῦτα μὲν οἱ Μυτιληναῖοι εἶπον. οἱ δὲ Λακεδαι-
μόνιοι καὶ οἱ ξύμμαχοι ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς 15
λόγους ξυμμάχους τε τοὺς Λεσβίους ἐποιή-
σαντο, καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς
τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον
ἰέναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὡς ποιη-
σόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὁλκοὺς παρεσκεύαζον 20

The Peloponnesians admit the Mytilenæans to their confederacy, and prepare to aid them by a new invasion of Attica.

1. ἔχετε B.G.K.L.O. 3. τῶν Ἑλλήνων] om. e. 5. ἴσοι d. ἀμύνατε c. 7. προῆσθαι V. 8. περιβαλλομένους g. 9. ὠφελίαν] om. P. δώσοντας A.B.C.E.F.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h.i. Poppo. Goell. Bekk. vulgo διδόντας. 11. ἀσφαλησόμεθα K. δὲ] οὖν N.V. 12. περ] περὶ e. 18. παροῦσι] om. G.L.O.P. 19. ἐς] om. g.h. ποιήσομενοι τὴν ἐσβολήν. καὶ f. 20. παρεσκευάζοντο L.O.P.

5. ἴσα καὶ ἱκέται] "Like as suppliants; we and suppliants are alike." This is the explanation of the Latin expressions, "æque ac, simul ac," &c.

8. παραβαλλομένους] Homer. Αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν. Aristides, π. μέσην τοῖς τοῦ πολέμου κινδύνοις τὴν πόλιν. Joseph. III. 7, 7. B. Jud. πιστεύων τῷ Θεῷ τὴν σωτηρίαν παραβάλλεται: Salutis discrimen adit. D. Halic. Ant. XI. 31. παραβάλλεσθαι πράγμασι καλοῖς χαλεπόν. Sed hoc loco subaudiendum εἰς, vel κατά. Frustra enallagen Grammaticorum, θεὸν ἀπὸ μηχανῆς, inducit Portus. Vid. Diodor. 118. c. WASS. Xenophon, II. 3, 11. Cyrop. p. 53. Wech. παραβαλλόμενοι δὲ οὐκ ἴσα εἰς τὸν κίνδυνον ἴσμεν. ubi tamen vet. lib. ἴμεν habebat, probante Camerario. DUKER.

17. καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν] This accusative case depends on the participle ὡς ποιησόμενοι, although I believe that it would have stood just as it does now, had Thucydides when he came to the end of the sentence con-

τῶν νεῶν ἐν τῷ ἰσθμῷ, ὡς ὑπεροίσοντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν καὶ ναυσὶ καὶ πεζῷ ἅμα ἐπιόντες. καὶ οἱ μὲν προθύμως ταῦτα ἔπρασσον· οἱ δὲ ἄλλοι 3 ξύμμαχοι βραδέως τε ξυνελέγοντο καὶ ἐν καρποῦ ξυγκομιδῇ 5 ἦσαν καὶ ἀρρωστίᾳ τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἀσθενείας σφῶν παρασκευαζομένους, δηλῶσαι βουλόμενοι ὅτι οὐκ ὀρθῶς ἐγνώκασιν ἀλλ' οἷοί τέ εἰσι μὴ κινοῦντες τὸ ἐπὶ Λέσβῳ ναυτικὸν καὶ τὸ ἀπὸ 10 Πελοποννήσου ἐπιὸν ῥᾳδίως ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατὸν ἐσβάντες αὐτοί τε πλὴν ἱππέων καὶ πεντακοσιομεδίμνων καὶ οἱ μέτοι-

ATTICA AND PELOPONNESUS. A sudden and vigorous display of the naval force of Athens breaks off the projected invasion of Attica; after which the Pelo-

2. ἀθηναίους Q. 3. τοιαῦτα N.V. 4. ἐγ καρποῦ K. καρπῶν V. ξυνκομιδῇ g. κομιδῇ e. 8. ἔγνωσαν c. 9. ἐπὶ τῇ λέσβῳ O. ἐπὶ λέσβον Q.d.g. τῶι ἐπὶ λέσβῳ E. ἐπὶ λέσβων V. 10. ἀμύνασθαι K. 11. αὐτοί τε om. pr. G. τε] om. K.e. πλεῖν C. prim. manu. 12. πεντακοσίων μεδίμνων e.

cluded with a participle that would not govern it. He put it at the beginning of the sentence, because it was the principal subject which he was going to speak of, and the sentence has the good luck to end grammatically; but Thucydides does not always, when he comes to the end of one, recollect how he had begun it, nor in beginning it does he consider how he shall end it.

5. ἀρρωστίᾳ] Isocrates Panathen. Τὴν δὲ φύσιν εἰδὼς πρὸς μὲν τὰς πράξεις ΑΡΡΩΣΤΟΤΕΡΑΝ, καὶ μαλακωτέραν οὖσαν τοῦ δέοντος. Glossæ vertunt *ægrimonium*, languitatem. Th. Magister: οὐ μόνον ἡ νόσος, ἀλλὰ καὶ ἡ ἁπλῶς ἀδυναμία· ἐπειδὴ καὶ ὁ νοσῶν ἀδυνάτως ἔχει χρῆσθαι ἑαυτοῦ. ἀτονίαν τῆς ψυχῆς vocat Chrysippus. Thomas legit, ἐν ΚΑΡΠΩΝ ξυγκομιδῇ Sed Suidas in συγκομιδή· συγκομ. καρποῦ. WASS. Suidas h. v. ἀρρωστία τοῦ στρατεύειν, ἀντὶ τοῦ ἀπροθυμία. Θουκυδ. DUKER.

6. διὰ κατάγνωσιν ἀσθενείας σφῶν] Literally, "from imputing weakness to "them." Compare VIII. 8, 3. καταφρονήσαντες τῶν Ἀθηναίων ἀδυναμίαν, "Con-"temptuously ascribing to the Athe-"nians a want of power." In both these cases the absence of the article shews that the construction is not "their weakness, the helplessness of "the Athenians," but that σφῶν and τῶν Ἀθηναίων are governed respectively by κατάγνωσιν and καταφρονήσαντες, as the objects of the imputation. Καταγνῶναί τινος being literally "to think "*at* a person," or, as we say, "to think "*of* a person." So Xenoph. Cyropæd. VI. 1, 36. αὐτὸς δ' ἐμαυτοῦ κατέγνων μὴ ἂν καρτερῆσαι, "I think of myself, "that I should not control myself," &c. Add Thuc. III. 45, 1. It is true that generally it expresses thinking unfavourably, as is the case with καταφρονεῖν, but nowhere in Thucydides has it the meaning of "despising:" and it is not a correct translation to render the words, "through contempt of their "weakness." Compare the note on I. 25.

12. ἱππέων καὶ πεντακ.] Vide Plutarchi Solonem. Sigonium de Rep. Atheniens. Meursii Attic. Lect. l. 5. c. 26. Ejusdem Solonem, cap. 14. Rutgersii Var. Lect. p. 316. et Marshami Chronic. p. 603. HUDS. Vid. Pollucem, Æsch. Agam. 1626. WASS. These were the two highest classes in the division of the Athenian people according to the

ponnesians prepare an expedition to send to Lesbos.

κοι, καὶ παρὰ τὸν ἰσθμὸν ἀναγαγόντες ἐπίδειξίν τε ἐποιοῦντο καὶ ἀποβάσεις τῆς Πελο-2 ποννήσου ᾗ δοκοῖ αὐτοῖς. οἱ δὲ Λακεδαιμόνιοι ὁρῶντες πολὺν τὸν παράλογον τά τε ὑπὸ τῶν Λεσβίων ῥηθέντα ἡγοῦντο οὐκ ἀληθῆ, καὶ ἄπορα νομίζοντες ὡς αὐτοῖς καὶ 5 οἱ ξύμμαχοι ἅμα οὐ παρῆσαν καὶ ἠγγέλλοντο καὶ αἱ περὶ τὴν Πελοπόννησον τριάκοντα νῆες τῶν Ἀθηναίων τὴν 3 περιοικίδα αὐτῶν πορθοῦσαι, ἀνεχώρησαν ἐπ' οἴκου. ὕστερον δὲ ναυτικὸν παρεσκεύαζον ὅ τι πέμψουσιν ἐς τὴν Λέσβον, καὶ κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλῆθος· 10 καὶ ναύαρχον προσέταξαν Ἀλκίδαν, ὃς ἔμελλεν ἐπιπλεύ-4 σεσθαι. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσὶν, ἐπειδὴ καὶ ἐκείνους εἶδον. XVII. καὶ κατὰ τὸν χρόνον

1. *καὶ οἱ παρὰ* c.d.e. *παρὰ* etiam A.B.C.E.F.G.H.K.L.N.P.Q.V.c.d.e.f.g. vulgo enim *περί*. *παρὰ* Haack. Poppo. Goell. Bekk. 3. *ᾗ*] *εἰ* L.P. *δοκεῖ* H.K.P.d.i. 4. *κατάλογον* c. *τοῦ λεσβίου* K. *λεσβίων*, omisso articulo, g.h. 5. *νομίσαντες καὶ αὐτοὶ καὶ οἱ* K. 6. *ἅμα* om. G. 7. *τὴν* post *Ἀθ.* om. G.L.O.P. 9. *ὅ τι*] *ὅπως* L.O.P. 10. *ἐπήγγελον* F. 11. *ἐπιπλεύσασθαι* V. 13. *καὶ* ante *ἐκείνους* om. d.

amount of their property, which was introduced by Solon to supersede the older division according to birth and occupation. The pentacosio-medimni were those citizens whose land brought them in yearly to the amount of five hundred medimni in corn, wine, or oil. The second class, called *ἱππεῖς*, or horsemen, because they were bound to serve in war on horseback, were those whose land brought in yearly three hundred medimni. The third class, or Zeugitæ, so called because they were supposed unable to maintain a war-horse, but able to keep a yoke of mules or oxen to plough their land, were those whose land brought in two hundred medimni. All who were worth less than this were called Thetes, and formed the fourth class. The medimnus is nearly a bushel and a half, or six Roman modii; so that five hundred medimni are equal to about ninety-four English quarters. It may be added that the price of corn at this time at Athens was about two drachmæ for the medimnus: the qualification then in money for the highest class in the state was 1000 drachmæ, or ten minæ a year. See further Boeckh's Public Economy of Athens, vol. II. p. 29. (vol. II. p. 259, &c. Eng. Transl.) Col. Leake, Topogr. of Athens, p. 415. not. X. Aristot. Politic. II. 12, 6. Pollux, VIII. §. 129, 130. Plutarch. in Solon. 18.

5. *ἄπορα νομίζοντες*] For this plural adjective see the notes on II. 98, 1. I. 7, 1.

13. *ἐπειδὴ καὶ ἐκείνους εἶδον*] i. e. *ἐκείνους ἀναχωρήσαντας εἶδον*. Compare VI. 88, 5. *τοὺς μὲν προσηνάγκαζον τοὺς δὲ καὶ —ἀπεκωλύοντο*, i. e. *προσαναγκάζειν ἀπεκωλύοντο*. Add VI. 102, 2. VII. 56, 2.

καὶ κατὰ τὸν χρόνον τοῦτον κ. τ. λ.] Before I proceed to notice the matter of this remarkable passage, it will be best to explain, if possible, some of its grammatical difficulties. *Ἐν τοῖς πλεῖσται δὴ νῆες* is equivalent to the English expression "one of the largest naval "forces." That *ἐν τοῖς πλεῖσται* is not equivalent to *πλεῖσται*, and much more, that it is not a still stronger expression,

(Thucydides is reminded by the great number of ships employed

τούτον ὃν αἱ νῆες ἔπλεον ἐν τοῖς πλεῖσται δὴ νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο, παρα-

1. ἐν τοῖς] αὐτοῖς O. ἐν αὐτοῖς K.e. ἐν αὐταῖς c. E post τοῖς lacunam habet quattuor litterarum. 2. ἐγίγνοντο. e.

or, in Matthiæ's language, "merely a "phrase which served to strengthen "the superlative," is to me clear from this single passage, and confirmed by many others. If ἐν τοῖς πλεῖσται be even more than the ordinary superlative degree, what shall we say to ἔτι πλείους following immediately after it? It seems to me that ἐν τοῖς added to the superlative qualifies instead of strengthening its proper force; that ἐν τοῖς πρῶτον signifies "one of the first," and ἐν τοῖς πρῶτοι, ἐν τοῖς πλεῖστοι signify "some "of the first, some of the most nu-"merous." And the adjective always agrees with the substantive to which it is applied, and is not put in the same case with the article τοῖς, because the whole phrase ἐν τοῖς πλεῖστοι came to be considered but as one word, the grammatical construction of ἐν τοῖς being as completely lost as that of the verb ἐστὶν in the expressions ἔστιν οἳ, ἔστιν οὓς, ἔστιν ἃς, or of the pronoun ὅ τι in the expressions ὅ τι πλεῖστοι, ὅ τι πλεῖσται, ὅ τι πλείστους. Perhaps the original expression was ἐν τοῖς πλείστοις, and then when the combination of words became in a manner inseparable from usage, they were treated as one single word, and formed a declinable adjective, which like any other took the gender, number, and case of its substantive. On the same principle it is a very common vulgarism in English to say, "nobody else's, no "one else's," &c. instead of "nobody's "else, no one's else," because we insensibly consider the two words as one, and use them accordingly. A second grammatical difficulty is in the dative case κάλλει. Göller connects it with ἅμα, ἐνεργοὶ ἅμα κάλλει, others take it with ἐνεργοὶ, "fully efficient on "account of their good condition." This is not satisfactory, but I do not see how the present text can be explained better. The whole sentence then will signify, "At this period, when "the ships sailed, the Athenians had "one of the largest naval forces which "they ever had at one time of ships in "a state of effectiveness from their "good condition." I have endeavoured to shew in the margin that the object of the whole chapter is merely to bring in what Thucydides had forgotten to mention in its proper place, namely, the greatest naval force, and the greatest war expenditure, which Athens had ever been able to employ and support; just as he had mentioned, II. 31, 3. the largest land army which she had ever sent out on one service. And this omission, which a modern writer would supply in an appendix or in a note, is supplied by Thucydides in the body of his narrative, with no other connection than that while speaking of *one of the largest* forces ever employed by the Athenians, he takes the opportunity of mentioning what was absolutely *the largest*. In the matter of the statement, however, there seems something inconsistent with what had been said before, II. 13, 10. 24, 2. where, out of three hundred ships, we were told that one hundred were regularly laid up in reserve every year, and consequently not more than two hundred could have been employed on active service. The solution probably is, that as those hundred ships were not laid up till late in the summer, after the retreat of the Peloponnesian army, a larger force had at first been employed as a floating defence near home; and that this being considered unnecessary was exceedingly reduced, and a hundred ships were thus enabled to be annually kept in reserve or in ordinary. That a hundred ships were not afterwards employed to guard the coasts of Attica and Salamis, is evident from the account of the attempt made on Piræus by Cnemus and Brasidas, II. 93. on which occasion they met with no force ready to oppose them; nor are any Athenian ships spoken of as employed in the Saronic gulf, except three that formed a sort of blockade of the harbour of Megara.

1. ἐν τοῖς] Vide Reiz. de accentus inclin. p. 17. ed. Wolf. BEKK.

by the Athenians at one time on this occasion, to mention the greatest number which they had ever had on service at one time; and also to give some notion of the expense which their navy entailed upon them.)

πλήσιαι δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ 2 πολέμου. τήν τε γὰρ Ἀττικὴν καὶ Εὔβοιαν καὶ Σαλαμῖνα ἑκατὸν ἐφύλασσον, καὶ περὶ Πελοπόννησον ἕτεραι ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ Ποτίδαιαν καὶ ἐν τοῖς ἄλλοις χωρίοις, 5 ὥστε αἱ πᾶσαι ἅμα ἐγίγνοντο ἐν ἑνὶ θέρει 3 διακόσιαι καὶ πεντήκοντα. καὶ τὰ χρήματα τοῦτο μά- 4 λιστα ὑπανάλωσε μετὰ Ποτιδαίας. τήν τε γὰρ Ποτίδαιαν δίδραχμοι ὁπλῖται ἐφρούρουν (αὑτῷ γὰρ καὶ ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς ἡμέρας) τρισχίλιοι μὲν οἱ πρῶ- 10 τοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἳ προαπῆλθον· νῆές τε αἱ πᾶσαι 5 τὸν αὐτὸν μισθὸν ἔφερον. τὰ μὲν οὖν χρήματα οὕτως ὑπαναλώθη τὸ πρῶτον, καὶ νῆες τοσαῦται δὴ πλεῖσται ἐπληρώθησαν. 15

XVIII. Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν ἐπὶ Μήθυμναν ὡς

LESBOS.
The Athenian besieging force being unable to keep the Mytilenæans within their walls by land, a strong reinforcement is sent,

προδιδομένην ἐστράτευσαν κατὰ γῆν αὐτοί τε καὶ οἱ ἐπίκουροι. καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ προὐχώρει ᾗ προσεδέχοντο, ἀπῆλθον 20 ἐπ' Ἀντίσσης καὶ Πύρρας καὶ Ἐρέσου, καὶ καταστησάμενοι τὰ ἐν ταῖς πόλεσι ταύταις

1. *ἀρχομένου ἅμα τοῦ* e. 2. *καὶ ἐς εὔβοιαν* C.K. 3. *καὶ περὶ—ἦσαν* om. pr. G. 6. *ἐγίγνοντο ἅμα* g. *ἐν*] om. G.K.P. 7. *καὶ* ante *πεντήκοντα* om. E. 8. *ἐπανάλωσε* e. 12. *τε ἅπασαι* F. 14. *ἐπαναλώθη γρ.* e. 16. *οἱ*] om. O.P. 18. *προδεδομένην* K. 19. *προβαλόντες* L.O.P. 20. *προχώρει* E.F. *προυχ.* Bekk. 21. *Πύρρας* Poppo. Goell. Bekk. "Sic "et Straboni, Scylaci aliisque." HUDS. vulgo, *Πύρας*. *ἐρέσου* F. *ἐρέσσου* A.B. Bekk. Goell. *ἐρεσσοῦ* g.h. *ἐρεσοῦ* E.I. Infra III. 35, 1. *ἔρεσσον* A. B.L.O. *ἐρεσσὸν* Q.g. VIII. 23, 2, 4. *ἔρεσσον* A. *ἐρεσσὸν* B. *ἔρεσον* C.L.O. e.g.k. et mox *ἐρεσίων* C.F.H.K.L.O.e.f.g.k. VIII. 100, 3. *ἐρεσσὸς* L.O. *ἔρεσσος* A. qui paullo post *ἐρεσσόν*.

10. *ὑπηρέτῃ μισθὸν δραχμὴν* Ulpian. ad Demosth. adv. Leptin. BEKK.

21. *Ἀντίσσης*] Vid. Harpocrat. Aristot. Pol. 134. 2. [V. 3, 12.] olim insula. Ovid. M. XV. *Fluctibus ambitæ fuerant Antissa Pharosque.* Fatum ejus enarrant Liv. XLV. 31. Plin. V. 31. WASS.

Ἐρέσου] Vid. VIII. 100, 3, 5. et 103, 2. *Ἐρεσσοῦ καὶ Μηθίμνης* Cantacuzenus 290. 292. WASS.

LESBOS. A.C. 428. Olymp. 88. 1.

under the command of PACHES: and the town is completely blockaded by land as well as by sea.

βεβαιότερα καὶ τείχη κρατύναντες διὰ τάχους ἀπῆλθον ἐπ' οἴκου. ἐστράτευσαν δὲ καὶ οἱ 2 Μηθυμναῖοι [ἀναχωρησάντων αὐτῶν] ἐπ' Ἄντισσαν· καὶ ἐκβοηθείας τινὸς γενομένης πληγέντες ὑπό τε 5 τῶν Ἀντισσαίων καὶ τῶν ἐπικούρων ἀπέθανόν τε πολλοὶ καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. οἱ δὲ Ἀθηναῖοι 3 πυνθανόμενοι ταῦτα, τούς τε Μυτιληναίους τῆς γῆς κρατοῦντας καὶ τοὺς σφετέρους στρατιώτας οὐχ ἱκανοὺς ὄντας εἴργειν, πέμπουσι περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον 10 Πάχητα τὸν Ἐπικούρου στρατηγὸν καὶ χιλίους ὁπλίτας ἑαυτῶν. οἱ δὲ αὐτερέται πλεύσαντες τῶν νεῶν ἀφικνοῦνται 4 καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἁπλῷ τείχει· φρούρια δὲ ἔστιν ᾗ ἐπὶ τῶν καρτερῶν †ἐγκατῳκοδόμηται†. καὶ ἡ μὲν 5 Μυτιλήνη κατὰ κράτος ἤδη ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ 15 θαλάσσης εἴργετο, καὶ ὁ χειμὼν ἤρχετο γίγνεσθαι.

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν πολιορκίαν, καὶ αὐτοὶ ἐσενεγκόντες τότε πρῶτον ἐσφορὰν διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς ξυμμάχους ἀργυρολόγους ναῦς δώδεκα καὶ 20 Λυσικλέα πέμπτον αὐτὸν στρατηγόν. ὁ δὲ 2

Measures of the Athenians to provide money for the exigencies of the war. First extra-

1. διὰ τάχους om. V. 2. ἐπῆλθον e. 3. ἀντίσσαν E. 5. τε οἱ πολλοὶ L.O. 6. λοιποὶ] πολλοὶ d.g.i. 9. τὸ] om. L.O.P.i. 11. αὐτῶν K. 13. ᾗ] K.L.O.P.d. Bekk. ed. 1832. οἷα c. A.B.E.F.G. et vulgo οἷ. κρατερῶν d. †ἐγκατῳκοδόμηται†] ἑκάστῳ ante lacunam K. 14. ἐκ om. V. 17. ἐνεγκόντες g.h. ἐσφορὰν B.E.c.f.g.h. Haack. Poppo. Goell. Bekk. εἰς φορὰν L.O.

13. †ἐγκατῳκοδόμηται†] "Tempus "perfectum," says Poppo, "ferri vix "potest." And Bekker, in the preface to his smaller edition, proposes to read ἐγκατῳκοδομήθη. Compare Cæsar's description of the lines with which he endeavoured to surround Pompey at Dyrrhachium. "Erant enim circum castra "Pompeii permulti editi atque asperi "colles; hos primum præsidiis tenuit, "castellaque ibi communiit; inde ut "loci cujusque natura ferebat, ex cas-"tello in castellum producta munitione, "circumvallare Pompeium instituit." Civil War, III. 37. ed. Maittaire.

17. καὶ αὐτοὶ ἐσενεγκόντες τότε] Aristoph. Lysistr. 655. Εἶτ' ἀναλώσαντες οὐκ ἀντεισφέρετε τὰς εἰσφοράς. Rectius etiam alii MSS. et Edd. ἐσενεγκόντες, quam ἐνεγκόντες Reg. Est enim usitatissimum, et quasi proprium de talibus εἰσφέρειν. Sunt autem εἰσφοραὶ civium, φόροι sociorum et provincialium. Ammon. et Perizon. ad Ælian. II. V. H. 10. Duker.

PLATÆA. A. C. 428. Olymp. 88. 1.

ordinary contribution made by the richer citizens. An expedition sent to raise money from the allies in Asia is defeated in Caria by the natives.

ἄλλα τε ἠργυρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντος ἀναβὰς διὰ τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπιθεμένων τῶν Καρῶν καὶ Ἀναιτῶν αὐτός τε διαφθείρεται καὶ τῆς ἄλλης στρατιᾶς πολλοί. 5

XX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Πλαταιῆς (ἔτι γὰρ ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν) ἐπειδὴ τῷ

PLATÆA. (See II. 78.) The Platæans despairing of relief, resolve to attempt to force their way through the lines of the besiegers, and so effect their escape.

τε σίτῳ ἐπιλιπόντι ἐπιέζοντο καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμία ἐλπὶς ἦν τιμωρίας οὐδὲ ἄλλη σωτηρία ἐφαίνετο, ἐπιβουλεύουσιν αὐτοί τε καὶ 10 Ἀθηναίων οἱ ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τείχη τῶν πολεμίων, ἢν δύνωνται βιάσασθαι, ἐσηγησα-

1. ἀργυρολογεῖ V. 3. σαρδίου L.O.P.c.f. παιδίου K. 4. ἀναϊτῶν L.O. 5. ἄλλης] om. F.H.N.V. πολύ f. 6. γὰρ] om. e. 7. καὶ βοιωτῶν A.B.E.F.G.H.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. τῶν βοιωτῶν C. vulgo καὶ τῶν βοιωτῶν. 9. ἀθηναίων K.i. ἐλπὶς ἦν A.B.C.E.F. G.H.L.O.P.V.c.e.f.g.i. Poppo. Goell. Bekk. ceteri ἦν ἐλπίς. 11. οἱ] om. B.g.i. 12. πάντας A. ὑπεξελθεῖν L.O.P. 13. ἐσηγησαμένου A.B.E.F.H. Poppo. Goeller. Bekk. G. vulgo, et Haack. ἐσηγησαμένων.

4. Ἀναιτῶν] De civitate Ἀναία vid. Eustath. ad Dionys. 828. ab hac diversa est *Anaitica* Armeniæ, a nomine Deæ Ἀναΐτιδος, de qua Strabo, XI. XII. et XV. Scylax, p. 37. Ἄννα (Ἀναία) Πανιώνιον, Ἐρασίστρατος. De Sandio non memini me legisse: Sandionis cujusdam meminit Pausan. 103. Wass. Infra c. 32, 2. h. lib. Σαμίων τῶν ἐξ Ἀναίων. IV. 75, 1. τὰ Ἄναια ἐπὶ τῇ Σάμῳ, et VIII. 19, 1. ἔπλευσαν ἐς Ἀναίαν, ubi vid. Var. Lect. Duker.

9. οὐδεμία ἐλπὶς ἦν τιμωρίας] It may not be superfluous to take this opportunity of stating the origin and various senses of the words τιμωρία and τιμωρέω. Τιμάορος, from τιμὴ and ἄρω or αἴρω, has the twofold meaning of "one "who honours," and "one who re-"venges," from the double meanings of τιμὴ and τίω. Τίω is, "to prize," and hence, "to give the price of a "thing." Thus, to take some of the numerous passages quoted in Damm's Lexicon, οὐδ' ἔτι τίει ἀνέρας οὐδὲ θεούς, "He prizes (values) neither men nor "yet gods." Τὸν δὲ δυωδεκάβοιον ἐνί σφισι τῖον, "It (the tripod) they prized "at twelve oxen." Πάντες τίσετε φόνον Πατρόκλου, "Ye all shall pay the price "of the blood of Patroclus." And as the notion of a man paying a sort of price to the relations for the blood of any of their house whom he had slain, was almost universal in ancient times, the price or value of the blood τιμὴ was the *penalty* paid by the slayer, and the recompense and satisfaction obtained by the avenger. Thus τιμὴ acquires the sense of "recompense for wrong, "satisfaction, vengeance." Its derivatives, τιμάορος or τιμωρος, and τιμωρέω, most commonly follow this second meaning of their primitive; and τιμωρέω is, "to get satisfaction or ven-"geance." Here it corresponds with the construction and senses of ἀμύνω, already explained in the note on I. 42, 1.

μένου τὴν πεῖραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου ἀνδρὸς μάντεως καὶ Εὐπομπίδου τοῦ Δαϊμάχου, ὃς καὶ ἐστρατήγει· ἔπειτα οἱ μὲν ἡμίσεις ἀπώκνησάν πως τὸν κίνδυνον μέγαν ἡγησάμενοι, ἐς δὲ ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα 5 ἐνέμειναν τῇ ἐξόδῳ ἐθελονταὶ τρόπῳ τοιῷδε. 2 κλίμακας ἐποιήσαντο ἴσας τῷ τείχει τῶν πολεμίων· ξυνεμετρήσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλίνθων, ᾗ ἔτυχε πρὸς σφᾶς οὐκ ἐξαληλιμμένον τὸ τεῖχος αὐτῶν. 3 ἠριθμοῦντο δὲ πολλοὶ ἅμα τὰς ἐπιβολὰς, καὶ ἔμελλον οἱ μέν τινες ἁμαρτήσεσθαι οἱ δὲ 10 πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ

1. θαινέτου E. τε] om. d.e.g. τολμίδου A.B.F.H.L.N.O.P.Q.V.g.h. Haack. Poppo. Goell. Bekk. τιμήδου K.i. τεμίδου E. G. et vulgo τιμίδου. 2. εὐπομπίδου E.g. Bekk. εὐμολπίδου I.L.N.O.P.c.d.e.f.i. Haack. Poppo. εὐμωλπίδου V. A.B.F.G. et vulgo εὐπολπίδου. Δαϊμάχου] χαϊμάχου I. χαϊμίδου L.O.P. αἰμάχου e. 5. ἀνέμειναν L.O.P. 6. ἴσα g. 7. οὐκ om. pr. G. ἐξαλληλειμμένον E. 8. ἅμα πολλοὶ c. 9. ἐπιβουλὰς K.

Τιμωρεῖν τινὶ, "To get satisfaction or "vengeance for another; to revenge "another:" as Herodot. I. 103, 4. ἐστρατεύετο ἐπὶ τὴν Νῖνον, τιμωρέων τῷ πατρὶ, i. e. "in revenge for his father." Τιμωρεῖσθαι, "To get satisfaction for one-"self:" and therefore τιμωρεῖσθαί τινα, "To take vengeance upon another, to "punish another." But as ἀμύνω, which properly signifies "to ward off," comes to have the sense of "retaliating "and avenging," so τιμωρέω, which properly signifies "to get satisfaction "or vengeance," comes to have the sense of "aiding and assisting;" and τιμωρεῖν τινὶ is simply "to aid or assist "another," because he who stood up to get satisfaction for his wrongs, became naturally at the same time his helper and defender. And in point of usage this second sense has prevailed over the first; and τιμωρεῖν τινὶ more often signifies simply "to help and aid "another," than "to revenge him." This sense, however, cannot pass to the middle voice τιμωρεῖσθαι, which always signifies "to take vengeance;" and with an accusative case following, "to "take vengeance on another," or, "to "punish him." Τιμωρία, being formed from τιμωρέω, has both its meanings equally, "vengeance and aid," to be determined only by the context.

4. ἐς δὲ ἄνδρας διακοσίους] "Up to "two hundred; as many as two hun-"dred." And such is the meaning of ἐς in all the other instances collected by Matthiæ, Gr. Gr. §. 578, from Herodotus, Thucydides, and Xenophon; and not, as Matthiæ interprets it, "about." The meaning "about" is contained not in ἐς, but in μάλιστα. A little below, ἐξαληλιμμένον is translated by Mr. Bloomfield, "whitewashed." "The word occurs," he says, "in Pro-"copius de Ædific. p. 4. 22. and 27. "31. also Levitic. xiv. 42, 43. 1 Para-"lipom. XXIX. 4. Eustathius explains "ἀλείφειν τοῖχον by τὸ κονίᾳ χρίειν." Ἐξαληλιμμένον seems to signify, "tho-"roughly whitewashed;" as if Thucydides meant to say that the work had not been done so effectually, but that the rows of bricks might still be counted distinctly.

7. ἐξαληλιμμένον] Mœris hoc e Thucydide laudans itidem, ut Scholiastes, κεχρισμένον interpretatur. Est inter propria hujus rei verba. Pollux, VII. 124. τιτάνῳ δὲ χρίειν, εἶτα ἀλείφειν, ἐπαλείφειν, καταλείφειν, ἐξαλείφειν.—Duker.

πολλάκις ἀριθμοῦντες καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ 4 ῥᾳδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τείχους. τὴν μὲν οὖν ξυμμέτρησιν τῶν κλιμάκων οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες τὸ μέτρον. XXI. τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων τοιόνδε τῇ οἰκοδομήσει. 5

Description of the Peloponnesian lines.

2 εἶχε μὲν δύο τοὺς περιβόλους, πρός τε Πλαταιῶν καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι, διεῖχον δὲ οἱ 3 περίβολοι ἑκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. τὸ οὖν μεταξὺ τοῦτο, οἱ ἑκκαίδεκα πόδες, τοῖς φύλαξιν οἰκήματα διανενεμημένα ᾠκοδόμητο, καὶ ἦν ξυνεχῆ ὥστε ἓν φαίνεσθαι 10 4 τεῖχος παχὺ ἐπάλξεις ἔχον ἀμφοτέρωθεν. διὰ δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει, διήκοντες ἔς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς τὸ ἔξω, ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν

1. πολλοὶ d. 4. τὸ μέτρον εἰκάσαντες V. 6. πλαταιέας O. 7. ἔξωθεν] δίωξις Q. ἀθηναίων K. ἐπήει g.h. 8. ἑξκαίδεκα E. qui sic et postea. μάλιστα] om. B.h. 10. ξυνοχη e. ξυνοχὰ I. ξυνοχὴ C. ἓν] ὃν P. φαίνεσθαι τὸ τεῖχος H.L.O.d.i. 11. δὲ om. V. 13. διήκοντες δὲ ἔς K. τε] om. d.i. ἔσω] μέσον d.i. αὐτοῦ] om. L.O. καὶ τὸ ἔξω A.B.C.E.F.G.K. L.N.O.P.V.c.d.e.f.g.h.i. Poppo. præpositionem uncis inclusit Haack. τὸ] τὰ g. om. B. 14. περὶ g.

2. ἐς ὃ ἐβούλοντο] "For the purpose "that they wished." "They had easily "a view of the wall for what they "wanted to see it for." Göller has quoted Livy, XXV. 23. where a Roman soldier is described as taking the height of one of the towers of Syracuse in a similar manner.

5. τῇ οἰκοδομήσει] Pro οἰκοδομία agnoscit Pollux, VII. 117. Vid. Thom. Mag. et Phrynichum in οἰκοδομή.—Wass.

6. δύο τοὺς περιβόλους] Ut solebant, quum ab hoste exteriore metus erat. Aliter de circumvallatione Mitylenarum, cap. 18, 4. περιτειχίζουσι Μιτυλήνην ἐν κύκλῳ ἁπλῷ τείχει. Vid. Lips. II. Poliorcetic. 1. et Casaubon. ad Polyb. pag. 181. apud quos multa sunt, quibus Thucydidea Platæarum circumvallationis descriptio pulchre inlustratur.—Duker.

8. τὸ οὖν μεταξὺ τοῦτο κ. τ. λ.] Can it be good Greek to say τὸ μεταξὺ τοῦτο οἰκήματα ᾠκοδόμητο, meaning, "this in-"terval had been built upon to make "quarters," or "had been built upon "for quarters?" And if this were the construction, must we not have had in the following clause ταῦτα δὲ ἦν ξυνεχῆ, instead of καὶ ἦν ξυνεχῆ? It seems then more correct to say that the nominative τὸ μεταξὺ τοῦτο has no grammatical construction, whether it be that Thucydides intended at first to give the sentence a different form from what it now has, or whether it is merely an awkwardness of expression. And the passage in Herodotus, I. 180, 3. is an undoubted instance of a similar confusion or carelessness. τὸ δὲ ἀπὸ τούτου, αἱ ἐπικαμπαὶ παρὰ χεῖλος ἑκάτερον τοῦ ποταμοῦ, αἱμασιὴ πλίνθων ὀπτέων παρατείνει.

μέσων διῄεσαν. τὰς οὖν νύκτας, ὁπότε χειμὼν εἴη νοτερὸς, 5 τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων ὄντων δι' ὀλίγου καὶ ἄνωθεν στεγανῶν τὴν φυλακὴν ἐποιοῦντο. τὸ μὲν 6 οὖν τεῖχος ᾧ περιεφρουροῦντο οἱ Πλαταιῆς τοιοῦτον ἦν.

5 XXII. οἱ δ', ἐπειδὴ παρεσκεύαστο αὐτοῖς, τηρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἅμα ἀσέληνον ἐξῄεσαν· ἡγοῦντο δὲ οἵπερ καὶ τῆς πείρας αἴτιοι ἦσαν. καὶ πρῶτον μὲν τὴν τάφρον διέβησαν ἣ περιεῖχεν αὐτοὺς, ἔπειτα προσέμιξαν τῷ τείχει τῶν 2 10 πολεμίων, λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ τῷ ἐκ τοῦ προσιέναι αὐτοὺς ἀντιπαταγοῦντος τοῦ ἀνέμου οὐ κατακουσάντων· ἅμα δὲ καὶ διέχοντες πολὺ ᾖεσαν, ὅπως τὰ ὅπλα μὴ κρουόμενα πρὸς 15 ἄλληλα αἴσθησιν παρέχοι. ἦσαν δὲ εὐσταλεῖς τε τῇ ὁπλίσει 3 καὶ τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι ἀσφαλείας ἕνεκα

About 212 of the Platæans carry their design into execution: they make their way over the walls of the enemy's lines, and arrive safely at Athens, with the loss of only a single man. (22—24.)

1. μέσων] om. e. δίεσαν B.E.F. 2. ἀπέλιπον B.E.Q.e.f.g.h. κατέλιπον d.i. ὄντων] om. b. 8. ἧπερ εἶχεν L.O.P. 11. ψόφου d. 12. προσιέναι—τοῦ] om. E. 13. ἅμα—ᾖεσαν] om. E. 14. διαδέχοντες P. πολλοὶ A.B.F.H.g.h. 15. ἀλλήλων C.L.O. παρέχῃ Q. 16. μόνον ante πόδα ponunt C.G.K.L.P.b.c.d.e.f.i. om. O. εἵνεκα C.c.

1. χειμὼν νοτερὸς—νύκτα χειμέριον] Χειμὼν is applied to any rough or hard weather, and corresponds to our word "storm," in the sense in which it is used by the common people in some parts of England, e. g. in Nottinghamshire, to express not only wind, thunder and lightning, violent rain, or snow when falling, but the continuance of snow on the ground, as in long frosts, even when the weather in other respects is fair and calm. Χειμὼν νοτερὸς, then, is a storm of wind and rain, such as we have with a gale from the south-west, and which is emphatically called "dirty weather" by seamen: exactly the same thing as is called a few lines afterwards χειμέριον ὕδατι καὶ ἀνέμῳ, "Stormy, with rain and wind."

10. ἀνὰ τὸ σκοτεινὸν μὲν—οὐ κατακουσάντων] "The darkness preventing "them from seeing them, and the clat"ter of the storm, which drowned the "noise of their approach, making it "impossible to hear them." Ἀνὰ τὸ σκοτεινὸν is, "amid the darkness," or, "in the dark." Διὰ τοῦ σκότους would signify, the looking at an object "through the darkness;" that is, knowing where it was, and trying to discern what it was. Ἀνὰ τὸ σκοτεινὸν denotes more "the looking *about* "*amidst* darkness," without knowing what to expect, or where to seek for it.

16. τὸν ἀριστερὸν πόδα μόνον κ. τ. λ.] The stress, I believe, is to be laid on the word μόνον, as Thucydides means to say that every man had his right foot bare, that he might be less liable to slip in the mud: in other words, he had only his left or weaker leg shod as usual, the other being prepared to meet

4 τῆς πρὸς τὸν πηλόν. κατὰ οὖν μεταπύργιον προσέμισγον πρὸς τὰς ἐπάλξεις, εἰδότες ὅτι ἐρημοί εἰσι, πρῶτον μὲν οἱ τὰς κλίμακας φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἡγεῖτο Ἀμμέας ὁ Κοροίβου καὶ πρῶτος ἀνέβη, μετὰ δὲ αὐτὸν οἱ ἑπόμενοι ἓξ 5 ἐφ' ἑκάτερον τῶν πύργων ἀνέβαινον· ἔπειτα ψιλοὶ ἄλλοι μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι κατόπιν τὰς ἀσπίδας ἔφερον, ὅπως ἐκεῖνοι ῥᾷον προσβαίνοιεν, καὶ ἔμελλον 5 δώσειν ὁπότε πρὸς τοῖς πολεμίοις εἴησαν. ὡς δὲ ἄνω πλείους ἐγένοντο ᾔσθοντο οἱ ἐκ τῶν πύργων φύλακες· κατέβαλε γάρ 10 τις τῶν Πλαταιῶν ἀντιλαμβανόμενος ἀπὸ τῶν ἐπάλξεων 6 κεραμίδα, ἣ πεσοῦσα ψόφον ἐποίησε. καὶ αὐτίκα βοὴ ἦν, τὸ δὲ στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ᾔδει ὅ τι ἦν τὸ δεινὸν σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος, καὶ ἅμα οἱ ἐν τῇ πόλει τῶν Πλαταιῶν ὑπολελειμμένοι ἐξελθόντες προσέ- 15 βαλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοὔμπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, ὅπως ἥκιστα πρὸς αὐτοὺς τὸν

1. προσέσμιγον 1. 2. πρὸς] om. A. ἐρῆμοί Bekk. 3. καὶ] om. e. 4. καὶ τῷ θώρακι f. ἀμμαίας d.i. 5. Κοροίβου—ἐν οὖν τῷ νοτίῳ cap. 34, 2.] Hæc. in F. a recentiore manu scripta sunt. καὶ πρῶτος ἀνέβη] om. H. 6. ἑκατέρων F. rec. H.L.N.O.Q. ἀφ' ἑκατέρων V. 7. μετὰ τούτους] om. c. 8. προσέφερον e. προσβαίνοιεν Q.d.e. 9. τοὺς πολεμίους Q. 10. οἱ] om. A.P. κατέλαβε d.F.rec. 11. τις ἐκ τῶν G.L.O.P. 12. ψόφον B.E.G. et recens F. δοῦπον A. Bekk. Goell. βοὴν F.H.K.N.V.d.e.i. Poppo. ἦν] om. G. rec. F.L.O.P. Cf. Hermogen. de ideis I. 12. 15. προσέβαλον A.B.E.Q.V. e.g.h. Poppo. Goell. rec. F. et vulgo προσέβαλλον. 16. ἢ A.F.G.H.K.P.V. Bekk. οἱ e. B.E. vulgo, et Haack. ᾗ *ubi*. οἱ] om. P.

the emergency of the case. Compare Sir W. Scott's description of the German mercenaries:

> Each better knee was bared, to aid
> The warriors in the escalade.
>
> LAY OF THE LAST MINSTREL, Canto IV. st. xviii.

4. ἀνέβαινον] "Proceeded to mount "the wall." Ἀνέβη, "mounted." I have placed only a comma after ἀνέβη, with Poppo, because the words ὧν ἡγεῖτο—ἀνέβη are a sort of interruption to the course of the narrative, after which Thucydides repeats again with some slight alteration what he had said before. The transition from painting a scene to stating a fact is marked by the variation of tense from ἀνέβαινον to ἀνέβη, the first represents the party in the very act of mounting the wall, the second records the fact that their commander was the first man who did mount it.

νοῦν ἔχοιεν. ἐθορυβοῦντο μὲν οὖν κατὰ χώραν μένοντες, 7 βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τῆς αὐτῶν φυλακῆς, ἀλλ' ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. καὶ οἱ τριακόσιοι αὐτῶν, 8 οἷς ἐτέτακτο παραβοηθεῖν εἴ τι δέοι, ἐχώρουν †ἔξω† τοῦ 5 τείχους πρὸς τὴν βοήν. φρυκτοί τε ἤροντο ἐς τὰς Θήβας 9

1. οὖν] om. e. 2. αὐτῶν A.B.E.g.h. Bekk. ed. 1832. G. rec. F. et vulgo ἑαυτῶν. 4. περιβοηθεῖν g. βοηθεῖν i. ἔξωθεν C.H.K.N.Q.V.c.d. rec. F. Haack. 5. ἐς] πρὸς G.L.O.P. τὰς] om. Q.

1. ἐθορυβοῦντο μὲν οὖν κ. τ. λ.] "They "caught the alarm it is true, and were "ready to act in their several stations; "but in their ignorance of what was "the matter, none ventured to stir "from their own posts."

3. οἱ τριακόσιοι, οἷς ἐτέτακτο κ. τ. λ.] The article in this passage has been objected to, because nothing had been said before of the existence of the body of men here spoken of. And a similar objection has been made to the article in the words τὰς τῶν Μυτιληναίων δέκα τριήρεις, III. 3, 4. no such particular number of ships having been before alluded to. But in both these cases, and in others to be noticed presently, the article is explained by the words immediately following: "*The* three "hundred, who were appointed to act "on any sudden emergency;" "*The* "ten ships of the Mytilenæans, which "happened to be with them as the "contingent of Mytilene according to "the alliance." The subsequent clause explains the article as completely as if the sentence had run, καὶ οἱ τριακόσιοι, ἦσαν γὰρ οἷς ἐτέτακτο—τριακόσιοι λογάδες. or, τὰς δὲ δέκα τριήρεις, τοσαῦται γὰρ ἔτυχον—παροῦσαι. So also in VIII. 15, 1. τὰς μὲν ὀκτὼ ἤδη πέμπειν, αἳ ἀπολιποῦσαι τὴν φυλακὴν—ἀνακεχωρήκεσαν. Not a word of these eight ships had been mentioned before, but the clause αἳ ἀπολιποῦσαι—ἀνακεχωρήκεσαν is equivalent to τοσαῦται γὰρ ἀπολιποῦσαι—ἀνακεχωρήκεσαν. Add VIII. 26, 1. and on this same principle the article in VIII. 13. αἱ ἀπὸ τῆς Σικελίας—ἑκκαίδεκα νῆες is perfectly defensible in itself, even if we choose to omit it on account of the authority of the best MSS. in which it is in this place wanting.

4. ἐχώρουν †ἔξω† τοῦ τείχους πρὸς τὴν βοήν] I am inclined to agree with Haack that ἔξωθεν is right, as given by all the best MSS. although I have yielded to the united authority of Bekker, Poppo, and Göller, in retaining ἔξω in the text. Ἐχώρουν ἔξωθεν could not indeed signify, "they issued out of "the wall," but the order of the words is ἐχώρουν πρὸς τὴν βοήν, ἔξωθεν τοῦ τείχους, that is, "they moved in the "direction of the alarm, on the outside "of the wall," supposing them to have already sallied out by a gate in another quarter of the lines, and describing them as advancing towards the sound of the action, not on the walls, but on the outside of them. And ἔξωθεν expresses this exactly, as ἄνωθεν, II. 102, 3. signifies, not "from above," but "at "the upper part, above." See the note there.

5. φρυκτοὶ πολέμιοι] From what is here said, and also from ch. 80. of this book, it appears evident that the art of signals in the age of Thucydides was not so entirely in its infancy as the Scholiast and Polybius (X. 40.) represent it. Had the φρυκτοὶ πολέμιοι announced nothing but that the enemy were making an attack, and had the signal consisted merely, according to the Scholiast, of lights moved up and down, whereas those which announced the coming of a friend were stationary, it is difficult to conceive that the Thebans could have supposed that all was right, when they saw the signals of alarm and of assurance of safety exhibited together. But if the number or position of the lights indicated the numbers of the enemy, as seems probable from chap. 80, 3. or the direction in which he was moving, then other lights put up so as to interfere with

πολέμιοι· παρανῖσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς πρότερον παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφῆ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις ᾖ καὶ μὴ βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι ἢ τὸ ὄν, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες 5 διαφύγοιεν καὶ τοῦ ἀσφαλοῦς ἀντιλάβοιντο.] XXIII. οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν τούτῳ, ὡς οἱ πρῶτοι αὐτῶν ἀναβεβήκεσαν καὶ τοῦ πύργου ἑκατέρου τοὺς φύλακας δια-

1. ἐκ] ἀπὸ H.N.V. 4. ᾖ] εἴη corr. rec. F. 7. ὡς οἱ] ὅσοι A.B.E.g. 8. ἀνεβεβήκεσαν E.

them, and make their communication unintelligible, would naturally have the effect of keeping the Thebans in suspense, for they would only know that something was the matter, but would neither know what the particular danger was, nor in what direction their efforts would be most available.

1. παρανῖσχον—ὅπως ἀσαφῆ ᾖ καὶ μὴ βοηθοῖεν] "Observandum, etiam anti-"quos et diligentes scriptores optati-"vum præsentibus jungere, ubi finem "indicant hunc esse, non ut quid fiat, "sed ut quid possit fieri. Vide Seid-"lerum ad Euripid. Elect. 59. Eadem "differentia conjunctivi et optativi in "oratione historica etiam post præteri-"tum est, ut apud Herodot. VIII. 76, "2. τῶνδε δὲ εἵνεκα ἀνῆγον τὰς νῆας, ἵνα "δὴ τοῖσιν Ἕλλησι μηδὲ φυγέειν ἐξῇ, "ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι "δοῖεν τίσιν τῶν ἐν Ἀρτεμισίῳ ἀγωνι-"σμάτων. IX. 51, 3. ἐς τοῦτον δὴ τὸν "χῶρον ἐβουλεύσαντο μεταναστῆναι, ἵνα "καὶ ὕδατι ἔχωσι χρῆσθαι ἀφθόνῳ, καὶ "οἱ ἱππέες σφέας μὴ σινοίατο." Hermann, Notes on Viger, n. 350. Compare the passages here quoted with the one in the text, with VII. 17, 4. ναῦς—ἐπλήρουν, ὅπως ναυμαχίας τε ἀποπειράσωσι,—καὶ ἧσσον οἱ Ἀθηναῖοι κωλύοιεν ἀπαίρειν. with VIII. 87, 3. παρῆλθεν—ἵνα διατρίβῃ—ἵνα ἐκχρηματίσαιτο. and with a passage in Euripides, Hecuba 1120, quoted by Mr. Tate in his Comment on Dawes' Canons, and which he calls "singularly awkward:"

ἔδεισα, μή σοι πολέμιος λειφθεὶς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν·
γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινὰ
Φρυγῶν ἐς αἶαν αὖθις αἴροιεν στόλον, κ. τ. λ.

Now it seems to me that in all these cases the transition from the subjunctive to the optative mood is meant to shew that the several consequences are not contemporaneous, but that the subjunctive mood indicates the *immediate*, and the optative the *remote* consequence of the action contained in the principal verb; the second being a consequence upon the first: and that to mark this gradation different moods are employed, and the subjunctive is thus used even where the principal verb is in the past tense, because otherwise the distinction intended could not be marked. Thus in the text the immediate consequence of putting up the additional lights was that the enemy's signals were rendered unintelligible: the remote consequence, or the consequence of the first consequence, was, that the Thebans did not come to join their friends, because they could not understand the signals. And it will be found that this solution will apply to all the other passages quoted in the beginning of this note.

6. οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν,—ἐφύλασσόν τε—καὶ—οἱ μὲν—εἶργον—οἱ δ' ἐν τούτῳ, οἱ πλείους—ὑπερέβαινον] This is another instance of the subject being first stated universally, and then divided into its several parts, and of the nominative case being used to express both the whole subject and its parts. See Poppo, Prolegom. I. p. 107. κάτωθεν καὶ ἄνωθεν. From the passage which was carried through the towers, and from the summit of them, whither some of the Platæans had mounted by ladders.

φθείραντες ἐκεκρατήκεσαν, τάς τε διόδους τῶν πύργων ἐνστάντες αὐτοὶ ἐφύλασσον μηδένα δι' αὐτῶν ἐπιβοηθεῖν, καὶ κλίμακας προσθέντες ἀπὸ τοῦ τείχους τοῖς πύργοις καὶ ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν ἀπὸ τῶν πύργων 5 τοὺς ἐπιβοηθοῦντας καὶ κάτωθεν καὶ ἄνωθεν εἷργον βάλλοντες, οἱ δ' ἐν τούτῳ οἱ πλείους πολλὰς προσθέντες κλίμακας ἅμα καὶ τὰς ἐπάλξεις ἀπώσαντες διὰ τοῦ μεταπυργίου ὑπερέβαινον. ὁ δὲ διακομιζόμενος ἀεὶ ἵστατο ἐπὶ τοῦ χείλους 2 τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἠκόντιζον, εἴ τις 10 παραβοηθῶν παρὰ τὸ τεῖχος κωλυτὴς γίγνοιτο τῆς διαβάσεως. ἐπεὶ δὲ πάντες διεπεπεραίωντο, οἱ ἀπὸ τῶν πύργων, 3 χαλεπῶς οἱ τελευταῖοι, καταβαίνοντες ἐχώρουν ἐπὶ τὴν τάφρον, καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέροντο λαμπάδας ἔχοντες. οἱ μὲν οὖν Πλαταιῆς ἐκείνους ἑώρων μᾶλλον 4 15 ἐκ τοῦ σκότους ἑστῶτες ἐπὶ τοῦ χείλους τῆς τάφρου, καὶ ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνά, αὐτοὶ δὲ ἐν τῷ ἀφανεῖ ὄντες ἧσσον διὰ τὰς λαμπάδας καθεωρῶντο, ὥστε φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν τάφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει 20 οὐ βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἢ

1. ἐνστάντες αὐτοὶ A.B.C.E.G.H.K.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo αὐτοὶ ἐνστάντες. 5. βοηθοῦντας L.O.P. καὶ ante κατ. om. H. et rec. F. 6. προθέντες g.h. 7. πυργίου G. μετὰ πυργίου V. 8. χείλους] τείχους C.K. 9. ἠκόντιζόν τε καὶ ἐτόξευον L.O. 10. τεῖχος] χεῖλος E. 15. τείχους K. καὶ ἐντεῦθεν ἐτόξευον G.I.L.O.P. 16. ἐπηκόντιζον H. et rec. F. 18. ὕστερον H.d.i. rec. F. 20. βεβαίως G. ἐπανελθεῖν E. ἐλθεῖν e.

12. χαλεπῶς οἱ τελευταῖοι] I have placed a comma before and after these words, because the translation of the sentence seems to me to be this. "The "party from the towers descended and "advanced to the ditch, those of their "number who came last making their "way with difficulty." And thus Mr. Bloomfield has understood it.

20. οἷος ἀπηλιώτου ἢ βορέου] "Such "as usually is found when the wind is "east instead of north." So the Scholiast understands these words, as does also Mr. Bloomfield; and I have no doubt that this is the true interpretation. The Scholiasts of Constantinople, however ignorant on many points, must at least have been acquainted with the weather in their own country; and the scholium βορέας γὰρ βέβαιον ποιεῖ κρύσταλλον, ἀπηλιώτης δὲ ὑδατώδη, may therefore be reasonably listened to. The east wind of Greece is indeed very different from the east wind of England and Germany; and instead of saying as we do that "the wind in the east is

βορέου ὑδατώδης μᾶλλον, καὶ ἡ νὺξ τοιούτῳ ἀνέμῳ ὑπονειφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις ὑπερ-5 έχοντες ἐπεραιώθησαν. ἐγένετο δὲ καὶ ἡ διάφευξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγεθος. XXIV. ὁρμήσαντες δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς ἐχώρουν ἀθρόοι τὴν ἐς 5 Θήβας φέρουσαν ὁδὸν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ Ἀνδροκράτους ἡρῷον, νομίζοντες ἥκιστα σφᾶς ταύτην αὐτοὺς ὑποτοπῆσαι τραπέσθαι τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἑώρων τοὺς Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφαλὰς τὴν ἐπ' Ἀθηνῶν φέρουσαν μετὰ λαμπάδων διώκοντας. 10
2 καὶ ἐπὶ μὲν ἓξ ἢ ἑπτὰ σταδίους οἱ Πλαταιῆς τὴν ἐπὶ τῶν Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστρέψαντες ᾔεσαν τὴν πρὸς τὸ ὄρος φέρουσαν ὁδὸν ἐς Ἐρυθρὰς καὶ Ὑσιὰς, καὶ λαβόμενοι

1. ὑδατώδους d.i. ὑπονειφομένη A.B.C.E.H.K.d.g.h.i. Poppo. Goell. Bekk. G. et vulgo ὑπονιφομένη. 3. καὶ ἐγένετο L.O.P. 6. δεξιῷ K. ἀνδροκάτους B. 10. ἀπ' Q. 11. τῶν] om. f. 13. ἐρυθρὰς B.H.L.O.g. Poppo. ἐρυθρὰ V. vulgo et Bekk. ἐρύθρας. ὑσιὰς A.B.H.V.g. Poppo. Goell. Bekk. vulgo ὑσίας.

"good neither for man nor beast," the Turks call it "a divine wind wafting to "them the blessing of Mecca." And Stuart says that it brings pleasant rains, and favours vegetation. See Kruse, Hellas, vol. I. p. 323. For the omission of μᾶλλον before ἤ, compare Sophocles, Ajax, 966.

ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκύς.

Compare note on VII. 49, 1.

[Dobree proposes to strike out the words ἢ βορέου as a mere gloss, added to explain the meaning of μᾶλλον. Göller in his second edition imagines that both the north and east winds were moist winds, so that the ice would not be firm when either of them blew. But if ever there was firm ice at all, under what wind could it take place, if it could be neither with an east wind, nor yet with a north? Surely Göller does not suppose that it would freeze harder when the wind was in the south or west. Either then we must follow Dobree in striking out the words ἢ βορέου, or it seems impossible to interpret them in any other way than that which has been followed in the former part of this note.]

6. Ἀνδροκράτους] Herodotus, IX. 25, 5. Ἐτάσσοντο κατὰ ἔθνεα, πλησίον τῆς τε κρήνης τῆς Γαργαφίης, καὶ τοῦ Τεμένεος τοῦ Ἀνδροκράτεος τοῦ Ἥρωος. Plutarch. Aristid. 325. Respondit Apollo, laturos ex Medis victoriam Athenienses, si vota Νύμφαις Σφραγίτισι &c. nuncupassent, καὶ θύοντας Ἥρωσιν ἈΝΔΡΟΚΡΑΤΕΙ, Λεύκωνι, Πεισάνδρῳ, Δαμοκράτει, Ὑψίωνι, Ἀκταίωνι, Πολυΐδῳ—Ἀρχηγέται Πλαταιέων ἦσαν. —αὐτοῦ δ' ἦν καὶ τὸ τοῦ Ἀνδροκράτους ἡρῷον, ἐγγὺς ἄλσει πυκνῶν καὶ συσκίων δένδρων περιεχόμενον. ibi pro Νυσίων lege Ὑσίων cum MS. et διαμαρτεῖν. Hos opinor contestatus est Archidamus, II. 74, 2. WASS.

9. τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφαλὰς] For the geography of the passes of Cithæron, of Platæa, Hysiæ, and Erythræ, the reader is referred to Sir W. Gell's map at the end of the volume, and to the memoir which accompanies it.

13. Ὑσίας] Ita MSS. et Steph. Vid. Nostrum, Lib. V. 83, 2. Pausan. Bœot. IX. 2. ἐν τῷ Κιθαιρῶνι ὀλίγον τῆς εὐ-

τῶν ὁρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα καὶ διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἳ ἀπετράποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἷς δ' ἐπὶ τῇ ἔξω τάφρῳ τοξότης ἐλήφθη. οἱ μὲν οὖν Πελοποννήσιοι κατὰ 3 5 χώραν ἐγένοντο τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς πόλεως Πλαταιῆς τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων ὡς οὐδεὶς περίεστι, κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπένδοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθὲς ἐπαύσαντο. 10 οἱ μὲν δὴ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες ἐσώ- 4 θησαν.

XXV. Ἐκ δὲ τῆς Λακεδαίμονος τοῦ αὐτοῦ χειμῶνος τελευτῶντος ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτιλήνην τριήρει. καὶ πλεύσας ἐς Πύρραν καὶ 2 15 ἐξ αὐτῆς πεζῇ κατὰ χαράδραν τινά, ᾗ ὑπερ-

LESBOS. Salæthus, a Lacedæmonian, finds means

1. τὰς] om. e. 7. ἀποτρεπομένων K. 9. τῶν νεκρῶν G. 10. τῶν] om. C.G.H.L.N.O.P.V.e. 14. πύραν K.L.O.P. 15. οἷ H.N. V. et rec. F.

θείας—Ὑσιῶν καὶ Ἐρυθρῶν ἐρείπιά ἐστι. Confer II. 24. VIII. 6. Herodot. VI. 108, 9. IX. 15, 5. V. 74, 2. Κτίσμα erat Νυκτέως τοῦ Ἀντιόπης πατρός. Vid. Cl. Whelerum Itinerar. p. 474. et Strabonem, IX. p. 620. et Suidam in h. v. WASS.

13. Σάλαιθος ὁ Λακεδαιμόνιος] The use of the article here gives, I suppose, a certain distinction to the individual named, and implies that he was or ought to be known in and for himself. Σάλαιθος Λακεδαιμόνιος would be, "a "certain Lacedæmonian named Salæ-"thus," as if the individual man was not very distinctly present to the reader's mind. In VIII. 39, 1. where we read of some ships procured for Pharnabazus ὑπὸ Καλλιγείτου τοῦ Μεγαρέως καὶ Τιμαγόρου τοῦ Κυζικηνοῦ, the article merely intimates that they had been already mentioned as the agents of Pharnabazus for this very purpose, VIII. 6, 1. and there, where they are spoken of for the first time, they are called simply Μεγαρεὺς and Κυζικηνὸς, without the article.

Μυτιλήνην] Μυτιλήνη habent Stephanus et Epit. Strabon. XIII. In aliis fere tam Græcis, quam Latinis Scriptoribus editum est Mitylene et Mitylenæ. Harduinus in Plinio utramque scripturam exhibet: fortassis, quia ita in libris scriptis, vel vetustis editionibus invenit: nam recentiores constanter in prima syllaba habent *i*. Sed in nummis antiquis esse Μυτι, adnotat Idem ad Plinium, et in Nummis ant. Populor. et Urb. illustr. nec non Holsten. ad Stephan. et Spanhem. de Præst. et Usu Numism. Dissert. IX. pag. 645. Dissert. XI. p. 279 et XII. p. 489. Et sic apud Gruter. Inscript. MCXVIII. 7. ΕΥΔΑΙΜΩΝ ΜΥΤΙΛΗΝΑ. Tamen ibid. CCCCLXXIV. 8. QUI MYTILENIS NEGOTIANTUR. Sed hujus auctoritatem elevat Cellarius Geograph. Ant. III. 2. DUKER.

15. κατὰ χαράδραν τινὰ] A deep torrent bed, with rocky and precipitous sides, which interrupted the line of the Athenian works.

of entering into Mytilene, and encourages the Mytilenæans with promises of aid, and of a diversion in their favour by an invasion of Attica.

βατὸν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην, καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται ἃς ἔδει βοηθῆσαι αὐτοῖς, προαποπεμφθῆναί τε αὐτὸς τού- 5
3 των ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσουν τε καὶ πρὸς τοὺς Ἀθηναίους ἧσσον
4 εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὅ τε χειμὼν ἐτελεύτα οὗτος, καὶ τέταρτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν. 10

XXVI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι ἐπειδὴ τὰς ἐς τὴν Μυτιλήνην δύο καὶ τεσσαράκοντα ναῦς

ATTICA. A. C. 427. Olymp. 88. 1, 2. A Peloponnesian fleet is despatched to Lesbos; and their army invades Attica, and lays it waste with unusual severity.

ἀπέστειλαν ἔχοντα Ἀλκίδαν, ὃς ἦν αὐτοῖς ναύαρχος, προστάξαντες, αὐτοὶ ἐς τὴν Ἀττικὴν καὶ οἱ ξύμμαχοι ἐσέβαλον, ὅπως οἱ Ἀθηναῖοι 15 ἀμφοτέρωθεν θορυβούμενοι ἧσσον ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεούσαις ἐπιβοηθή-
2 σωσιν. ἡγεῖτο δὲ τῆς ἐσβολῆς ταύτης Κλεομένης ὑπὲρ Παυσανίου τοῦ Πλειστοάνακτος υἱέος βασιλέως
3 ὄντος καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφὸς ὤν. ἐδῄωσαν δὲ 20

1. τείχισμα e. διαλαθὼν] om. i. 2. τὴν] om. G.L.O.P.e. 3. ἅμα] om. N.V. 4. παρέπονται F. rec. 5. προαπεμφθῆναί rec. F. προαπεμφθῆναι πρὸ αὐτός τε ἕνεκα τούτων καὶ i. 6. μὲν οὖν μιτυληναῖοι g. 8. ξυμβαίνειν] om. H. rec. F. 9. ἐτελεύτα] om. A.B.g.h. ante τῷ πολέμῳ ponunt H.V.d. et rec. F. ὃν θουκυδίδης ξυνέγραψεν] om. e. 10. συνέγραψε g. 11. ἐπιγενομένου c. 12. ἐς (vel εἰς) τὴν μ. A.B.C.E.G.H.K.L.N.O.P.V.c.d.e. h.i. et rec. F. vulgo omittunt articulum. τὴν Μυτ. Haack. Poppo. Goell. Bekk. 13. ἐχούσας e. ἄρχοντα Stephanus Thes. v. προστάξασθαι. 17. ἐπιβοηθήσουσιν I. Bekk. 19. υἱέως H. rec. F. om. pr. G. 20. πατρὸς δὲ ἀδελφὸς A.B.C.E. G.H.K.L.N.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri πατρὸς ἀδελφός.

12. τὰς—δύο καὶ τεσσαράκοντα ναῦς] They had been spoken of before as only forty, c. 16, 3. and 25, 2. These forty however had been collected from the allied states; the additional two here spoken of were possibly from Lacedæmon itself, whose contingent to the fleets of her confederacy was never considerable. See VIII. 6, 5. In the words that follow, ναῦς ἀπέστειλαν—προστάξαντες, there is again a confusion of two different modes of expression; for, as Göller observes, either ἔχοντα or προστάξαντες is superfluous.

20. νεωτέρου ἔτι] "Still too young," i. e. to command; as it is expressed at length, VI. 12, 2. νεώτερος ἐς τὸ ἄρχειν. Poppo, Prolegom. I. p. 171.

τῆς Ἀττικῆς τά τε πρότερον τετμημένα [καὶ] εἴ τι ἐβε-
βλαστήκει, καὶ ὅσα ἐν ταῖς πρὶν ἐσβολαῖς παρελέλειπτο·
καὶ ἡ ἐσβολὴ αὕτη χαλεπωτάτη ἐγένετο τοῖς Ἀθηναίοις
μετὰ τὴν δευτέραν. ἐπιμένοντες γὰρ ἀεὶ ἀπὸ τῆς Λέσβου τι 4
5 πεύσεσθαι τῶν νεῶν ἔργον ὡς ἤδη πεπεραιωμένων, ἐπεξῆλθον
τὰ πολλὰ τέμνοντες. ὡς δ' οὐδὲν ἀπέβαινεν αὐτοῖς ὧν 5
προσεδέχοντο καὶ ἐπελελοίπει ὁ σῖτος, ἀνεχώρησαν καὶ
διελύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς αἵ τε νῆες
10 αὐτοῖς οὐχ ἧκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνιζον
καὶ ὁ σῖτος ἐπελελοίπει, ἀναγκάζονται ξυμ-
βαίνειν πρὸς τοὺς Ἀθηναίους διὰ τάδε. ὁ 2
Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς
ναῦς, ὁπλίζει τὸν δῆμον πρότερον ψιλὸν ὄντα
15 ὡς ἐπεξιὼν τοῖς Ἀθηναίοις· οἱ δὲ ἐπειδὴ ἔλα-
βον ὅπλα, οὔτε ἠκροῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους
τε γιγνόμενοι ἢ τὸν σῖτον ἐκέλευον τοὺς δυνατοὺς φέρειν
ἐς τὸ φανερὸν καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγχωρή-

LESBOS. Meanwhile, before the fleet arrived, the commons of Mytilene force the aristocratical party to surrender the city to Paches.

1. ἐπιβεβλαστήκει L.O. ἐβλαστήκει i. 2. προσβολαῖς g. παραλέλειπτο P.f. 3. χαλεπωτάτη τῶν ἄλλων ἐγένετο g. 5. περαιωμένων g. πεπεραιωμένον rec. F. ὑπεξῆλθον L.P. 6. τεμόντες K. 10. τῆς] om. N.V. 14. ψιλὸν] φίλον A.B.E.g. ὄντα] om. H. rec. F.

1. [καὶ] εἴ τι ἐβεβλαστήκει] Dindorf, Poppo, Göller, Dobree, and Bekker in his edition of 1832, all agree in striking out the conjunction in this place. If we suppose that the Athenians expecting the enemy's invasions as a matter of course left their lands round Athens and in the Thriasian plain wholly uncultivated, then the conjunction is needless; because then there would be nothing to destroy in the parts ravaged before unless εἴ τι ἐβεβλαστήκει, that is, unless some of the trees that had been cut down had thrown out fresh shoots, or some corn had grown up of itself here and there from seed accidentally. But if the Athenians went on sowing their land, on the chance that something might prevent or delay the enemy's invasion, so that they might secure a part at least of the produce; then the conjunction is not needless, because then the enemy might ravage, "both the parts of Attica which they "had ravaged before, (i. e. the new "year's crops sown since their last in-"vasion,) and any thing which might "have sprung up of itself, (such as "shoots of cut down trees,) and also "those parts of the country which they "had not ravaged before." But in this case I should have expected a double conjunction, καὶ εἴ τι καὶ ἐβεβλαστήκει, so that it is simpler perhaps to strike out the conjunction as it now stands, and to read merely τά τε πρότερον τετμημένα εἴ τι ἐβεβλαστήκει, καὶ ὅσα—παρελέλειπτο.

σαντες πρὸς Ἀθηναίους ἔφασαν παραδώσειν τὴν πόλιν.

XXVIII. γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὔτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως κινδυνεύσοντες, ποιοῦνται κοινῇ ὁμολογίαν πρός τε Πάχητα καὶ τὸ στρατόπεδον, ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλεῦσαι περὶ Μυτιληναίων ὁποῖον ἄν τι βούλωνται καὶ τὴν στρατιὰν ἐς τὴν πόλιν δέχεσθαι αὐτούς, πρεσβείαν δὲ ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους περὶ ἑαυτῶν· ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μήτε δῆσαι Μυτιληναίων μηδένα μήτε ἀνδραποδίσαι μήτε ἀποκτεῖναι. 2 ἡ μὲν ξύμβασις αὕτη ἐγένετο, οἱ δὲ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων περιδεεῖς ὄντες, ὡς ἡ στρατιὰ ἐσῆλθεν, οὐκ ἠνέσχοντο ἀλλ' ἐπὶ τοὺς βωμοὺς ὅμως καθίζουσι· Πάχης δ' ἀναστήσας αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον μέχρι οὗ τοῖς Ἀθηναίοις τι δόξῃ. 3 πέμψας δὲ καὶ ἐς τὴν Ἄντισσαν τριήρεις προσεκτήσατο, καὶ τἄλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ᾗ αὐτῷ ἐδόκει.

The fate of the Mytilenæans is submitted to the pleasure of the Athenian people: till that is known, no executions or punishments of any kind are inflicted.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, πλέοντες περί τε αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δήλῳ ἔσχον, προσμίξαντες

COAST of ASIA MINOR.

The Peloponnesian fleet arrive on the coast of Asia seven days after the fall of

3. ξυμβιβάσεως i. 4. κινδυνεύοντες A.E.b.g.h. ἀπολογίαν d.i. 5. τε] om. d. 7. τι] om. c. 9. μιτυληναίους ἐς τὰς ἀθήνας L.O.P. ἐς τὰς ἀθήνας, omisso μιτ. G.d. αὐτῶν O.V. αὐτῶν L.e. 10. ἔλθωσι πάλιν c. μηδὲ A.B.E. rec. F. μὴ πεδῆσαι K. 11. μήτε] μηδὲ A.B.C.E.G.V.d.e.g.h i. 12. τοὺς] om. g.h. 14. ὅμως] om. L.O. 16. ἐς] om. K. δόξοι H. rec. F. δόξει Q. 17. καὶ] om. d. 18. πρὸς e. 19. ταῖς] om. g.h. τέσσαρσι g. 20. γενέσθαι g. 21. πελοποννησίων d.i. 24. ἔσχον A.B.E.G.K.N.V.c.g.h. Poppo. Goell. Bekk. rec. F. et vulgo προσέσχον.

14. ἐπὶ τοὺς βωμοὺς ὅμως καθίζουσι] Etsi fides data erat ab Atheniensibus incolumitatis donec legati rediissent. Conf. III. 80, 2. IV. 96, 8. VII. 1, 2. Goeller.

Mytilene: the leaders consult on the measures to be adopted.

δὲ ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μυκόνῳ πυνθάνονται πρῶτον ὅτι ἡ Μυτιλήνη ἑάλωκε. βουλόμενοι δὲ τὸ σαφὲς εἰδέναι κατέπλευσαν ἐς Ἔμβατον τῆς Ἐρυθραίας· ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἑαλωκυίᾳ 5 ἑπτὰ ὅτε ἐς τὸ Ἔμβατον κατέπλευσαν. πυθόμενοι δὲ τὸ σαφὲς ἐβουλεύοντο ἐκ τῶν παρόντων, καὶ ἔλεξεν αὐτοῖς Τευτίαπλος ἀνὴρ Ἠλεῖος τάδε. XXX. "Ἀλκίδα καὶ "Πελοποννησίων ὅσοι πάρεσμεν ἄρχοντες τῆς "στρατιᾶς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτι-10 "λήνην πρὶν ἐκπύστους γενέσθαι, ὥσπερ ἔχο-"μεν. κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ "πόλιν ἐχόντων πολὺ τὸ ἀφύλακτον εὑρήσομεν, κατὰ μὲν "θάλασσαν καὶ πάνυ, ᾗ ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι "ἄν τινα σφίσι πολέμιον καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μά-15 "λιστα οὖσα· εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας "ἀμελέστερον ὡς κεκρατηκότων διεσπάρθαι. εἰ οὖν προσ-"πέσοιμεν ἄφνω τε καὶ νυκτὸς, ἐλπίζω μετὰ τῶν ἔνδον, εἴ "τις ἄρα ἡμῖν ἐστιν ὑπόλοιπος εὔνους, καταληφθῆναι ἂν τὰ "πράγματα. καὶ μὴ ἀποκνήσωμεν τὸν κίνδυνον, νομίσαντες 20 "οὐκ ἄλλο τι εἶναι τὸ καινὸν τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ

Teutiaplus of Elis advises that they should endeavour by a sudden attack to recover Mytilene.

1. δὲ C.E.H.K.L.O.c.d.e.g. Vulgo, Poppo. Haack. Bekk. δ'. ἐπ' L.O. Ἰκάρῳ] ἰλάρῳ I. κλάρῳ O.P. μυκώνῳ I.e. μηκόνῳ N.V.d.g.h.i. μυκήνῳ L.O.P. 2. ἑαλωκυῖα εἴη I.L.O.P.d.e.i. 3. τὸ] τι g. σαφῶς d.i. ἐμβατὸν E. qui sic et infra. 4. ἦσαν ante μάλιστα ponunt c.e. om. d. μάλιστα post μυτιλήνῃ V. 5. ὅτε C.E.H.K.c.d.g. ὅτι L.O. vulgo, Haack. Bekk. ὅτ' τὸν c.d. 7. τευτιάπλος B. rec. F. τευτίατλος Schol. Hermogen. ἀνὴρ ἠλεῖος] om. d.i. τοιάδε i. 8. πάρεστε d. 10. ἐκπύστοις E. 11. τῶν ἀνδρῶν Q. 13. τε] om. H.d. rec. F. 14. ἂν] om. E. 15. αὐτοῖς G.L.O.P. 18. καὶ εὔνους N.V. 20. κενὸν K.c.f. κενὸν (αι) C. τὸ τοιοῦτον] τοῦτο e.

12. *κατὰ μὲν θάλασσαν κ. τ. λ.*] The words *εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν* answer to *κατὰ μὲν θάλασσαν καὶ πάνυ.* "*By sea* "they will be wholly off their guard, "and probably even their land force is "dispersed too carelessly," &c. Compare Aristot. Ethic. IX. 10, 2. *τοῖς μὲν δὴ πρὸς χρῆσιν (sc. φίλοις) καὶ πάνυ δόξειεν ἂν ἁρμόζειν τὸ λεχθέν.*

20. *τὸ καινὸν τοῦ πολέμου*] "Such an "enterprise would afford an excellent "instance of what is meant by 'the "surprizes of war.' And it is by "avoiding to lay ourselves open to "them, and by discerning and taking "advantage of them in the enemy, that "we become the most successful ge-"nerals." Compare I. 122, 2. *ἥκιστα γὰρ*

"εἴ τις στρατηγὸς ἔν τε αὑτῷ φυλάσσοιτο καὶ τοῖς πολεμίοις "ἐνορῶν ἐπιχειροίη, πλεῖστ' ἂν ὀρθοῖτο." XXXI. Ὁ μὲν τοσαῦτα εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδαν· ἄλλοι δέ τινες τῶν ἀπ' Ἰωνίας φυγάδων καὶ οἱ Λέσβιοι ξυμπλέοντες παρῄνουν, ἐπειδὴ τοῦτον 5 τὸν κίνδυνον φοβεῖται, τῶν ἐν Ἰωνίᾳ πόλεων καταλαβεῖν τινὰ ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως ὁρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν (ἐλπίδα δ' εἶναι· οὐδενὶ γὰρ ἀκουσίως ἀφῖχθαι·) καὶ τὴν πρόσοδον ταύτην μεγίστην

Some Ionian exiles propose a descent on Ionia: but Alcidas, the Spartan commander, resolves to return to Peloponnesus.

1. ἔν τε αὑτῷ H.K.N. ἐν τῷ αὐτῷ O.d.i. καὶ ἐν τοῖς Q. 2. ἐπιχειροίη] om. Q. 4. φυγάδες N.V. 6. τῶν μὲν ἐν G.e. alia manu C. 47. 7. κώμην rec. F. 8. δ'] om. K. οὐδενὶ A.B.E. (rec. F.G.) I.K.N.Q.V.c.f.g.h. Parm. 47. cum Valla. Poppo. Bekk. Vulgo, et Goell. οὐδέν. 9. ἑκουσίως h. οὖσαν μεγίστην B.g.h.

πόλεμος ἐπὶ ῥητοῖς χωρεῖ, αὐτὸς δὲ ἀφ' αὑτοῦ τὰ πολλὰ τεχνᾶται πρὸς τὸ παρατυγχάνον. But we are to read τὸ καινὸν or τὸ κενόν? Either would be sense, and nearly the same sense, the word παράλογον expressing the meaning of each. For τὰ κενὰ τοῦ πολέμου are accidents which baffle all reasonable calculation, and give to the weaker side a strength which but for this chance it would not have had; such as false alarms, mistakes of time, place, numbers, &c. See Diodorus XX. 30 and 67. where the expression τὰ κενὰ τοῦ πολέμου twice occurs, and its meaning is exemplified in the context. And Bekker reads πολλὰ κενὰ τοῦ πολέμου in Aristot. Ethic. III. 11 (8), 6. where the old editions used to read καινά. The actual case spoken of by Teutiaplus would be a κενὸν τοῦ πολέμου, because he trusted to the effects of surprize and darkness to alarm the Athenians, and give to the Peloponnesians an advantage which their real strength would not have given them. It would also be a καινὸν τοῦ πολέμου, a surprize properly so called; and as the two words are continually confounded, and the authority of the MSS. of Thucydides is not very great, the text in this place cannot I think be fixed with certainty.

7. ὅπως ἐκ πόλεως ὁρμώμενοι—ἀποστήσωσιν] "That having some city to "set out from," (in military language, as the base of their operations,) "they "might excite Ionia to revolt."

8. οὐδενὶ γὰρ ἀκουσίως ἀφῖχθαι· κ.τ.λ.] The exceeding difficulty of this passage is well known. In the early part of it, however, the reading, οὐδενὶ, and the translation of οὐδενὶ ἀκουσίως ἀφῖχθαι, "To no one was his arrival unwel"come," are sufficiently confirmed by Herodot. II. 162, 2. καὶ τῷ οὔ κως ἀεκούσιον ἐγίνετο τὸ ποιεύμενον. But the clause καὶ ἅμα—γίγνηται has not yet been fully and certainly explained. The text is far from being determined; for the MSS. vary between αὐτοῖς and αὐτοὺς, and as to the position of σφίσι, whether it should stand before or after δαπάνη; and two of the Paris MSS. together with that one which I collated partially at Parma, read δαπάνην γίγνεσθαι. Schömann (Observatt. ad Thuc. locos quosd. difficil. p. 10. quoted by Göller, Index II. under the word "Thucydides," p. 509.) interprets ἢν as synonymous with ὅπως, "in the hope "that," and joins ὅπως ἀποστήσωσι—καὶ ἢν ὑφέλωσι, καὶ ἅμα—δαπάνη γίγνηται. He also interprets the words ἢν ἐφορμῶσιν—γίγνηται, "simulque ut sibi "ipsis, illos bello persequentibus, pe"cunia ad sumtus tolerandos suppe"teret." But I do not think that the two passages of Aristophanes which he appeals to (Acharn. 1030. Frogs, 176.) justify his interpretation of ἢν in Thu-

οὖσαν Ἀθηναίων ἣν ὑφέλωσι, καὶ ἅμα †ἢν ἐφορμοῦσιν αὐτοῖς δαπάνη σφίσι† γίγνηται, πείσειν τε οἴεσθαι καὶ Πισσούθνην ὥστε ξυμπολεμεῖν. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο, 2 ἀλλὰ τὸ πλεῖστον τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μυτιλήνης 5 ὑστερήκει, ὅτι τάχιστα τῇ Πελοποννήσῳ πάλιν προσμίξαι.

XXXII. ἄρας δὲ ἐκ τοῦ Ἐμβάτου παρέπλει, καὶ προσσχὼν Μυοννήσῳ τῇ Τηΐων τοὺς αἰχμαλώτους οὓς κατὰ πλοῦν

1. ἀθηνῶν H. ὑφέλωσι E.G. rec. F. ἀφέλωσι A.B.g. Bekk. ed. 1832. καὶ ἅμα ἢν ἐφορμῶσι, σφίσιν αὐτοῖς δαπάνην γίγνεσθαι. Parm. ἐφορμοῦσιν Bekk. ed. 1832. Libri omnes ἐφορμῶσιν. 2. αὐτοῖς A.B.G.K.L.N.V.c.f.g.h. 47. 48. et, qui anteponunt σφίσιν, d.i. αὐτοὺς E. rec. F. δαπάνη σφίσι A.B.C.E.H. K.O.P.V.c.e.h. δαπάνη καὶ σφίσι L. G. et vulgo σφίσι δαπάνη. γίγνεται B.V. γίγνεσθαι d.i. Parm. qui antea δαπάνην. 5. προσμῖξαι E. Bekk. 6. τοῦ] τῆς G.L. O.P. ἐμβατοῦ A.E. προσσχὼν A.B. Bekk. E.G. rec. F. et vulgo προσχών. 7. μυοννήσῳ B.g. Poppo. Goell. Bekk. μυονήσσῳ E.G.I.O. μηονήσῳ b. vulgo μυονήσῳ. τῇ] τῶν Q. τηΐώνων I.

cydides, and still less in the present instance; nor do I think that his translation of δαπάνη γίγνηται is at all admissible. Others, as Poppo, Göller, and Mr. Bloomfield, propose to read ἐφορμοῦσιν from ἐφορμέω, instead of ἐφορμῶσιν, and Heilmann, Coray, and Mr. Bloomfield also conjecture αὐτοῦ instead of αὐτοὺς or αὐτοῖς. The first of these conjectures seems to me necessary, unles we adopt the reading δαπάνην γίγνεσθαι, which has little, I think, to recommend it, either in external or internal authority. But αὐτοῦ is in my opinion neither required, nor would it improve the sense of the passage. Mr. Bloomfield also, with Haack, supposes an aposiopesis, or suppression of a word, after γίγνηται, as in the words, III. 3, 3. ἢν μὲν ξυμβῇ ἡ πεῖρα, and he inserts accordingly in his translation the word "well." "If they could do this, "—well." He does this because the τε in the following clause makes him conclude that the apodosis of the whole sentence cannot lie in the words πείσειν τε οἴεσθαι κ. τ. λ. But for the use of τε in the apodosis; see the note on I. 133. and such a suppression of the apodosis as Mr. Bloomfield supposes, may take place where two opposites are mentioned, and the consequence of one being perfectly obvious, only that of the other is expressly stated. But I think we cannot suppose such an omission here any more than in any other passage of Thucydides where a condition is stated; the reader might be left to guess the consequence of it. Dobree proposes to read ἵν' ὑφέλωσι—ἵν' ἐφορμοῦσιν αὐτοῖς σφίσι δαπάνη γίγνηται, or else to strike out ἢν, and to connect ὅπως ἀποστήσωσιν, καὶ ὑφέλωσι, καὶ—γίγνηται. Bekker in his edition of 1832 reads ἀφέλωσι, and ἐφορμοῦσιν. Thus Dobree and Bekker both agree in reading ἐφορμοῦσιν instead of ἐφορμῶσιν, and Bekker I imagine must suppose the apodosis of the whole sentence to be in the words πείσειν τε οἴεσθαι κ. τ. λ. Either the passage is altogether corrupt, possibly from the loss of some words in the middle of it, which completed the sense, or if the text be allowed to be sound the apodosis must be in πείσειν τε οἴεσθαι κ. τ. λ. Harsh as this may be, it is less so, I am satisfied, than any of the attempts which have been made to find the apodosis elsewhere, according to the present reading of the passage. But as I can see no satisfactory interpretation of the sentence in its present form, and as I cannot pretend to restore the true reading, I must be content to leave it without any farther explanation.

2 Alcidas gives great offence by putting to death all the prisoners of the Athenian allies whom he took in the course of his voyage.

εἰλήφει ἀπέσφαξε τοὺς πολλούς. καὶ ἐς τὴν Ἔφεσον καθορμισαμένου αὐτοῦ Σαμίων τῶν ἐξ Ἀναίων ἀφικόμενοι πρέσβεις ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους, 5 Ἀθηναίων δὲ ὑπ' ἀνάγκης ξυμμάχους· εἴ τε μὴ παύσεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξεσθαι, πολὺ 3 δὲ πλείους τῶν φίλων πολεμίους ἕξειν. καὶ ὁ μὲν ἐπείσθη τε καὶ Χίων ἄνδρας ὅσους εἶχεν ἔτι ἀφῆκε, καὶ τῶν ἄλλων τινάς· ὁρῶντες γὰρ τὰς ναῦς οἱ ἄνθρωποι οὐκ ἔφευγον ἀλλὰ 10 προσεχώρουν μᾶλλον ὡς Ἀττικαῖς, καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον μή ποτε Ἀθηναίων τῆς θαλάσσης κρατούντων ναῦς Πελοποννησίων ἐς Ἰωνίαν παραβαλεῖν.

XXXIII. ἀπὸ δὲ τῆς Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ τάχος καὶ φυγὴν ἐποιεῖτο· ὤφθη γὰρ ὑπὸ τῆς Σαλαμινίας καὶ 15 Παράλου ἔτι περὶ Κλάρον ὁρμῶν (αἱ δ' ἀπ' Ἀθηνῶν ἔτυχον πλέουσαι,) καὶ δεδιὼς τὴν δίωξιν ἔπλει διὰ τοῦ πελάγους ὡς γῇ ἑκούσιος οὐ σχήσων ἄλλῃ ἢ Πελοποννήσῳ. 2 Τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις ἦλθε μὲν καὶ ἀπὸ 20

ÆGEAN SEA.

He then returns home with all speed, being chased by Paches as far as the island of Patmos.

2. καθορμησαμένου E. τῶν] om. b. 4. αὐτὸν] om. d.e. 5. ἀνταιρουμένους K. et edd. ante Haack. 6. τε B.C.H.K.L.N.O.Q.V.c.d.e. Poppo. Goell. Bekk. τι P. A.E. et vulgo δέ. 7. αὐτῶν V. προσάξασθαι I. 8. πλείους ἕξειν ἐχθρούς N.V. πλείους ἕξειν C.H.e. et rec. F. 10. γὰρ] δὲ L.O.P.Q. ἔφυγον P.d. 13. παραλαβεῖν b. 14. ὁ] om. O. 15. τῆς] om. K. 16. κλάρου P. κλάρον ceteri codices. Ἴκαρον Poppo. Bekk. sed κλάρον restituit Poppo ed. 1845. 18. ἑκουσίως H. rec. F.

3. ἐξ Ἀναίων] Stephanus et Eustathius ἡ Ἀναία dicunt, Thucydides τὰ Ἄναια. vid. ad cap. 19, 2. hujus libri.—Duker.

15. Σαλαμινίας καὶ Παρ.] Scholiastes Aristoph. in Avibus, ad illa, v. 147, κλητῆρ' ἄγουσ' ἔσωθεν ἡ Σαλαμινία, notat, δύο εἰσὶ νῆες ὑπηρετίδες παρ' Ἀθηναίοις, ἡ Πάραλος καὶ ἡ Σαλαμινία. ὧν ἡ μὲν Σαλαμινία τοὺς ἐκκαλουμένους εἰς κρίσιν ἦγεν. ἡ δὲ Πάραλος τὰς θεωρίας ἀπῆγεν, τουτέστι τὰ ἐς θυσίας πεμπόμενα. Sed et τῇ Παράλῳ ad abducendos reos utebantur, eamque misere, ut Alcibiadem arcesserent ad causam Athenis dicendam, ut constat ex Thucyd. et Suida in voce Πάραλος. Vide Sigonium, l. 4. de Rep. Athen. et Meursii Attic. Lect. l. 2. c. 8. Huds.

16. ἔτι περὶ Κλάρον ὁρμῶν] In these words, and again a few lines below, Poppo some years since gave it as his opinion that Ἴκαρον and Ἰκάρῳ should be substituted for Κλάρον and Κλάρῳ. (Observatt. in Thucyd. c. 14. p. 229.) His conjecture has since been adopted

τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ πανταχόθεν· ἀτειχίστου γὰρ οὔσης τῆς Ἰωνίας μέγα τὸ δέος ἐγένετο μὴ παραπλέοντες οἱ Πελοποννήσιοι, εἰ καὶ ὡς μὴ διενοοῦντο μένειν, πορθῶσιν ἅμα προσπίπτοντες τὰς πόλεις. 3 αὐτάγ-5 γελοι δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἥ τε Πάραλος καὶ ἡ Σαλαμινία ἔφρασαν. 4 ὁ δὲ ὑπὸ σπουδῆς ἐποιεῖτο τὴν δίωξιν· καὶ μέχρι μὲν Πάτμου τῆς νήσου ἐπεδίωξεν, ὡς δ' οὐκέτι ἐν

3. παραπλεύσοντες e. ὡς μὴ] οὐ d. 4. τὰς] om. Q. αὐταγγελτὶ e. 5. αὐτὰ L.O.P. αὐτοὺς E. αὐτοὶ d. τῇ] τῷ e. ἰκάρῳ Poppo. Bekk. Goell. κλάρῳ codices et Poppo ed. 1845. 7. πάτμου L.I. Poppo. Goell. Bekk. λάγμου K. A.B.E.G. rec. F. et ceteri λάτμου. ἀπεδίωξεν P. ἐγκαταλήψει C. prima manu.

by Bekker, and has been followed by Mr. Bloomfield in his translation. It is certainly ingenious and plausible, but as every MS. agrees in reading Κλάρον and Κλάρῳ, the only question is, whether there are such insurmountable objections to this reading, as to render it necessary to have recourse to conjecture. Now by the words in ch. 29, 1. τοὺς ἐκ τῆς πόλεως Ἀθηναίους, Thucydides does not, I think, mean the seamen of the Salaminian ship and of the Paralus, but the Athenians at Athens, who might be expected to receive intelligence of an enemy's fleet so long as it was off Peloponnesus, or close to the mouth of the Saronic gulf; but who would be less likely to be aware of its movements after it had passed Delos, and was proceeding to the coast of Asia. Again, if Alcidas had been seen at Icarus by the Salaminian ship and the Paralus, two of the fastest sailing vessels in the Athenian navy, they would have reached Lesbos within so short a time of his arriving at Embatus, that Paches would probably have heard of his arrival from them, before the Erythræans could have acquainted him with it. Besides, the words of Thucydides appear to imply that Alcidas hastened his flight from Ephesus in consequence of some recent alarm: as, if he had been aware as long ago as when he was at Icarus that his voyage was no secret to the Athenians, there seems no reason why he should have gone out of his way to Ephesus, and exposed himself to the chance of being overtaken, instead of returning home at once by Icarus, and Delus. But had he been first seen by the Athenians at Claros, that is, just before he reached Ephesus, there would be a reason for his flying from this point onwards with increased earnestness. And occasions enough can be imagined which might have brought the Salaminian and the Paralus ships to the neighbourhood of Claros, either as carrying some despatches to Ionia, or to collect the tribute from the allies, or bearing honorary offerings to the temples of Apollo at Claros, or Diana at Ephesus. It does not therefore seem to me so certain that Κλάρον and Κλάρῳ cannot be the true reading, and therefore I have not thought it right to admit Poppo's conjecture, destitute as it is of any external authority.

7. *ἐν καταλήψει ἐφαίνετο*] Poppo says that the subject of the verb *ἐφαίνετο* cannot be Alcidas, because he is not mentioned either in this or in the preceding paragraph, and because the Peloponnesian ships are spoken of in the next sentence in the plural number. He therefore would either take *ἐφαίνετο* impersonally, or suppose that *τὰ πράγματα* was meant to be the subject, as in such expressions as *ἐπειδὴ αὐτῷ ἑτοῖμα ἦν*. II. 98, 2. But Alcidas had been mentioned in the preceding sentence, *αὐτάγγελοι αὐτὸν ἰδοῦσαι*, although the Peloponnesians had been just before spoken of in the plural number; so that he is probably the subject to *ἐφαίνετο*. And then the passage agrees with

5 καταλήψει ἐφαίνετο, ἐπανεχώρει. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ μετεώροις περιέτυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσαι ἠναγκάσθησαν στρατόπεδόν [τε] ποιεῖσθαι καὶ φυλακὴν σφίσι καὶ ἐφόρμησιν παρασχεῖν. XXXIV. παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ Κολοφωνίων, οὗ 5 κατῴκηντο Κολοφώνιοι τῆς ἄνω πόλεως ἑαλωκυίας ὑπὸ Ἰταμάνους καὶ τῶν βαρβάρων κατὰ στάσιν ἰδίᾳ ἐπαχθέντων· ἑάλω δὲ μάλιστα

Paches, after abandoning the pursuit, returns to the coast of Asia, and recovers Notium from the aristocratical party among its citi-

2. ἐγκαταληφθῆναι I. ἐν ἐγκαταλεῖφθαι K. 3. στρατόπεδον ποιεῖσθαι A.B. G.g.h. Bekk. Goell. τε habent E. et rec. F. 4. ἐφόρμισιν e. περιπλέων g. 7. ἰταμάγους d.i. ἰταβάνους h. ἰταμένους I. 8. ἰδίᾳ Krüger. Goell. Vulgo et Bekk. ἰδίαν. αὔτη μάλιστα K.

one which Poppo quotes from Dion Cassius, LI. 1. ἐπεδίωξαν μὲν αὐτοὺς, ἐπεὶ δ' οὐκ ἐν καταλήψει ἐφαίνοντο ἀνεχώρησαν.

1. κέρδος δὲ ἐνόμισεν κ.τ.λ.] Ἐγκαταληφθεῖσαι refers to the Peloponnesian fleet, σφίσι to the Athenians. Paches congratulates himself that he had not overtaken the enemy in any harbour or island, where they would have been forced to fortify themselves on shore, and so to give him the trouble of remaining to blockade them. Compare VIII. 10. 15. 20, 1.

5. Κολοφωνίων] Id oppidum Colophonium mari imminens, abest a *vetere* Colophone duo ferme millia passuum, inquit Livius, XXXVIII. 26. Vel portum habuit, vel certe litus navibus opportunum. alterum innuere videtur Lucanus: "*Et placidi* Colophona *maris.*" Cl. Whelerus in Itin. numum exhibet Diadumeniani cum hac inscriptione: ΚΩΛΟΦΩΝΙΩΝ, operarum opinor incuria. Nam de modulo certiores faciunt Theognis, Nicander, Ovidius, et Virgilius in Ciri. Tabulæ Peutinger. *Colofon:* Notit. Episcop. Κολοφὲν, et Ptolemæus Κολοφῶν, scribunt pinguntque pro Κολοφὼν, quomodo Coislin. et Herodotus. Urbs autem hæc, quam cum *Notio* passim confundunt antiqui, veterrima erat. Conditor ejus Mopsus juxta Melam, Pausan. et Apollonii Schol. I. 308. post Rachium Cretensem. Atque ita fere Conon. Unde nomen traxerit, incertum est. Est enim apud Herodot. Colophon, qui et Smyrnam fundasse dicitur: est et piscis ejusdem nominis apud Hesychium. Capta est a Gyge, et diu bellum cum Halyatte gessit ante Christum 619. Is autem stratagemate usus equitatum omnem, quo plurimum valuere Colophonii, ad internecionem usque delevit. Vide Polyæn. VII. 2. Theognidem, 1099. Aristot. Polit. IV. 4, 5. Olymp. CXIX. ante Christum 302. a Lysimacho eversa est civitas, et postea commodiore loco rursus instaurata. Consule Diodorum, et Livium loco supra laudato. Nec perfunctorie tunc munita esse videtur, quia Antiochum repulit anno ante Christum CXC. Paulo antea, Attalo, et Romanis in clientelam concesserat, a quibus tributi immunitatem obtinuit pace cum Rege conventa. De qua re adeatur Polybius. Post paulo in libertatem, Tyranno amoto, vindicabat Lucullus, anno ante Christum LXXIV. A Scythis vel Tartaris ruinam huic aliisque Asiæ urbibus canunt Auctores Sibyllinorum, ignemque et faces alibi minantur. Colophoniorum denique Episcopus in Concilio Ephesino memoratur. Oraculi Apollinis meminere Nicander, Alex. Strabo, Tacitus, Eusebius, Tertullianus, et Themistius Orat. XXVII. De reliqua ejus Historia, nonnihil addunt Pausan. 535. Numismata et Parœmiographi. WASS.

7. κατὰ στάσιν ἰδίᾳ ἐπαχθέντων] "Introduced without any public authority "for the purposes of a party quarrel." ἰδίᾳ is a necessary correction of Krüger's, which Göller has adopted; for στάσις ἰδία must be nonsense, there being no such thing as στάσις κοινή.

COAST OF ASIA MINOR. A. C. 427. Olymp. 88. 2.

zens, who had called in the Persians to their aid.

αὕτη ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ ἐς τὴν Ἀττικὴν ἐγίγνετο. ἐν οὖν τῷ Νοτίῳ οἱ 2 καταφυγόντες καὶ κατοικήσαντες αὐτόθι αὖθις στασιάσαντες, οἱ μὲν παρὰ Πισσούθνου ἐπικούρους Ἀρκάδων τε καὶ τῶν 5 βαρβάρων ἐπαγόμενοι ἐν διατειχίσματι εἶχον, καὶ τῶν ἐκ τῆς ἄνω πόλεως Κολοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἐπολίτευον, οἱ δὲ ὑπεξελθόντες τούτους καὶ ὄντες φυγάδες τὸν Πάχητα ἐπάγονται. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἱππίαν 3 τὸν ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἢν μηδὲν 10 ἀρέσκον λέγῃ, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν καὶ ὑγιᾶ, ὁ μὲν ἐξῆλθε παρ' αὐτὸν, ὁ δ' ἐκεῖνον μὲν ἐν φυλακῇ ἀδέσμῳ εἶχεν, αὐτὸς δὲ προσβαλὼν τῷ τειχίσματι ἐξαπιναίως καὶ οὐ προσδεχομένων αἱρεῖ, τούς τε Ἀρκάδας καὶ τῶν βαρβάρων ὅσοι ἐνῆσαν διαφθείρει· καὶ τὸν Ἱππίαν 15 ὕστερον ἐσαγαγὼν ὥσπερ ἐσπείσατο, ἐπειδὴ ἔνδον ἦν, ξυλλαμβάνει καὶ κατατοξεύει. Κολοφωνίοις δὲ Νότιον παρα- 4

3. κατοικίσαντες N. αὖθι C.m. 4. περὶ b. πισσούθνην A. πισούθνου Q. καὶ τῶν βαρβάρων A.B.C.E.F.G.H.K.L.N.O.P.V.f.g. Haack. Poppo. Goell. Bekk. ceteri omittunt articulum. 6. ξυνεπελθόντες e. ξυνελθόντες F.N.O.V.d.i. 7. ἐπεξελθόντες d. 8. προκαλεσάμενος B.C.E.F.H.c.f.g.h.i. Poppo. Haack. Goell. Bekk. A.G. et vulgo προσκαλεσάμενος. 9. τῷ] om. g. τειχίσματι V. 10. ἀρέσκων G.I.K.e.i. 11. μὲν ἐξῆλθε] δ' ἐξῆλθε A.B.C.E.F.f.g.

4. οἱ μὲν παρὰ Πισσούθνου κ. τ. λ.] First of all the ultra-aristocratical party at Colophon had called in the Persians, and the bulk of the Colophonian people had left Colophon, and settled at Notium. Then an aristocratical party declared itself among the refugees at Notium; and this party, again obtaining aid from the Persians, and from the aristocratical possessors of Colophon, expelled the popular party from their homes once more. To secure their ascendency, they kept in a part of the town fortified off from the rest, like an entrenched camp or citadel, a garrison of Arcadian mercenaries and barbarian auxiliaries. For the sense of διατείχισμα, compare VII. 60, 2. and Polybius, VIII. 36.

11. ἐν φυλακῇ ἀδέσμῳ] Ἀδέσμῳ φρουρᾷ perperam Pollux, VIII. 72. at Hesych. recte ut in contextu. De σῶν confer Suidam et Etymol. ubi fortasse pro σῶ, μονοσύλλαβον, legendum σῶν. Vide Sallust. Fr. IV. Epist. Mithridatis, quia pacto vitam dederant insomniis occidere. Plutarch. Æmil. Polyænus, III. 2. συνθέμενος ἀβλαβῆ καὶ ζῶντα ἀποπέμψειν—καὶ μετὰ τοῦτο κατηκόντισεν. Ita Adelbertum Comitem Hatto lusit apud Luitprand. II. 3. WASS. De σῶς add. Eustath. ad Homer. Iliad ν'. p. 959. et Thom. Mag. Ἄδεσμον φυλακὴν sæpe dicunt Græci, quæ Latinis est *custodia libera*. Vid. Brisson. V. Formul. p. 474. et Lips. ad Tacit. VI. Annal. 2. DUKER.

5 δίδωσι πλὴν τῶν μηδισάντων. καὶ ὕστερον Ἀθηναῖοι οἰκιστὰς πέμψαντες κατὰ τοὺς ἑαυτῶν νόμους κατῴκισαν τὸ Νότιον, ξυναγαγόντες πάντας ἐκ τῶν πόλεων, εἴ πού τις ἦν Κολοφωνίων.

LESBOS. He then returns to Lesbos, settles matters there, and sends Salæthus, and the Mytilenæans most concerned in the late revolt, prisoners to Athens.

XXXV. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τήν 5 τε Πύρραν καὶ Ἔρεσον παρεστήσατο, καὶ Σάλαιθον λαβὼν ἐν τῇ πόλει τὸν Λακεδαιμόνιον κεκρυμμένον ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τοὺς ἐκ τῆς Τενέδου Μυτιληναίων ἄνδρας ἅμα οὓς κατέθετο, καὶ εἴ τις ἄλλος αὐτῷ αἴτιος ἐδόκει εἶναι 10 τῆς ἀποστάσεως· ἀποπέμπει δὲ καὶ τῆς στρα-2 τιᾶς τὸ πλέον. τοῖς δὲ λοιποῖς ὑπομένων καθίστατο τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Λέσβον ᾗ αὐτῷ ἐδόκει.

ATHENS. The Athenians decree that the whole Mytilenæan people should be put to death, and a ship is despatched to Paches with orders to this effect. Feelings of remorse, however, immediately arise, and a second assembly is held to consider the question again.

XXXVI. ἀφικομένων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου οἱ Ἀθηναῖοι τὸν μὲν Σάλαιθον εὐθὺς ἀπέκτειναν, ἔστιν ἃ 15 παρεχόμενον, τά τ' ἄλλα καὶ ἀπὸ Πλαταιῶν (ἔτι γὰρ ἐπολιορκοῦντο) ἀπάξειν Πελοποννησίους· περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο, καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι ἀλλὰ καὶ τοὺς ἅπαντας 20 Μυτιληναίους ὅσοι ἡβῶσι, παῖδας δὲ καὶ γυναῖκας ἀνδραποδίσαι, ἐπικαλοῦντες τήν τε ἄλλην ἀπόστασιν ὅτι οὐκ ἀρχόμενοι ὥσπερ οἱ

2. κατῴκησαν B.E.F.g.h. 3. εἴ τίς που K. 6. εἴρεσσον V. 7. τῶν λακεδαιμονίων κεκρυμμένων K. 9. μιτυληναίων vel μυτιληναίων A.B.C.E.F.G.H.K.L.N.O.P.V.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo μιτυληναίους. 11. δὲ ante καὶ om. b. 13. τὴν post περὶ om. G.P.V.e. 15. ἔστιν ἃ] om. K. εστια E. ἅπερ σχόμενον P. 16. ἀπὸ τῶν πλαταιῶν C.G.H.L.P.Q.i.

2. κατὰ τοὺς ἑαυτῶν νόμους] Ex more, quo Metropoles Coloniis jura ac leges dabant. Spanhem. Dissertat. IX. de Usu et Præstant. Numism. p. 580. Duker.

19. ἔδοξεν αὐτοῖς—ἐπικαλοῦντες κ.τ.λ.] The nominative ἐπικαλοῦντες is used, because ἔδοξεν αὐτοῖς is in point of sense equivalent to ἐβουλεύσαντο, or some word of that sort. Compare VII. 42, 2. τοῖς μὲν Συρακοσίοις κατάπληξις οὐκ ὀλίγη ἐγένετο—ὁρῶντες κ. τ. λ. Add Herodot. III. 16, 4.

ἄλλοι ἐποιήσαντο, καὶ προσξυνεβάλετο οὐκ ἐλάχιστον τῆς ὁρμῆς αἱ Πελοποννησίων νῆες ἐς Ἰωνίαν ἐκείνοις βοηθοὶ τολμήσασαι παρακινδυνεῦσαι· οὐ γὰρ ἀπὸ βραχείας διανοίας ἐδόκουν τὴν ἀπόστασιν ποιήσασθαι. πέμπουσιν οὖν 2 5 τριήρη ὡς Πάχητα ἄγγελον τῶν δεδογμένων, κατὰ τάχος κελεύοντες διαχρήσασθαι Μυτιληναίους. καὶ τῇ ὑστεραίᾳ 3 μετάνοιά τις εὐθὺς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὠμὸν τὸ βούλευμα καὶ μέγα ἐγνῶσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους. ὡς δ' ᾔσθοντο τοῦτο τῶν Μυτιληναίων οἱ 4 10 παρόντες πρέσβεις καὶ οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες, παρεσκεύασαν τοὺς ἐν τέλει ὥστε αὖθις γνώμας

1. προσξυνεβάλετο A. B. E. F. G. H. K. h. Bekk. Poppo. Goell. προσξυνεβάλλετο c. προσενεβάλετο vel προσενελάβετο g. προσξυνεβάλοντο Q. V. προξυνεβάλοντο f. γρ. B. et vulgo προσξυνελάβοντο. προσξυνελάβετο Parm. i. 2. ἐς] om. Q. ἐκείνοις] om. O. i. 3. τολμήσασθαι g. 4. οὖν] om. K. 5. τριήρει f. 6. κελεύοντα d. διαχρῆσθαι H. 7. εὐθὺς post αὐτοῖς ponit g. om. i. αὐτοῖς] om. B. O. h. 8. πόλιν] πλὴν A. 9. οὐ] om. I. τοῦτο om. V. 10. οἱ] om. Q. συμπράσσοντες B. E. Q. g. ξυμπράξοντες O. 11. παρεσκευάσαντο g.

1. προσξυνεβάλετο οὐκ ἐλάχιστον κ. τ. λ.] And the Peloponnesian fleet having dared to adventure over to Ionia, to help the Mytilenæans, not a little contributed to their vehemence. This is a fair counterpart in English of the Greek of this passage. The use of the participle, as in English, instead of the infinitive mood, has been already noticed, I. 36, 1. and here the feminine nominatives αἱ νῆες τολμήσασαι are used as a single term, "Quod naves "ausæ essent," equivalent to τὸ τὰς ναῦς τολμῆσαι. Προσξυνεβάλετο has been received by Bekker, Poppo, and Göller, on the authority of all the best MSS. Compare Herodotus, VIII. 90, 7. προσεβάλετο τούτου τοῦ Φοινικηΐου πάθεος, and Euripides, Medea, 279. ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος, on which place Matthiæ observes, "ξυμ-"βάλλεται τοῦδε δείματος dictum esse "existimo, quia poeta cogitaret de συλ-"λαμβάνεσθαι, συνάρασθαί τινος, *adju-"vare*, cujus vis in συμβάλλεσθαι, *con-"ferre ad aliquid*, quodammodo latet." ξυμβάλλεσθαί τινος is, "to aid with re-"spect to any thing;" and the passage in Euripides, where the metre decides the reading, and will not allow us to substitute ξυλλαμβάνεται, is a strong confirmation that προσξυνεβάλετο is right also in Thucydides. It shews farther that τῆς ὁρμῆς depends on προσξυνεβάλετο, and not, as Poppo and Göller suppose, on ἐλάχιστον.

7. ἀναλογισμὸς] Pollux, II. 120. WASS. Μετάνοια, μετάμελος. Θουκυδ. Lexicon Biblioth. Coislin. Montfaucon. p. 413. (Lex. Seg. p. 107, 11.) DUKER.

8. μᾶλλον ἢ οὐ] Compare note on II. 62, 3.

11. τοὺς ἐν τέλει] That is, the prytanes, or the ten generals of the commonwealth, στρατηγοί. By the former the assemblies were summoned in time of peace, or on ordinary occasions; but the latter had also the power of calling them together in war, and under extraordinary circumstances. See Thucyd. II. 59, 4. IV. 118, 7. and Schömann de Comitiis Atheniensium, p. 61. Schö-

ATHENS. A. C. 427. Olymp. 88. 2.

προθεῖναι· καὶ ἔπεισαν ῥᾷον, διότι καὶ ἐκείνοις ἔνδηλον ἦν βουλόμενον τὸ πλέον τῶν πολιτῶν αὖθίς τινας σφίσιν ἀποδοῦναι βουλεύσασθαι. καταστάσης δ' εὐθὺς ἐκκλησίας ἄλλαι τε γνῶμαι ἀφ' ἑκάστων ἐλέγοντο, καὶ Κλέων ὁ Κλεαινέτου, ὅσπερ καὶ τὴν προτέραν ἐνενικήκει ὥστε ἀποκτεῖναι, ὢν καὶ ἐς τὰ ἄλλα βιαιότατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος, παρελθὼν αὖθις ἔλεγε τοιάδε.

CLEON, who had been the mover of the first decree, now comes forward to speak against its repeal.

SPEECH OF CLEON.

2 He reproaches the Athenians with being too easy and unsuspicious for the times and circumstances in which they were placed:

XXXVII. "ΠΟΛΛΑΚΙΣ μὲν ἤδη ἔγωγε καὶ ἄλλοτε "ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἑτέρων ἄρχειν, "μάλιστα δ' ἐν τῇ νῦν ὑμετέρᾳ περὶ Μυτιλη-"ναίων μεταμελείᾳ. διὰ γὰρ τὸ καθ' ἡμέραν "ἀδεὲς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους, καὶ "ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε, καὶ ὅ τι "ἂν ἢ λόγῳ πεισθέντες ὑπ' αὐτῶν ἁμάρτητε

1. προσθεῖναι A.B.C.E.F.G.H.K.L.N.O.P.b.c.d.e.f.g. Vide Hemsterhus. ad Luciani Necyom. 3. καὶ καταστάσης C.G.L.O.P.e. δ'] om. G. 4. ἐφ' L.O.P. 5. ὁ κλέων Q. ὅστε καὶ L.O.P.e. 7. πολιτῶν] πολλῶν A.B. 8. καὶ παρελθὼν Q. αὖθις] αὐτοῖς K. om. e. 9. ἄλλοι τε Q. 10. ἀδύνατον A.B.C.E.G.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀδύνατος. 11. ἡμετέρᾳ A.E.F. ἡμέρᾳ B. περὶ] om. c. 12. ἀμελείᾳ A.B.h.

mann concludes from the language of Nicias, VI. 14. that it was illegal for the prytanes or generals to propose any question for a second consideration after it had been determined in a prior assembly. It is not, however, clear to me that a prosecution for having committed some illegal act in the execution of his office, *γραφὴ παρανόμων*, could properly have been brought against a prytanis for such a proceeding. The language of Cleon would, I think, have been far more violent and menacing, had the prytanis or general been absolutely violating the law of the commonwealth in holding a second assembly to discuss the fate of the Mytilenæans. His wish seems rather to be to confound *ψηφίσματα* and *νόμοι* together, and to excite against the repeal of one of the former the same strong feeling which was entertained in Greece against any alteration of the latter. For the distinction between *νόμοι*, or the constitutional laws of the state, and *ψηφίσματα*, or the decrees of the people on particular questions, see Aristotle, Politic. IV. 4, 25—31.

4. *γνῶμαι ἀφ' ἑκάστων ἐλέγοντο*] For this use of *ἀπὸ*, compare I. 17, 1. *ἐπράχθη οὐδὲν ἀπ' αὐτῶν*, and the note there.

5. Κλέων ὁ Κλ.] De hoc Cleone (quem Cicero in Bruto, *turbulentum quidem civem, sed tamen eloquentem fuisse*, ait) lege Aristophanis Equites. HUDS.

8. *πιθανώτατος*] Aristophan. Ἱπ. 136. *βυρσοπώλης Παφλαγὼν, Ἅρπαξ, κεκράκτης, ΚΥΚΛΟΒΟΡΟΥ φωνὴν ἔχων.*—WASS.

and still more with listening too readily to those orators who either from vanity or worse motives were always finding fault with things as they were, and proposing some innovation.

" ἢ οἴκτῳ ἐνδῶτε, οὐκ ἐπικινδύνως ἡγεῖσθε ἐς
" ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν
" μαλακίζεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα
" ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλεύοντας
5 " αὐτοὺς καὶ ἄκοντας ἀρχομένους, †οἳ† οὐκ ἐξ
" ὧν ἂν χαρίζησθε βλαπτόμενοι αὐτοὶ ἀκρο-

1. ἐς ὑμᾶς] ὡς ὑμᾶς e. 3. μαλακίζεσθε A.B. οὐ] καὶ O.P. 4. πρὸς ἐπιβουλεύοντας E.F.G.H.V. Poppo. Goell. Bekk. A.B. et vulgo προσεπιβουλεύοντας. 5. †οἳ†] om. A.B.C.E.F.G.K.L.M.N.O.P.V.c.d.e.f. Parm. οἳ—ὑμῶν om. H. 6. χαρίζοισθε Q. ἀκροῶντο B.F.

1. οὐκ ἐπικινδύνως ἡγεῖσθε κ. τ. λ.] The sense of these words would be clearer, if they had been written οὐκ ἡγεῖσθε ἐπικινδύνως μὲν ἐς ὑμᾶς κ. τ. λ. "You do not consider that your weak-" ness is perilous to yourselves, and at "the same time confers no obligation "on your allies."

3. οὐ σκοποῦντες ὅτι κ. τ. λ.] The omission of οἳ in the latter clause of this sentence by almost every good MS. and by all the Scholiasts in their comments on the passage, is very perplexing: for the sentence is not intelligible, according to any fair rules of language, without it. For although it may be excusable to pass from the participle to the finite verb, from ἀρχομένους to ἀκροῶνται instead of ἀκροωμένους, yet in this case the conjunction καὶ is absolutely necessary; for although ἀρχομένους, καὶ ἀκροῶνται may be sense, yet ἀρχομένους—ἀκροῶνται is not. One of the Scholiasts says that σκοποῦντες is to be repeated, and his paraphrase is, οὐδὲ ὅτι ἀκροῶνται ὑμῶν. Is it then possible that in his MS. the reading was ὅτι οὐκ ἐξ ὧν instead of οἳ οὐκ ἐξ ὧν? This would be indeed intelligible and grammatical, but the omission of ὅτι in the majority of the MSS. is as difficult to account for as the omission of οἳ. Nor is the omission of the relative by the best MSS. IV. 10, 3. where the common reading is ὃ μενόντων ἡμῶν, exactly a similar case; for there Dionysius quotes the words with the relative; nor would its omission, however harsh, be in my judgment quite so unwarrantable as in the present instance. Either then we must retain οἳ, with Bekker and Göller, and consider that its omission was merely a carelessness of the copyists; or the passage can only be construed by omitting ἀκροῶνται ὑμῶν, as Hermann suggests, supposing these words to have been added as an interpretation. Can it be that some words have been lost between ἀρχομένους and οὐκ ἐξ ὧν, and that the gap was attempted to be concealed by bringing together the words which immediately preceded and followed it, so that the copy might exhibit no mark of imperfection? This has been a fruitful source of the corruptions of the text in many of the Latin MSS., for as the words thus violently brought together formed of course no intelligible sentence, corrections were presently tried, which disguised the original reading more completely, as they made a meaning out of words which were never intended to be connected with each other. The Bamberg MS. of Pliny lately discovered has preserved many such gaps, of which no trace is preserved in the other MSS., and has thus enabled us to discover the origin of the corruption of many passages which had been only made more faulty by every attempt at correction; inasmuch as the corrections had all proceeded on a wrong supposition, that the unintelligible words were meant to be in juxtaposition with each other, and to form one complete sentence. And thus in the present passage of Thucydides, we could account for the omission of the relative οἳ in all the best MSS., and for its insertion in a very few as a necessary correction, if

" ῶνται ὑμῶν, ἀλλ' ἐξ ὧν ἂν ἰσχύϊ μᾶλλον ἢ τῇ ἐκείνων
3 " εὐνοίᾳ περιγένησθε. πάντων δὲ δεινότατον εἰ βέβαιον ἡμῖν
" μηδὲν καθεστήξει ὧν ἂν δόξῃ πέρι, μηδὲ γνωσόμεθα ὅτι
" χείροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσων ἐστὶν ἢ
" καλῶς ἔχουσιν ἀκύροις, ἀμαθία τε μετὰ σωφροσύνης 5
" ὠφελιμώτερον ἢ δεξιότης μετὰ ἀκολασίας, οἵ τε φαυλό-
" τεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὡς ἐπὶ τὸ

3. ὧν] ᾧ A.E.F. μὴ δὲ V. 4. χρωμένη ἡ πόλις L.O.P. κρείσσων om. V. 7. τῶν ξυνετωτέρων d. ἐπὶ τὸ πλεῖον A.C.E.F.G.H.I.K.L.N.O.P.V. Poppo. Goell. Bekk, ἐπὶ πλεῖον c.f. B. et vulgo ἐπιτοπλεῖστον.

the words οὐκ ἐξ ὧν κ. τ. λ. were supposed to follow immediately after ἀρχομένους. Similar tricks have been played with the MSS. of Diodorus; the latter half of the eighteenth book being lost, and the defect having been concealed by tampering with the concluding part of the present eighteenth book, so as to make it appear that the nineteenth book followed it immediately. The object of these tricks was to prevent a manuscript from exhibiting any visible marks of incompleteness, which might have interfered with its value in the market, See Niebuhr, Rom. Hist. vol. III. note 297. The clause, retaining οἱ, may be thus translated, "Men whose obedience "is not ensured by kindnesses which "you may shew them to your own "hurt; but by a superiority on your "part built upon actual force, rather "than upon their good affection to- "wards you." Βλαπτόμενοι αὐτοὶ should be taken together, "being hurt "yourselves thereby."

4. χείροσι νόμοις ἀκινήτοις χρωμένη κ. τ. λ.] I have observed already that Diodotus and his friends were not proposing κινεῖν τοὺς νόμους, but merely κινεῖν ψήφισμα, which in the estimation of the Greeks was a very different matter. Cleon's principle then was inapplicable to the present question, but it was by no means so foolish as it may appear to us, judging it according to our own notions, and the different circumstances of our society. The Greeks had, as we have, their ἄγραφος νόμος, or unwritten law of reason and conscience: but they had no other *written* law, νόμος γεγραμμένος, than the civil law of each particular state; and by this law not only their civil but their moral and religious duties also were in ordinary cases regulated. It was the sole authority by which the several virtues could be enforced on the mass of mankind; and to weaken this sanction in public opinion, by representing the law as a thing mutable and subject to the popular judgment, instead of being its guide and standard, was to leave men with no other law than their own reason and conscience; a state for which even Christians are not yet sufficiently advanced with all the lights and helps that their reason and conscience ought to have derived from the truths and motives of the gospel. In short the νόμος γεγραμμένος with the Greeks corresponded at once to the law of the land, and to the revealed law of God in Christian countries: and if both these laws amongst us had only the same authority of human institution and custom; if the one could not be altered without lessening our veneration for the other; who would not say with Cleon that it was far better to endure bad political institutions than to destroy the only generally understood sanction of moral duty, and to leave the mass of mankind with no law but that of their own minds, or, as it would too often be, their own prejudices and passions?

"πλεῖον ἄμεινον οἰκοῦσι τὰς πόλεις. οἱ μὲν γὰρ τῶν τε 4
"νόμων σοφώτεροι βούλονται φαίνεσθαι τῶν τε ἀεὶ λεγο-
"μένων ἐς τὸ κοινὸν περιγίγνεσθαι, ὡς ἐν ἄλλοις μείζοσιν
"οὐκ ἂν δηλώσαντες τὴν γνώμην, καὶ ἐκ τοῦ τοιούτου τὰ
5 "πολλὰ σφάλλουσι τὰς πόλεις· οἱ δ' ἀπιστοῦντες τῇ ἐξ
"ἑαυτῶν ξυνέσει ἀμαθέστεροι μὲν τῶν νόμων ἀξιοῦσιν εἶναι,
"ἀδυνατώτεροι δὲ τοῦ καλῶς εἰπόντος μέμψασθαι λόγον,
"κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνισταὶ ὀρθοῦνται
"τὰ πλείω. ὡς οὖν χρὴ καὶ ἡμᾶς ποιοῦντας, μὴ δεινότητι 5
10 "καὶ ξυνέσεως ἀγῶνι ἐπαιρομένους παρὰ δόξαν τῷ ὑμετέρῳ
"πλήθει παραινεῖν. XXXVIII. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι
"τῇ γνώμῃ καὶ θαυμάζω μὲν τῶν προθέντων
"αὖθις περὶ Μυτιληναίων λέγειν καὶ χρόνου
"διατριβὴν ἐμποιησάντων, ὅ ἐστι πρὸς τῶν

I, he continues, uphold things as they are; and your orators, who wish again to stir this question of the

1. οιουσι i. ιουσι d. 2. τε] τότε K. 4. δουλώσαντες L.O. δηλώσοντες Stobæus. 5. τῇ ἑαυτῶν ξυνέσει Q V.c.d.f. Bekk. Poppo. hic tamen in ed. 1845. τῇ [ἐξ] ἑαυτῶν ξ. τῇ ἐξ αὐτῶν ξ. G. 7. δὲ τὸν τοῦ Stobæus, et mox μέμφεσθαι. 8. ἐπὶ L.O.P. διορθοῦνται Stobæus. 9. ὡς A. "ceteri ὡς" BEKK. ὧδ' O. γρ. ὁ χρὴ F.G.H. 12. πραχθέντων A.

1. οἱ μὲν γὰρ τῶν τε νόμων κ. τ. λ.] Compare I. 84, 5. III. 83. and Aristotle's Rhetoric, I. 15, 12. ἐὰν δὲ ὁ γεγραμμένος νόμος ᾖ πρὸς τὸ πρᾶγμα,—τότε λεκτέον ἐστὶν,—ὅτι τὸ τῶν νόμων σοφώτερον ζητεῖν εἶναι, τοῦτ' ἔστιν, ὃ ἐν τοῖς ἐπαινουμένοις νόμοις ἀπαγορεύεται.

2. τῶν τε ἀεὶ λεγομένων κ. τ. λ.] "And "to outdo whatever is said or proposed "for the public good;" that is to say, to find fault with, and procure the rejection of, all other measures than their own, being willing rather that good should not be done, than that they should not be the doers of it. Compare the character of Cornelius Laco, the commander of the Prætorian guards, under Galba. "Consilii quamvis egre-"gii, quod non ipse adferret, inimicus, "et adversus peritos pervicax." Tacitus, Histor. I. 26.

5. τῇ ἐξ ἑαυτων ξυνέσει] Compare the passages quoted by Poppo, [Prolegom. I. p. 201.] τῷ ἀφ' ἡμῶν αὐτῶν εὐψύχῳ II. 39, 2, and προθυμία ἀπὸ τῶν ναυτῶν VII. 70, 3. Göller in his second edition has restored the old reading; but Bekker still retains the correction τῇ ἑαυτῶν ξυνέσει.

8. κριταὶ ἀπὸ τοῦ ἴσου] "Impartial "judges; judges who meet the ques-"tion on fair terms;" i. e. without any previous prejudice or self-interest to sway them for it or against it. Compare c. 42, 7. ἀπὸ τοῦ ἴσου φαίνεσθαι ἄμεινον λέγοντα.

10. παρὰ δόξαν] I am inclined to prefer the version of Portus, "aliter "quam sentimus," to that of Göller, "adversus quam ipse populus scivit." If such were the meaning, it would not, I think, be παρὰ δόξαν, but παρὰ τὸ δόξαν. And Diodotus seems to express the same thing in his answer to Cleon, in the words παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι. c. 42, 8. "We are tempted "to advise you not what we think "most for your interest, but what will "give us the best opportunity of dis-"playing our own abilities."

ATHENS. A. C. 427. Olymp. 88. 2.

Mytilenæans, must either maintain a paradox to display their talents, or must be bribed to make the worse cause appear the better. But it is your own folly that gives them encouragement: your passion for novelty, your admiration of talent, tempts them to labour rather to gratify your craving for intellectual excitement than to propose to you sound sense in simple language.

" ἠδικηκότων μᾶλλον (ὁ γὰρ παθὼν τῷ δρά-
" σαντι ἀμβλυτέρᾳ τῇ ὀργῇ ἐπεξέρχεται, ἀμύ-
" νασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον
" ἀντίπαλον ὂν μάλιστα τὴν τιμωρίαν ἀνα-
" λαμβάνει), θαυμάζω δὲ καὶ ὅστις ἔσται ὁ 5
" ἀντερῶν καὶ ἀξιώσων ἀποφαίνειν τὰς μὲν
" Μυτιληναίων ἀδικίας ἡμῖν ὠφελίμους οὔσας,
" τὰς δ' ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις
" βλάβας καθισταμένας. 2 καὶ δῆλον ὅτι ἢ τῷ
" λέγειν πιστεύσας τὸ πάνυ δοκοῦν ἀνταπο- 10
" φῆναι ὡς οὐκ ἔγνωσται ἀγωνίσαιτ' ἄν, ἢ
" κέρδει ἐπαιρόμενος τὸ εὐπρεπὲς τοῦ λόγου

2. ἀμύνασθαι A. B. E. F. H. K. N. V. c. d. f. g. Haack. Poppo. Goell. Bekk. G. et vulgo ἀμύνεσθαι. 6. ἀποφαίνει g. 8. ξυμφορὰς οὐ τοῖς g. h. Poppo. 9. τῷ] τὸ H. et C prima manu. 11. οὐκ] om. L. O. P.

2. ἀμύνασθαι δὲ κ. τ. λ.] For the infinitive used as the subject of a sentence without the article, compare II. 87, 7. and Matthiæ, Gr. Gr. §. 542. Jelf, 663, *a.* In the words immediately below, τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον, the dative case is used because ὅτι ἐγγυτάτω κείμενον is equivalent to ἐγγὺς ἀκολουθοῦν, just as ἐγγύθεν ἐλθεῖν is joined to a dative case in Homer, because it is taken as one word, ἐγγίζω. The sense of the passage is, "The vengeance that follows closest "upon the wrong is apt to equal it "best, and to obtain the most ample "satisfaction."

4. ἀντίπαλον] Eleganter Hippocrates de Vict. rat. II. p. 26. αὔξοντες τὸ ἈΝΤΙΠΑΛΟΝ τοῦ σώματος αἷμα. WASS.

6. καὶ ἀξιώσων ἀποφαίνειν κ. τ. λ.] "Who will pretend to prove that the "crimes of the Mytilenæans do us "good rather than harm; (and there- "fore of course do not need to be "punished by us;) and that when we "suffer, all our allies suffer with us; "(so that there can be no need to try "to attach them to us by terror, since "their interest, according to this doc- "trine, is the same as our own.") Cleon insinuates that no man can plead for the Mytilenæans without maintaining one of these two paradoxes; either that their revolt was a service rendered to Athens, or else that the example was not to be dreaded, since the allies were linked to Athens by the bonds of a common interest, and would never think of revolting for their own sakes. Whereas in truth the interests of Athens and her allies, instead of being identical were diametrically opposite; and the loss of Athens was her subjects' gain.

[Dobree says of this passage, "non "intelligo;" and the explanation offered in the preceding note is certainly somewhat far fetched, and may seem to require, as Poppo remarks, the insertion of καὶ before τοῖς ξυμμάχοις. Yet if the text be sound, I do not see how the sentence can be understood in any other manner; and to insert οὐ before τοῖς ξυμμάχοις would, I think, pervert the sense entirely.]

10. τὸ πάνυ δοκοῦν—ὡς οὐκ ἔγνωσται] Τὸ δὲ οὐκ ἔγνωσται, ἔστι τὸ ἀφανές. Schol. The sense, I think, is, "He "must have such confidence in his "rhetoric, as to strive to convince us "that we have no certain knowledge of "the most undoubted truths, that we "know nothing of what we think we "know best, and should be ready

" ἐκπονήσας παράγειν πειράσεται. ἡ δὲ πόλις ἐκ τῶν τοιῶνδε 3
" ἀγώνων τὰ μὲν ἆθλα ἑτέροις δίδωσιν, αὐτὴ δὲ τοὺς κιν-
" δύνους ἀναφέρει. αἴτιοι δ' ὑμεῖς κακῶς ἀγωνοθετοῦντες, 4
" οἵτινες εἰώθατε θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκροαταὶ
5 " δὲ τῶν ἔργων, τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων
" σκοποῦντες ὡς δυνατὰ γίγνεσθαι, τὰ δὲ πεπραγμένα ἤδη,
" οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες ἢ τὸ ἀκουσθὲν

2. *ἆθλα τοῖς ῥήτορσι* C. *αὕτη* F.H.V. 6. *σκοποῦντες* ante *ἀπὸ* ponunt. F.H.V. *τῶν δὲ πεπραγμένων* Q. 7. *δρασθὲν* A.B.E.F.G.H.K.N.V.c.d.f.g. Haack. Poppo. Goell. Bekk. vulgo *θεαθέν*.

" therefore to abandon all our former " notions as mere prejudices of igno- " rance." Others understand *τὸ πάνυ δοκοῦν* to mean " the decree just passed " against the Mytilenæans." " He " must insist that what we are fully " resolved upon has really never been " resolved by us at all." But then we should expect *τὸ δόξαν* rather than *τὸ δοκοῦν*.

4. *θεαταὶ μὲν τῶν λόγων*] At Dii Cœlites, inquit Æsch. Agam. 822. *δίκας οὐκ* ΑΠΟ ΓΛΩΣΣΗΣ *κλύοντες, ἀνδροθνῆτας* Ἰλίου *φθορὰς* Ἐς *αἱματηρὸν τεῦχος οὐ διχορρόπως Ψήφους ἔθεντο*. Wass. That is to say, " You go to the public " assembly as you go to the theatre, " merely in quest of intellectual excite- " ment. You go as *θεαταὶ*, (*θεωροὶ*, " Aristot. Rhetor. I. 3, 3.) that is, " merely for your amusement; and not " as *κριταὶ*, that is, weighing carefully " the matter of what is said, in order " to adopt it in your practice or reject " it." So Aristotle in the passage above quoted says, *ἀνάγκη δὲ τὸν ἀκροατὴν ἢ θεωρὸν εἶναι ἢ κριτήν*.

ἀκροαταὶ δὲ τῶν ἔργων] Something perhaps is here sacrificed to the antithesis between *θεαταὶ* and *ἀκροαταὶ*, *λόγων* and *ἔργων*. He means that with regard to practice, instead of gaining a personal knowledge of things, instead of taking pains to ascertain facts for themselves, they were guided solely by what they heard from their orators, of whom it was not always the best informed or the most honest whom they believed, but the most showy and eloquent. For instance, when any undertaking was in agitation, if an eloquent orator spoke of it as practicable, it was apt to be too lightly adopted: and again, during its actual progress, the measures of those who conducted it were judged of, not upon knowledge, for the reports of eye-witnesses were often not listened to, but upon the representations of their orators at home; who, ignorant of the difficulties of the case, imputed treachery or folly to the officers employed, and were, through the blind infatuation of their hearers, rashly believed. It is curious that the very man who makes this charge against others, is described by Thucydides as guilty himself of the very same presumptuous unfairness, only two years after the delivery of this speech. When the officers employed in the blockade of Sphacteria made a report of the difficulties of their situation, Cleon immediately denied the truth of the statement, and inveighed against the inertness of the generals of the commonwealth for not having sooner brought the affair to a termination. IV. 27, 3—5. Compare also the complaint of Nicias, VII. 48, 3, 4. already referred to by Haack and Göller. The construction I think is, " Not taking the actual " fact as more credible from having " yourselves seen it; but considering " what you hear to be more credible, " when you learn it from those who in " words have found fault cleverly."

" ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων· καὶ μετὰ καινότητος
" μὲν λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ
" μὴ ξυνέπεσθαι ἐθέλειν, δοῦλοι ὄντες τῶν ἀεὶ ἀτόπων,
" ὑπερόπται δὲ τῶν εἰωθότων, καὶ μάλιστα μὲν αὐτὸς εἰπεῖν
" ἕκαστος βουλόμενος δύνασθαι, εἰ δὲ μή, ἀνταγωνιζόμενοι 5
" τοῖς τοιαῦτα λέγουσι μὴ ὕστεροι ἀκολουθῆσαι δοκεῖν τῇ
" γνώμῃ, ὀξέως δέ τι λέγοντος προεπαινέσαι, καὶ προαι-
" σθέσθαι τε πρόθυμοι εἶναι τὰ λεγόμενα καὶ προνοῆσαι
" βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· ζητοῦντές τε ἄλλο τι
" ὡς εἰπεῖν ἢ ἐν οἷς ζῶμεν, φρονοῦντες δὲ οὐδὲ περὶ τῶν 10
" παρόντων ἱκανῶς· ἁπλῶς τε ἀκοῆς ἡδονῇ ἡσσώμενοι, καὶ

1. λόγῳ B.C.E.F.G.H.K.L.N.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. A. et vulgo λόγων. καλοῖς c. 4. μὲν] om. L.O.g. 5. ἀνταγωνιζόμενος f. 6. τοιαῦτα A.B.C.E.F.G.H.K.N.Q.V.g. Poppo. Goell. Bekk. ceteri τὰ τοιαῦτα. 7. προαίσθεσθαί F. 9. τι ἄλλο C. 10. ὡς] om. K.

2. ἀπατᾶσθαι ἄριστοι] "Most apt to "be deceived; the best subjects for "imposition." Compare Herodot. III. 80, 8. διαβολὰς δὲ ἄριστος ἐνδέκεσθαι. Compare also the use of the word ἐπιτήδειος, mentioned in the note on I. 71, 7.

4. καὶ μάλιστα μὲν αὐτὸς κ. τ. λ.] "And it is the first wish of every man "to be himself a speaker; if this can- "not be, then, rivalling those who are "speakers, you would fain each be "thought not to have followed their "lead, and gathered wisdom as at "second hand from them; but if any "thing be cleverly spoken, you would "be thought to have anticipated the "words in your admiration of them, "being apt to be forward in catching "theoretical truth almost before it is "announced to you, but to be slow in "foreseeing its practical consequences." Such I believe to be the sense and construction of this famous passage. Throughout the whole of the sentence, generally speaking, αἴτιοι ὑμεῖς or οἵτινες εἰώθατε must be repeated with the subsequent participles, adjectives, and infinitive moods. Αἴτιοι δ' ὑμεῖς—ἀγωνοθετοῦντες—καὶ ἀπατᾶσθαι ἄριστοι (ὄντες) —καὶ βουλόμενος ἕκαστος—καὶ πρόθυμοι εἶναι εἰωθότες, from οἵτινες εἰώθατε. Ἀκολουθῆσαι and προεπαινέσαι depend on βουλόμενος δοκεῖν. Προαισθέσθαι πρόθυμοι seems to me to answer to προνοῆσαι βραδεῖς, and πρόθυμοι to follow εἶναι. The meaning of ὀξέως I think doubtful. Göller takes it in a bad sense, "clever and pointed," as opposed to what is solid and true. Dobree's conjecture, ὀξέως δ' ἔτι λέγοντος προεπαινέσαι, seems however to remove the difficulty of this clause most satisfactorily. Göller understands the word εἶναι as following προαισθέσθαι, "ready "to perceive beforehand that what is "said is really the case." But this cannot surely be right. I believe that εἶναι depends on βουλόμενος, or rather that Thucydides did not distinctly see what word had gone immediately before, and was confusing βουλόμενος, and οἵτινες εἰώθατε which he had used at the beginning of the sentence, or ἄριστοι which occurs in one of the intermediate clauses. Compare for the sentiment, Aristot. Ethic. Nicomach. VI. 7, 5. Ἀναξαγόραν καὶ Θαλῆν καὶ τοὺς τοιούτους—περιττὰ μὲν καὶ θαυμαστὰ καὶ χαλεπὰ καὶ δαιμόνια εἰδέναι φασίν, ἄχρηστα δ', ὅτι οὐ τὰ ἀνθρώπινα ἀγαθὰ ζητοῦσιν.

"σοφιστῶν θεαταῖς ἐοικότες καθημένοις μᾶλλον ἢ περὶ "πόλεως βουλευομένοις. XXXIX. ὧν ἐγὼ πειρώμενος "ἀποτρέπειν ὑμᾶς, ἀποφαίνω Μυτιληναίους "μάλιστα δὴ μίαν πόλιν ἠδικηκότας ὑμᾶς. "ἐγὼ γάρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν 2 "ὑμετέραν ἀρχὴν ἢ οἵτινες ὑπὸ τῶν πολεμίων "ἀναγκασθέντες ἀπέστησαν, ξυγγνώμην ἔχω· "νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν, καὶ "κατὰ θάλασσαν μόνον φοβούμενοι τοὺς "ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων "παρασκευῇ οὐκ ἄφρακτοι ἦσαν πρὸς αὐτούς, "αὐτόνομοί τε οἰκοῦντες καὶ τιμώμενοι ἐς τὰ "πρῶτα ὑφ' ἡμῶν τοιαῦτα εἰργάσαντο, τί "ἄλλο οὗτοι ἢ ἐπεβούλευσάν τε καὶ ἐπανέ"στησαν μᾶλλον ἢ ἀπέστησαν (ἀπόστασις "μέν γε τῶν βίαιόν τι πασχόντων ἐστίν), "ἐζήτησάν τε μετὰ τῶν πολεμιωτάτων ἡμᾶς "στάντες διαφθεῖραι; καίτοι δεινότερόν ἐστιν "ἢ εἰ καθ' αὐτοὺς δύναμιν κτώμενοι ἀντεπολέμησαν. παρά- 3 "δειγμα δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο, "ὅσοι ἀποστάντες ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παροῦσα "εὐδαιμονία παρέσχεν ὄκνον μὴ ἐλθεῖν ἐς τὰ δεινά· γενό"μενοι δὲ πρὸς τὸ μέλλον θρασεῖς καὶ ἐλπίσαντες μακρό"τερα μὲν τῆς δυνάμεως ἐλάσσω δὲ τῆς βουλήσεως, πόλεμον

I, on the contrary, will lay before you the plain merits of the case. The Mytilenæans revolted without any provocation, and after having experienced from you nothing but kindness. They could not bear your indulgence or their own prosperity: it intoxicated them, and drove them into the wildest schemes of ambition. Nobles and commons, all are alike guilty; and their impunity will be a sure encouragement to others of your allies to revolt also, if they see that the risk is little, while the possible gain is great.

4. ἡμᾶς G. 5. εἴ τινες μὲν K.d. 6. οἵ τινες νῦν ὑπὸ K. 8. μετὰ τῶν τειχῶν B.g.h. 10. τριήρων A.B. Poppo. Goell. Bekk. vulgo τριηρῶν. 13. ἀφ' d. i. ἀπὸ G.L.O.P.e. ὑπὲρ Q. 14. οὗτοι] οἱ τοιοῦτοι e. 16. γε] om. K. τοι V.c.f. 18. στάντες] om. Q. 19. εἰ] om. P. ἑαυτοὺς g. 20. οὐδὲ K. 21. ἤδη] δι' E. δὴ C.c.e. 22. ὄκνον τοῦ μὴ e. 23. μακρότερον Q. 24. τὸν πόλεμον Q.

1. σοφιστῶν] Sic Athenis proprie dictos, qui rhetoricen docebant, adnotat Scaliger IV. Animadv. in loc. controv. Titii 5. Vid. hic Schol. et Cresoll. I. Theatr. Rhetor. 1. DUKER.

4. μάλιστα δὴ μίαν πόλιν ἠδικηκότας] "Have, for one city, done you the "greatest possible injury." Compare VIII. 68, 1. πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν. and I. 74, 1. μάλιστα ἐτιμήσατε ἄνδρα ξένον, "for a foreigner." Mr. Bloomfield quotes Herodot. VI. 127, 1. ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀφίκετο, and several other passages.

" ἤραντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι· ἐν ᾧ γὰρ
4 " ᾠήθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν, οὐκ ἀδικούμενοι. εἴωθε
" δὲ τῶν πόλεων αἷς ἂν μάλιστα καὶ δι' ἐλαχίστου ἀπροσδό-
" κητος εὐπραξία ἔλθῃ, ἐς ὕβριν τρέπειν· τὰ δὲ πολλὰ κατὰ
" λόγον τοῖς ἀνθρώποις εὐτυχοῦντα ἀσφαλέστερα ἢ παρὰ 5
" δόξαν· καὶ κακοπραγίαν ὡς εἰπεῖν ῥᾷον ἀπωθοῦνται ἢ
5 " εὐδαιμονίαν διασῴζονται. χρῆν δὲ Μυτιληναίους καὶ πάλαι
" μηδὲν διαφέροντας τῶν ἄλλων ὑφ' ἡμῶν τετιμῆσθαι, καὶ
" οὐκ ἂν ἐς τόδε ἐξύβρισαν· πέφυκε γὰρ καὶ ἄλλως ἄνθρωπος
" τὸ μὲν θεραπεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμάζειν. 10
6 " κολασθήτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς
" μὲν ὀλίγοις ἡ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσητε.
7 " πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέθεντο, οἷς γ' ἐξῆν ὡς ἡμᾶς
8 " τρεπομένοις νῦν πάλιν ἐν τῇ πόλει εἶναι. ἀλλὰ τὸν μετὰ
" τῶν ὀλίγων κίνδυνον ἡγησάμενοι βεβαιότερον ξυναπέ- 15

1. ἤροντο C. προσθεῖναι K. et prima manu C. 3. καὶ] om. K.L.O.P.e. 3. ἐλάχιστον d. 4. ἔλθοι e. 5. παρὰ] περὶ I. 7. ἐχρῆν L.d.i. χρὴ A.B.C. F.H.I.K.M.V.f. 8. διαφερόντως E.G.L.M.O.P. ὑμῶν M. 13. ὑμῖν A.C. E.F.H.K.L.M.O.P.b.c.f. Vulgo, Bekk. Poppo. Goell. ἡμῖν. 14. τραπομένοις H.L.O.d. et corr. F. τραπομένους P. τὸν] om. C.L.

2. εἴωθε δὲ τῶν πόλ.] Locum hunc imitati sunt Demosthenes in Olynth. 2. Sallustius in Histor. Fragm. Clemens Alexandr. Strom. I. 4. Philistus Historicus, aliique. Vide Putschii notas ad Sallustii Fragm. HUDS. Verba posita sunt pro εἴωθε δὲ ἡ εὐπραξία ἐκείνας τὰς πόλεις ἐς ὕβριν τρέπειν, αἷς ἂν μάλιστα ἀπροσδόκητος ἔλθῃ. GÖLLER. For the sentiment in the next lines compare the well known English proverb, which Shakespeare has expressed somewhat less strongly than the common version of it:

the adage must be verified,
That beggars mounted run their horse to death. HENRY VI. part 3.

6. καὶ κακοπραγίαν — διασῴζονται] T. Magist. in διασῴζομαι, et εὖ λέγει. DUKER.

8. μηδὲν διαφέροντας] Τὸ λεγόμενον οὕτως· ἔδει τοὺς Μιτυληναίους οὕτω τιμᾶσθαι ὑφ' ἡμῶν, ὡς οὐδὲν διαφέροντας τῶν ἄλλων. SCHOLIAST.

9. πέφυκε γὰρ καὶ ἄλλως κ. τ. λ.] Compare IV. 61, 5. πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἴκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν. Καὶ ἄλλως, "not in this case only, but in "others also," i. e. "generally."

13. πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέθεντο] I have restored ὑμῖν for ἡμῖν in these words, not only on the authority of most of the best MSS. but because it seems to suit better with the preceding words. "Let not the aristo-"cratical party alone be considered "guilty, while you acquit the com-"mons; for nobles and commons alike, "whatever be their differences among "themselves, joined in attacking *you*."

15. κίνδυνον—βεβαιότερον] "Thinking "it the surer game to join with the "aristocracy." Κίνδυνος is "risk, "hazard, chance." The expression κίνδυνος βεβαιότερος occurs again, according to one mode of interpreting the passage, V. 108.

"στησαν. τῶν τε ξυμμάχων, σκέψασθε, εἰ τοῖς τε ἀναγ- 9
"κασθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἑκοῦσιν ἀποστᾶσι
"τὰς αὐτὰς ζημίας προσθήσετε, τίνα οἴεσθε ὅντινα οὐ
"βραχείᾳ προφάσει ἀποστήσεσθαι, ὅταν ἢ κατορθώσαντι
5 "ἐλευθέρωσις ᾖ ἢ σφαλέντι μηδὲν παθεῖν ἀνήκεστον; ἡμῖν
"δὲ πρὸς ἑκάστην πόλιν ἀποκεκινδυνεύσεται τά τε χρήματα
"καὶ αἱ ψυχαί. καὶ τυχόντες μὲν πόλιν ἐφθαρμένην παρα- 10
"λαβόντες τῆς ἔπειτα προσόδου, δι' ἣν ἰσχύομεν, τὸ λοιπὸν
"στερήσεσθε, σφαλέντες δὲ πολεμίους πρὸς τοῖς ὑπάρ-
10 "χουσιν ἕξομεν· καὶ ὃν χρόνον τοῖς νῦν καθεστηκόσι δεῖ
"ἐχθροῖς ἀνθίστασθαι, τοῖς οἰκείοις ξυμμάχοις πολεμήσομεν.
"XL. οὔκουν δεῖ †προθεῖναι† ἐλπίδα οὔτε λόγῳ πιστὴν
"οὔτε χρήμασιν ὠνητήν, ὡς ξυγγνώμην ἁμαρτεῖν ἀνθρω-

1. τοῖς τε] τοῖς γε c. 2. ὑπὸ τῶν G.H.K.L.N.O.P.Q.V.d. Haack. Poppo. Goell. Bekk. A.B.E.F. et vulgo ὑπό τε τῶν. ὑποστᾶσι F. 3. τὰς αὐτὰς] τοσαύτας C.M.b.c.f. 6. ἀποκινδυνεύσεται V. 7. διεφθαρμένην Q. 9. στερήσεσθαι F. πολεμίους post ὑπάρχουσιν ponit. K. 11. συμμάχοις d. 12. προθεῖναι E.F.G.H. Bekk. Goell. Poppo. ed. 1845. A.B. vulgo, Haack. προσθεῖναι. 13. ἀνθρωπίνως A.B.E.F.G.H.I.L.N.O.P.V.d.g.h. Poppo. Goell. Bekk. vulgo ἀνθρωπείως.

12. οὔκουν δεῖ προθεῖναι ἐλπίδα κ.τ.λ.] I have adopted the reading προθεῖναι instead of προσθεῖναι, because "to hold "out a hope" seems a more natural expression than "to give a hope;" and thus we have, III. 67, 6. τοὺς ἀγῶνας προθήσοντες, but VIII. 17, 2. τὸ ἀγώνισμα προσθεῖναι, the word προθεῖναι applying to a thing not appropriated to a person, but offered as an exercise for his feelings or his actions; προσθεῖναι is to make over as a gift: so that προθεῖναι is suited to a contest, προσθεῖναι to the prize of that contest. In the following words πιστὴν is interpreted by Dr. Bloomfield and others to mean πισύνην, and Dr. Bloomfield refers to Plato de Legg. VII. p. 824. c. νυκτερευτὴν δὲ κυσὶ καὶ πλέκταις πιστὸν μηδεὶς—ἐάσῃ—θηρεῦσαι. According to the common sense of the word the meaning would be, "neither assured by words, nor "purchased by money."

13. ὡς ξυγγνώμην ἁμαρτεῖν ἀνθρωπίνως λήψονται] In these words I do not suppose the construction to be ξυγγνώμην τοῦ ἁμαρτεῖν, but I understand the words ἁμαρτεῖν ἀνθρωπίνως to be a sort of explanation of ξυγγνώμην, and ξυγγνώμη here is not so much "pardon" as "allowance." "They must not "hope to receive any allowance of "human infirmity;" that is, "that it "will be allowed them that their fault "was but one of human infirmity." Compare the use of the verb συγγινώσκειν in Herodotus, I. 89, 5. συγγνόντες ποιέειν σε δίκαια, "Allowing that what "you do is just." Of the passive sense of ξύγγνωμον, which the Scholiast rightly interprets ξυγγνώμης ἄξιον, I have not been able to find any other examples. In IV. 98, 6. the construction is so doubtful that Schneider (Lexicon in ξυγγνώμων) was hardly justified in referring to that place as affording another instance of the word being used in this same passive sense.

ATHENS. A. C. 427. Olymp. 88. 2.

2 These then are no fit subjects for compassion: this is no matter 3 in which you can afford to listen to ingenious arguments in favour of what is practically mischievous. Justice and expediency alike call for exemplary vengeance on 4 the Mytilenæans. Steel yourselves to a just and wise severity; and teach your allies a memorable lesson of the consequences of revolting from your dominion.

"πίνως λήψονται. ἄκοντες μὲν γὰρ οὐκ ἔβλα-
"ψαν, εἰδότες δὲ ἐπεβούλευσαν· ξύγγνωμον
"δ' ἐστὶ τὸ ἀκούσιον. ἐγὼ μὲν οὖν καὶ τότε
"πρῶτον καὶ νῦν διαμάχομαι μὴ μεταγνῶναι
"ὑμᾶς τὰ προδεδογμένα, μηδὲ τρισὶ τοῖς 5
"ἀξυμφορωτάτοις τῇ ἀρχῇ, οἴκτῳ καὶ ἡδονῇ
"λόγων καὶ ἐπιεικείᾳ, ἁμαρτάνειν. ἔλεός τε
"γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι,
"καὶ μὴ πρὸς τοὺς οὔτ' ἀντοικτιοῦντας ἐξ
"ἀνάγκης τε καθεστῶτας ἀεὶ πολεμίους· οἵ τε 10
"τέρποντες λόγῳ ῥήτορες ἕξουσι καὶ ἐν ἄλλοις
"ἐλάσσοσιν ἀγῶνα, καὶ μὴ ἐν ᾧ ἡ μὲν πόλις
"βραχέα ἡσθεῖσα μεγάλα ζημιώσεται, αὐτοὶ δὲ ἐκ τοῦ εὖ
"εἰπεῖν τὸ παθεῖν εὖ ἀντιλήψονται· καὶ ἡ ἐπιείκεια πρὸς
"τοὺς μέλλοντας ἐπιτηδείους καὶ τὸ λοιπὸν ἔσεσθαι μᾶλλον 15
"δίδοται ἢ πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἧσσον πολεμίους

2. ξυγγνῶμον E. συγγνωστὸν d. 4. πρῶτον] πρέπον d. 5. πρὸς τὰ δεδογμένα Q. μὴ δὲ V. τοῖς τρισὶν ἀξυμφ. K. 6. καὶ ante ἡδονῇ om. g.h. 9. τοὺς om. V. οὔτ'] μὴ K. 10. ἀεὶ καθεστῶτας c.f. 13. ἡσθεῖσα βραχέα V. ζημιωθήσεται G. (qui et αὐτοὶ om.) L.O.P.Q.d.g. 14. εἰπεῖν] ποιεῖν O.d. ἡ] om. e. 16. οὐδὲ f.

4. *μεταγνῶναι τὰ προδεδογμένα*] Compare VIII. 24, 5. *τὴν ἁμαρτίαν ξυνέγνωσαν*. The notion seems to me rather the technical one of *unvoting* what they had resolved upon, than the general one of "repenting." Compare II. 65, 12. *τὰ πρόσφορα ἐπιγιγνώσκοντες*. In the common sense of "repenting" the word occurs in a transitive sense in Euripides, Medea, 63. Iphig. Aul. 1403. Matthiæ. Perhaps, however, there is in the word the double meaning of "repenting" and "unvoting," as the second aorist favours the former rather than the latter sense. *Μεταγνῶναι* then would be equivalent to *μεταγνόντας λύειν*.

5. *μηδὲ τρισὶ τοῖς ἀξυμφορωτάτοις*] Existimat P. Victorius, lib. 31. Var. Lect. c. 10. ad hunc locum Thucyd. respexisse Sallust. de Bello Catilin. in principio orationis Cæsaris. HUDS.

6. *οἴκτῳ—καὶ ἐπιεικείᾳ*] *Οἶκτος* or *ἔλεος* is a feeling, *ἐπιεικεία* a habit. The former, pity or compassion, may occasionally touch those who are generally far from being *ἐπιεικεῖς*, mild or gentle. *Ἐπιεικεία* relates to all persons, *οἶκτος* to particular individuals: we may be always mild and gentle, but pity is only awakened by the immediate presence of suffering.

14. *τὸ παθεῖν εὖ*] Namely, "the money "of those persons whose interests they "are bribed to advocate at the expense "of their country."

16. *πρὸς τοὺς ὁμοίους—ὑπολειπομένους*] "Towards those who remain, "after all, just what they were, and "nothing abated in their inveteracy." *Ὁμοίους*, "such as they were before." Compare II. 80, 1. *ὁ περίπλους οὐκέτι ἔσοιτο ὅμοιος*.

“ ὑπολειπομένους. ἐν δὲ ξυνελὼν λέγω· πειθόμενοι μὲν ἐμοὶ 5
“ τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιή-
“ σετε, ἄλλως δὲ γνόντες τοῖς μὲν οὐ χαριεῖσθε, ὑμᾶς δὲ
“ αὐτοὺς μᾶλλον δικαιώσεσθε. εἰ γὰρ οὗτοι ὀρθῶς ἀπέστη- 6
5 “ σαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε. εἰ δὲ δὴ καὶ οὐ προσῆκον 7
“ ὅμως ἀξιοῦτε τοῦτο δρᾷν, παρὰ τὸ εἰκός τοι καὶ τούσδε
“ ξυμφόρως δεῖ κολάζεσθαι, ἢ παύεσθαι τῆς ἀρχῆς καὶ ἐκ
“ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι. τῇ τε αὐτῇ ζημίᾳ ἀξιώ- 8
“ σατε ἀμύνασθαι καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες
10 “ τῶν ἐπιβουλευσάντων φανῆναι, ἐνθυμηθέντες ἃ εἰκὸς ἦν
“ αὐτοὺς ποιῆσαι κρατήσαντας ὑμῶν, ἄλλως τε καὶ προϋ-
“ πάρξαντας ἀδικίας. μάλιστα δὲ οἱ μὴ ξὺν προφάσει τινὰ 9
“ κακῶς ποιοῦντες ἐπεξέρχονται καὶ διόλλυνται, τὸν κίνδυνον

1. ἔν τε K.c.e.f. 2. ἐς τοὺς μιτ. g. 5. δὴ] δεῖ C.d.e.i. 6. ὅμως] ἅμα c.f. τοι A.B.C.F.G.H.I.K.P.V.f. Poppo. Goeller. Bekk. om. i. E. et vulgo τοίνυν. 7. παύσασθε Q. 8. κινδύνου B. 9. τῶν ἐπιβουλευόντων οἱ διαφεύγοντες b.f. 10. ἦν] om. e. 11. ὑμῶν A.B.C.E.F.G.H.I.K.b.c.f.g.h.i. Poppo. Bekk. vulgo, Haack. Goell. ἡμῶν. τε] om. g. 12. οἱ] εἰ Q. σὺν g.

3. *ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε*] Recte interpretatur hunc locum doctissimus Gatakerus de Stilo Nov. Instrum. cap. VIII. Duker. Elmsley (note on Medea, 93.) proposes to read *δικαιώσετε*. But Poppo well compares I. 33, 3. *ἢ σφᾶς αὐτοὺς βεβαιώσασθαι*, and other passages where the middle voice is used with the reflective pronoun, by a similar pleonasm to that by which verbs compounded with a preposition are often followed by the very same preposition out of composition. The sense of *δικαιώσεσθε* is explained to be, “You will pass sentence upon your-“selves.” *Δικαιοῦν*, from the sense of “doing justice,” acquires that of “condemning and punishing.” See Aristotle, Ethics, V. 9, 2. Herodotus, III. 29, 3. I am not sure, however, that there is not somewhat more of an antithesis to *χαριεῖσθε* intended. “You “will not confer a favour on them, but “will rather be applying the strict “rules of justice against yourselves.” There seems to be something of the same contempt for arguments derived from justice implied in this use of the word *δικαιώσεσθε*, which is stated fully in the Athenian's language to the Melians, V. 89, &c.

5. *οὐ χρεὼν—οὐ προσῆκον*] See Matthiæ, Gr. Gr. §. 564. Jelf, 700. *a*.

7. *ἢ παύεσθαι τῆς ἀρχῆς κ. τ. λ.*] Compare II. 63, 1, 2.

9. *οἱ διαφεύγοντες*] Göller wishes to read *διαφυγόντες*, but Poppo properly refers to his Prolegomena, vol. I. p. 152. already quoted in the note on III. 4, 4. *Οἱ διαφεύγοντες* is equivalent to a substantive, like *οἱ διαβάλλοντες* in the passage, III. 4, 4.

13. *ἐπεξέρχονται καὶ διόλλυνται*] It is surprising that both Poppo and Göller should have followed Hermann in his interpretation of this passage, who, in order to avoid giving *διόλλυνται* an active signification, takes it with *ὑφορώμενοι*, in the sense of “it kills them to “live in suspicion of danger,” i. e. “they cannot bear to live in suspicion.” I know not indeed any other example of *διόλλυσθαι* being used in an active sense; for in the passage in Euripides,

"ὑφορώμενοι τοῦ ὑπολειπομένου ἐχθροῦ· ὁ γὰρ μὴ ξὺν
"ἀνάγκῃ τι παθὼν χαλεπώτερος διαφυγὼν τοῦ ἀπὸ τῆς ἴσης
10 "ἐχθροῦ. μὴ οὖν προδόται γένησθε ὑμῶν αὐτῶν, γενόμενοι
"δ' ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν καὶ ὡς πρὸ παντὸς
"ἂν ἐτιμήσασθε αὐτοὺς χειρώσασθαι, νῦν ἀνταπόδοτε μὴ 5
"μαλακισθέντες πρὸς τὸ παρὸν αὐτίκα μηδὲ τοῦ ἐπικρε-
11 "μασθέντος ποτὲ δεινοῦ ἀμνημονοῦντες. κολάσατε δὲ ἀξίως
"τούτους τε, καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς
"καταστήσατε, ὃς ἂν ἀφιστῆται, θανάτῳ ζημιωσόμενον.
12 "τόδε γὰρ ἢν γνῶσιν, ἧσσον τῶν πολεμίων ἀμελήσαντες 10
"τοῖς ὑμετέροις αὐτῶν μαχεῖσθε ξυμμάχοις."

1. μὴ γὰρ i. 2. ἀνάγκῃ] δίκῃ H.I.L.N.O.P.V. et corr. F. ἴσης] ἥσσης g.h. 3. ὑμῶν B.E.H.K.L.O.V.d.e.f.g.h.i. ita C. Haack. Poppo. Goell. Bekk. γινόμενοι c. 4. ἐγγυτάτω N.Q.c.f. ἐγγυτάτῃ, omisso τῇ, A.B.E.F.H.V.g. τῇ] τε N. 5. αὐταπόδοτε E. 7. κολάσετε C.d.e. κολάσαντες c. 9. ἀφίστηται I.L.M.O.P. ἀφίσταται F.K. ἀφιστῇ Q. 11. ὑμετέροις ξυμμάχοις μαχεῖσθε K.

Hercules Fur. 737. Musgrave's correction, διώλλυς for διώλλυσ', is so probable that the later editors seem rightly to have adopted it: and in Plato, Republic, II. p. 370. (61 Tauchnitz.) ἐάν τις τινὸς παρῇ ἔργου καιρὸν, διόλλυται, the verb διόλλυται may be referred to καιρὸς, "the opportunity is utterly "lost." Yet as the passage seems incapable of bearing any other meaning; as Thucydides was noted by the ancient critics for using words occasionally in an uncommon signification; and as it does not appear to involve an absolute solecism, if we take διόλλυνται in a middle sense, "they procure or effect "his destruction," I cannot but think that this is the true interpretation of the passage. Döderlein in his Lectiones Homericæ, quoted by Poppo and Göller, maintains that ἀπολέσθαι is used in an active sense in Homer, Il. IX. 230. ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι Νῆας ἐϋσσέλμους. and he refers also to Lysias, De Bonis Aristophanis, p. 655. Reiske; where, however, Reiske himself has without scruple corrected ἀπολέσθαι into ἀπολέσαι. Döderlein also appeals to Sophocl. Elect. 1010. but that passage, I think, is also doubtful. Still I feel that the interpretation proposed by Hermann is so certainly wrong that there is no choice between giving διόλλυνται an active or middle signification, or supposing that the passage is corrupt.

2. τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ] "For he "who has suffered evil without needful "cause is more dangerous if he shall "have escaped, than one who was an "enemy on equal terms;" that is, "than one who has not suffered more "than he has inflicted, nor has more "to complain of in his enemy than his "enemy has to complain of in him." In the next line, γενόμενοι ὅτι ἐγγύτατα κ. τ. λ. compare I. 143, 6. ὅτι ἐγγύτατα τούτου διανοηθέντας. and because γενόμενοι τῇ γνώμῃ is exactly equivalent to διανοηθέντες, the construction goes on καὶ ὡς—ἂν ἐτιμήσασθε, just as if διανοηθέντες, or some participle of similar sense had actually preceded it. "Re"calling, as nearly as possible, the "feelings of the actual moment of suf"fering, and how you then would have "prized above all things," &c.

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DIODOTUS, who on the first discussion of the question had argued against the massacre of the Mytilenæans, now speaks in reply to Cleon.

XLI. Τοιαῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν Διόδοτος ὁ Εὐκράτους, ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτεῖναι Μυτιληναίους, παρελθὼν καὶ τότε 5 ἔλεγε τοιάδε.

SPEECH OF DIODOTUS.

There is a worse evil than the eloquent speeches of men of talent; and that is, the coarse calumnies of men of no talent, who, unable to cope with their adversaries fairly, or to answer their reasonings, adopt the easier course of maligning their motives, and trying to silence them by setting up the cry, that they speak only from interested views.

XLII. "ΟΥΤΕ τοὺς προθέντας τὴν διαγνώμην αὖθις "περὶ Μυτιληναίων αἰτιῶμαι, οὔτε τοὺς μεμφομένους μὴ "πολλάκις περὶ τῶν μεγίστων βουλεύεσθαι "ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναντιώτατα εὐ-10 "βουλίᾳ εἶναι, τάχος τε καὶ ὀργήν, ὧν τὸ μὲν "μετὰ ἀνοίας φιλεῖ γίγνεσθαι, τὸ δὲ μετὰ "ἀπαιδευσίας καὶ βραχύτητος γνώμης. 2 τούς "τε λόγους ὅστις διαμάχεται μὴ διδασκάλους "τῶν πραγμάτων γίγνεσθαι, ἢ ἀξύνετός ἐστιν 15 "ἢ ἰδίᾳ τι αὐτῷ διαφέρει, ἀξύνετος μέν, εἰ "ἄλλῳ τινὶ ἡγεῖται περὶ τοῦ μέλλοντος δυνα-"τὸν εἶναι καὶ μὴ ἐμφανοῦς φράσαι, διαφέρει "δ' αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν πεῖσαι εὖ "μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ μὴ καλοῦ

1. μετ' αὐτὸν δὲ G.L.O.d.e. 2. δίοτος g. ὥσπερ L.O. 4. παρελθὼν καὶ τότε] om. d.e. 6. οὔτε] ὅτε B. 7. μὴ] om. Q. 9. δὲ] τε A.B.C.F.G.H.K.N.Q.V.f.g. ἐναντιώματα K. 15. ἰδίᾳ] ἀδείᾳ I. ἢ ἄλλῳ C. 17. διαφέροι A.C.E.G.H.I.b.e.g. 19. ἡγῆται c.g.h.i.

6. *οὔτε τοὺς προθέντας κ. τ. λ.*] Compare in Cleon's speech, c. 38. at the beginning, *θαυμάζω μὲν τῶν προθέντων αὖθις*. Immediately afterwards, *νομίζω δὲ δύο τὰ ἐναντιώτατα κ. τ. λ.* compare in Cleon's speech, c. 38, 1. *καὶ χρόνου διατριβὴν ἐμποιησάντων*, and all the reproaches cast upon compassion and lenity in c. 40.

10. *ὧν τὸ μὲν μετὰ ἀνοίας κ. τ. λ.*] "Haste," he says, "is but the com-"panion of folly:" the less a man understands of the difficulties of a question, the quicker will be his decision upon it; and hence the complaint on the other side, "that wisdom entangles "herself with overwiseness," or, in Thucydides' words, that *τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν*. III. 82, 6. "Pas-"sion," Diodotus proceeds, "is to be "found together with a vulgar and ill-"taught and narrow mind." Compare III. 84, 1. *ἀπαιδευσίᾳ ὀργῆς πλεῖστον ἐκφερόμενοι*. Ἀπαιδευσία seems to include the notions of coarseness and moral ignorance, "a low and vulgar "mind." *Βραχύτης γνώμης* is, I think, what we call "narrowness of mind," those limited and partial and short-sighted views which are inseparable from moral ignorance. And such coarse and brutish natures are naturally prone to violence; for where reason is low, passion is necessarily predominant.

11. *μετὰ ἀνοίας φιλεῖ γίγνεσθαι*] Vide Sallustium Catil. L. WASS.

19. *οὐκ ἂν ἡγεῖται*] See note on II. 89, 6.

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" δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλῆξαι ἂν τούς τε ἀντεροῦντας
3 " καὶ τοὺς ἀκουσομένους. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι
4 " προσκατηγοροῦντες ἐπίδειξίν τινα. εἰ μὲν γὰρ ἀμαθίαν
" κατῃτιῶντο, ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ
" ἀδικώτερος ἀπεχώρει· ἀδικίας δ' ἐπιφερομένης πείσας τε 5
" ὕποπτος γίγνεται καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ ἄδικος.
5 " ἥ τε πόλις οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀπο-
6 " στερεῖται τῶν ξυμβούλων. καὶ πλεῖστ' ἂν ὀρθοῖτο ἀδυνά-
" τους λέγειν ἔχουσα τοὺς τοιούτους τῶν πολιτῶν· ἐλάχιστα
7 " γὰρ ἂν πεισθείησαν ἁμαρτάνειν. χρὴ δὲ τὸν μὲν ἀγαθὸν 10
" πολίτην μὴ ἐκφοβοῦντα τοὺς ἀντεροῦντας ἀλλ' ἀπὸ τοῦ
" ἴσου φαίνεσθαι ἄμεινον λέγοντα, τὴν δὲ σώφρονα πόλιν

1. *διαβάλλων* K.e. *διαλαβὼν* E.g.h. *ἂν*] om. e. 3. *προκατηγοροῦντες* C.e.f. *μὴ προκατηγοροῦντες* K. *ἀντίδειξιν* G.H.L.O.P.e. et corr. F. 4. *ξυνετώτερος* E. 5. *πείσας δὲ* C. 8. *συμβούλων* g. *καὶ*] *ὡς καὶ* d. *ἀδυνάτους*] om. c. 9. *λέγειν*] om. C.K.N.e. 11. *φοβοῦντα* e.

2. *χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι κ. τ. λ.*] This is in allusion to Cleon's charges, c. 38, 2. *κέρδει ἐπαιρόμενος τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας, παράγειν πειράσεται.* "But they deal most hard-"ly, who, besides their general com-"plaints of the uselessness of public "speaking, go on to accuse the speaker "of making a sort of false display of "eloquence, in order to be paid for it;" that is, of selling his talents, and speaking not what he thinks but what he is paid to speak; a mere *got up* harangue. *Προσκατηγοροῦντες ἐπίδειξιν* (scil. *τῶν ῥητόρων*) is an instance of the same construction as *ἀδικία κατηγορεῖτο αὐτοῦ*, I. 95, 3. where see the note; "Im-"puting (to the orators) an insincere "display of rhetoric." *Ἐπίδειξιν ἐπὶ χρήμασι*, "A display for the sake of "money or gain;" in the well known meaning of *ἐπὶ* with a dative case, "in "order to; for the sake of." See Matthiæ, Gr. Gr. §. 585. *β'*. Jelf, 634. 3. *g*.

4. *ἀξυνετώτερος ἢ ἀδικώτερος*] For this double comparative, see the note on I. 21, 1. *ἐπὶ τὸ προσαγωγότερον ἢ ἀληθέστερον.*

9. *τοὺς τοιούτους τῶν πολίτων*] The stress is on these words, "The speak-"ing of *such citizens as these* is indeed "an evil, and so far I agree with "Cleon."

11. *ἀπὸ τοῦ ἴσου*] The construction is, *φαίνεσθαι ἄμεινον λέγοντα, μὴ ἐκφοβοῦντα—ἀλλ' ἀπὸ τοῦ ἴσου.* "His elo-"quence should triumph, not by de-"terring opposition, but by its own in-"trinsic superiority, meeting its oppo-"nents on fair terms."

12. *τὴν δὲ σώφρονα πόλιν κ. τ. λ.*] The obscurity of this sentence seems to me to arise from the same words, *ἀλλὰ μηδ'*, bearing a different meaning within two lines; signifying first "but "not either," (*aber auch nicht*, Göller,) and then "but not even," (*sondern nicht einmal*, Göller.) "The state that "acts soberly and wisely, should both "abstain from conferring additional "honour on him whose counsels she "mostly deems salutary: (but neither "should she detract from the honour "he has already:) and him whose "counsels she rejects, she should not "only forbear to punish, but she "should not even throw any discredit "upon him." The words which I have put in a parenthesis seem inserted by the way, in allusion to what he had just said, *πείσας τε ὕποπτος γίγνεται.* Compare also what is said of Antiphon,

"τῷ τε πλεῖστα εὖ βουλεύοντι μὴ προστιθέναι τίμην, ἀλλὰ
"μηδ' ἐλασσοῦν τῆς ὑπαρχούσης, καὶ τὸν μὴ τυχόντα
"γνώμης οὐχ ὅπως ζημιοῦν ἀλλὰ μηδ' ἀτιμάζειν. οὕτω γὰρ 8
"ὅ τε κατορθῶν ἥκιστα ἂν ἐπὶ τῷ ἔτι μειζόνων ἀξιοῦσθαι
5 "παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι, ὅ τε μὴ ἐπιτυχὼν
"ὀρέγοιτο τῷ αὐτῷ χαριζόμενός τι καὶ αὐτὸς προσάγεσθαι
"τὸ πλῆθος. XLIII. ὧν ἡμεῖς τἀναντία δρῶμεν, καὶ
"προσέτι ἤν τις καὶ ὑποπτεύηται κέρδους μὲν
"ἕνεκα τὰ βέλτιστα δὲ ὅμως λέγειν, φθονή-
10 "σαντες τῆς οὐ βεβαίου δοκήσεως τῶν κερδῶν

Thus the men most capable of advising you are rendered useless to you, because you are taught to suspect their

1. προτιθέναι g. προτίθεσθαι e. προστίθεσθαι I. 4. ἥκιστα ἂν] om. O. τῷ] τὸ A.B.E.F.H.V.g. τὸν K. 5. λέγοι] om. P. 9. δὲ ὅμως] om. h. 10. βεβαίας. L.O.P.e.

VIII. 68, 1. ὑπόπτως τῷ πλήθει διὰ δόξαν δεινότητος διακείμενος. He means to say that the Athenians were apt to run into extremes; paying exaggerated honour to an able and influential orator as long as he was popular; but prone to turn his very popualrity and influence into a crime when their suspicions or jealousy were once excited against him. Æschines, in his speech on the crown, tries to give this turn to their feelings towards Demosthenes, and tries to alarm their pride by dwelling on the sovereign influence which they had suffered their favourite orator to exercise over their judgments; but his rival's ascendency was too great, and the other extreme which Diodotus mentions, τῷ πλεῖστα εὖ βουλεύοντι προστιθέναι τιμήν, was exemplified in the result of that great cause, as well as in the award of the crown which gave occasion to it. Τὸν μὴ τυχόντα γνώμης seems to signify what he had before expressed simply by μὴ τυχὼν, as opposed to πείσας, "Him who wins not "your suffrage." Compare II. 35, 6. τῆς ἑκάστου—δόξης τυχεῖν. He is speaking, I think, in this place, not of what he afterwards notices, the turn of public feeling against a popular orator because of the failure of the measures which had been adopted on his recommendation; but rather of the habitual unfriendly feeling, the suspicion of hostility to the constitution, and the liability to prosecutions by the συκοφάνται, to which *unpopular* orators were exposed; and which tempted them to vie sometimes with the natural favourites of the people in proposing measures more agreeable to the popular taste than really advantageous to the country. Τῷ αὐτῷ, "in the same way," i. e. τῷ παρὰ γνώμην τι καὶ πρὸς χάριν λέγειν. Ἥκιστα must be repeated before ὀρέγοιτο.

3. οὐχ ὅπως ζημιοῦν] Οὐχ ὅπως sæpissime dicitur pro *non modo non*, sequente negatione in posteriore membro orationis. Lucian. ὑπὲρ τοῦ ἐν τῇ προσηγ. πταίσμ. p. 497. καὶ οὐχ ὅπως θεοῖς, ἀλλ' οὐδ' ἀνθρώποις δεξιοῖς πρέπον. Sed non minus sine ea. Thucydides, I. 35, 4. τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων—γενήσεσθε, ἀλλὰ καὶ—δύναμιν προσλαβεῖν περιόψεσθε. Lucian. Abdicat. p. 721. ἀλλ' οὗτος—οὐχ ὅπως—μείζονα τὰ δίκαιά μοι τῆς εὐνοίας εἰσφέρει—ἀλλὰ—προσέτι καὶ μισεῖ φιλοῦντα. Itaque in his particula negans non potest suppleri ex sequente membro, quod de hoc loco Thucydidis dicit Portus in Var. Lect. Eadem in lingua Latina est ratio particularum *non modo*. DUKER.

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motives. They must be careful how they address you, when their words are regarded beforehand with suspicion, and should their advice be followed, and then prove unfortunate, you punish them for a fault in which you yourselves were partakers.

"τὴν φανερὰν ὠφελίαν τῆς πόλεως ἀφαιρού-
2 "μεθα. καθέστηκε δὲ τἀγαθὰ ἀπὸ τοῦ εὐθέος
"λεγόμενα μηδὲν ἀνυποπτότερα εἶναι τῶν
"κακῶν, ὥστε δεῖν ὁμοίως τόν τε τὰ δεινότατα
"βουλόμενον πεῖσαι ἀπάτῃ προσάγεσθαι τὸ 5
"πλῆθος καὶ τὸν τὰ ἀμείνω λέγοντα ψευσά-
3 "μενον πιστὸν γενέσθαι. μόνην τε πόλιν διὰ
"τὰς περινοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς
"μὴ ἐξαπατήσαντα ἀδύνατον· ὁ γὰρ διδοὺς φανερῶς τι
4 "ἀγαθὸν ἀνθυποπτεύεται ἀφανῶς πῃ πλέον ἕξειν. χρὴ δὲ 10

2. εὐθέως E.L.O. 3. μηδένα ὑποπτότερον P. 4. τὰ] om. e. 5. βουλευόμενον A.B.E.F.H.V.g.h.i. 7. τὴν πόλιν Q. 10. ἀνθυποπτεύονται B.g.h. ποι K.L.Q. πῇ C.

7. μόνην τε πόλιν κ. τ. λ.] "And "this is the only state which, owing to "these extravagant and far-fetched no-"tions, it is impossible to serve in a "plain and open manner." Μόνην τε πόλιν, scil. ταύτην or ὑμᾶς. Περινοίας denotes the excess of an active mind; which not only sees all that is really to be seen in a subject, but fancies something more. It is the fault into which men are apt to fall in commenting upon works which they highly admire; because from an attentive study of them they discover beauties which general readers do not notice, they are tempted to think that still deeper study will bring to light still greater treasures; and attribute to every word of their author some deep meaning, or some particular beauty. Thus the περίνοιαι of the Athenians consisted in an over-suspiciousness of the motives of public men, in a disbelief of human virtue, not less unreasonable than the childish credulity which takes every man at his word, and thinks that all who speak fairly mean fairly.

9. ὁ γὰρ διδοὺς φανερῶς κ. τ. λ.] Compare Aristotle, Rhetoric, III. 16, 9. ἀπιστοῦσι γὰρ ἄλλο τι πράττειν ἑκόντα, πλὴν τὸ συμφέρον.

10. χρὴ δὲ πρὸς τὰ μέγιστα κ.τ.λ.] Is not the stress of this passage contained in the words περαιτέρω προνοοῦντας, and is it not intended to introduce the speaker's view of the question before them, namely, that it is one of expediency, and involves most important interests; and therefore it should not be decided upon in haste and anger, as Cleon had recommended; but after a deliberate calculation of the probable future results of the decree which they had passed? For if a measure were adopted blindly and in haste, the orators who advised it were sure to suffer, if its consequences were afterwards found to be injurious. Therefore it concerned them greatly to weigh well the counsel which they gave, and not to adopt that summary process of judgment which Cleon recommended, and which the people at large, not being individually responsible for the votes they gave, were sufficiently inclined to practise. Ἐν τῷ τοιῷδε ἀξιοῦντι, "While such notions prevail on your "part;" that is, "such a suspicion of "our motives, that we must expect the "most unfavourable construction to be "put upon all that we say; and there-"fore we should be doubly cautious "what we do say." Ὑμῶν τῶν δι' ὀλίγου σκοπούντων means, as explained above, "you who vote upon very sum-"mary consideration of a question;" who are individually inclined τῶν λεγομένων κακοὺς κριτὰς, ὡς μὴ προσηκόντων,

" πρὸς τὰ μέγιστα καὶ ἐν τῷ τοιῷδε ἀξιοῦντι ἡμᾶς περαιτέρω
" προνοοῦντας λέγειν ὑμῶν τῶν δι' ὀλίγου σκοπούντων,
" ἄλλως τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς
" ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν. εἰ γὰρ ὅ τε πείσας καὶ 5
5 " ὁ ἐπισπόμενος ὁμοίως ἐβλάπτοντο, σωφρονέστερον ἂν
" ἐκρίνετε· νῦν δὲ πρὸς ὀργὴν ἥν τινα τύχητε ἔστιν ὅτε
" σφαλέντες τὴν τοῦ πείσαντος μίαν γνώμην ζημιοῦτε, καὶ

5. ὅ] om. c. ἐπισπόμενος A.B.F.G.H.K.V.f.g. Poppo. Goell. Bekk. E. et vulgo ἐπισπώμενος. 6. ἐκρίνατε H.g. ἐκρίνετο f. ὀργὴν—οὐ] om. P. ἥν τινα B. ἣν K.N. ἥν τινος Dissen. Disquis. Philolog. p. 19. ἥντινα Bekk.

εἶναι. I. 120, 3. Compare also Demosthen. Olynthiac. I. near the end. δεῖ βοηθεῖν τοὺς λέγοντας, ἵν' αἱ τῶν πεπολιτευμένων αὐτοῖς εὐθύναι ῥᾴδιαι γένωνται· ὡς ὁποῖ' ἄττ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε.

1. καὶ ἐν τῷ τοιῷδε ἀξιοῦντι] Scholiastes et Stephanus melius videntur percepisse sententiam horum verborum, quam Valla et Portus. Est enim ita dictum, ut I. 142, 6. καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται. Et III. 10, 1. ἐν τῷ διαλλάσσοντι τῆς γνώμης.—DUKER.

6. πρὸς ὀργὴν ἥν τινα τύχητε κ. τ. λ.] The difficulty of this passage is well known. Hermann, who is followed by Haack and Poppo, puts a comma at τύχητε, and joins πρὸς ὀργὴν ἥν τινα τύχητε (ζημιοῦντες), ζημιοῦτε, "According to the passion that may chance "to guide you, you punish," &c. or literally, "you punish according to "whatever passion you may chance "(to punish)." Bekker and Göller place no comma after τύχητε, and join σφαλέντες ἔστιν ὅτε πρὸς ὀργὴν ἥν τινα τύχητε (σφαλέντες), "meeting from "time to time with some disaster, ac"cording to the various passions which "may have lured you to incur disas"ters." Mr. Bloomfield joins πρὸς ὀργὴν—ζημιοῦτε, and at ἥν τινα he understands παραίνεσιν from the preceding sentence, "Whatever counsel it may be "in which you may happen to have "been disappointed, you punish in "your anger," &c. To the first mode of taking the passage there is this objection, that there seems no reason for qualifying the word ὀργὴν by ἥν τινα τύχητε, as it is the speaker's object not to represent the punishment varying according to the ebb or flow of the people's resentment, but to describe the resentment and the consequent punishment as certain and severe. Mr. Bloomfield's way makes very good sense, but the ἥν τινα seems so naturally to belong to ὀργὴν, that it is very harsh to refer it either to παραίνεσιν, a word repeated from a former sentence; or, as once occurred to me, to γνώμην, a few words afterwards, ἥν τινα γνώμην τύχητε σφαλέντες, "Whatever opinion "or counsel it may be in which you "may have chanced to be disappoint"ed." On the whole then I prefer the interpretation of Bekker and Göller, and consider the clause, νῦν δὲ πρὸς ὀργὴν—σφαλέντες, to be opposed to σωφρονέστερον ἂν ἐκρίνετε immediately preceding it. Πρὸς ὀργὴν—σφαλέντες is a condensed expression for πρὸς ὀργὴν ἐπιχειρήσαντες καὶ σφαλέντες, the preposition πρὸς expressing the object which we follow, that which flits before our eyes, and tempts us onward while we gaze on it. Ὁ ἔρως ὁ ἡγούμενος ἐξάγει ἐς τοὺς κινδύνους, καὶ πλεῖστα βλάπτει is an exact developement of the idea contained in πρὸς ὀργὴν σφαλέντες. "But now, when some passion "or other tempts you from time to "time to plans which end in disaster, "you punish," &c.

"οὐ τὰς ὑμετέρας αὐτῶν, εἰ πολλαὶ οὖσαι ξυνεξήμαρτον.

"XLIV. ἐγὼ δὲ παρῆλθον οὔτε ἀντερῶν περὶ Μυτιληναίων
2 "οὔτε κατηγορήσων. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ
"ἀγών, εἰ σωφρονοῦμεν, ἀλλὰ περὶ τῆς ἡμε-
3 "τέρας εὐβουλίας. ἤν τε γὰρ ἀποφήνω πάνυ 5
"ἀδικοῦντας αὐτούς, οὐ διὰ τοῦτο καὶ ἀπο-
"κτεῖναι κελεύσω, εἰ μὴ ξυμφέρον· †ἤν† τε
"καὶ ἔχοντές τι ξυγγνώμης εἶεν, εἰ τῇ πόλει
4 "μὴ ἀγαθὸν φαίνοιτο. νομίζω δὲ περὶ τοῦ
"μέλλοντος ἡμᾶς μᾶλλον βουλεύεσθαι ἢ τοῦ 10
5 "παρόντος. καὶ τοῦτο ὃ μάλιστα Κλέων ἰσχυρίζεται, ἐς τὸ
"λοιπὸν ξυμφέρον ἔσεσθαι πρὸς τὸ ἧσσον ἀφίστασθαι
"θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον

But I come not hither to be any man's antagonist or accuser. I speak not for the Mytilenæans, but for you: and the question is, not what they deserve, but what it is most for your interest to do to them.

1. νῦν ἐξήμαρτον E. 3. περὶ] om. G.L.O.P.d.i. 5. ἤν] εἰ Q. ἀποφαίνω c.f. 7. εἰ] ἢν g. εἴτε L.O.P.Q. 8. συγγνώμης B. εἰ ἐν τῇ H.P.Q.b. Vid. Dissen. Disquis. Philolog. Spec. I. p. 24. 11. ὦ G.I.K.L. O.P. 12. ἧττον d.i. 13. προσθεῖσι C.K.L.Q.V.c.e. μέλλον] μᾶλλον E.

7. ἤν τε] Thom. Mag. in εἰ, ἢν ἀεὶ μετὰ ὑποτακτικοῦ παρὰ τοῖς ἀκριβεστάτοις. εἰ γὰρ εὕρηται ἅπαξ παρὰ Θουκυδ. ἤν τε—εἶεν: Et deinde, post prolata duo loca Luciani, in quibus ἢν itidem cum optativo ponitur, ἀλλ' οὐ δεῖ ζηλοῦν τὸ ἅπαξ ῥηθέν. Videtur notare Lucianum, qui illud ἅπαξ ῥηθὲν, ut dicit, Thucydidis imitatus fuerit. Sed credo Lucianum peritiorem sermonis Græci fuisse, quam Thomam. Duker.

ἤν τε καὶ ἔχοντες—εἶεν, κ. τ. λ.] Two difficulties present themselves on the first reading of this passage, the omission of the apodosis, and the use of ἢν with the optative mood. The former, however, seems to be easily removable; for this is one of the cases alluded to in the note on c. 31, 1. where two opposite members of an alternative being given, and the consequence of one of them being stated, the consequence of the other follows so directly to every one's apprehension, according to the common law of contraries, that it may safely be omitted without any obscurity. Hermann, however, considers the words οὐ διὰ τοῦτο—ξυμφέρον, to be the common apodosis to both clauses, ἤν τε γὰρ ἀποφήνω, and ἤν τε καὶ ἔχοντες κ. τ. λ. as if the sense were "neither if I make "them out ever so guilty, nor if they "should have any claims to favourable "allowance, shall I advise their death, "unless it be expedient for the state." But this I cannot consider to be the true interpretation. With regard to the use of ἢν with the optative mood, Bekker has preserved the common reading, although he has corrected a similar passage in Isocrates (de Pace, p. 168. c.) Dobree proposes either to read, εἴτε καὶ —εἶεν, or else to strike out εἶεν. The present text is as old as Thomas Magister, for he notices the construction to condemn it as ungrammatical; but it does not therefore follow that it is as old as the time of Thucydides. I believe that it is not genuine, and either of the corrections proposed by Dobree seems to me to be preferable to the present reading.

13. προθεῖσι] "If we hold out death "as the penalty, we shall find it (i. e.

" καλῶς ἔχοντος ἀντισχυριζόμενος τἀναντία γιγνώσκω. καὶ 6
" οὐκ ἀξιῶ ὑμᾶς [τῷ εὐπρεπεῖ τοῦ ἐκείνου λόγου] τὸ χρήσιμον
" τοῦ ἐμοῦ ἀπώσασθαι. δικαιότερος γὰρ ὢν αὐτοῦ ὁ λόγος 7
" πρὸς τὴν νῦν ὑμετέραν ὀργὴν ἐς Μυτιληναίους τάχ' ἂν
5 " ἐπισπάσαιτο· ἡμεῖς δὲ οὐ δικαζόμεθα πρὸς αὐτοὺς, ὥστε
" τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως
" χρησίμως ἕξουσιν. XLV. ἐν οὖν ταῖς πόλεσι πολλῶν
" θανάτου ζημία πρόκειται, καὶ οὐκ ἴσων τῷδε
" ἀλλ' ἐλασσόνων ἁμαρτημάτων· ὅμως δὲ τῇ
10 " ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι, καὶ οὐδεὶς
" πω [καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ
" ἐπιβουλεύματι ἦλθεν ἐς τὸ δεινόν. πόλις τε 2
" ἀφισταμένη τίς πω ἥσσω τῇ δοκήσει ἔχουσα
" τὴν παρασκευὴν ἢ οἰκείαν ἢ ἄλλων ξυμ-
15 " μαχίᾳ τούτῳ ἐπεχείρησε; πεφύκασί τε
" ἅπαντες [καὶ ἰδίᾳ καὶ δημοσίᾳ] ἁμαρτάνειν,
" καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου,
" ἐπεὶ διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι
" προστιθέντες, εἴ πως ἧσσον ἀδικοῖντο ὑπὸ τῶν κακούργων.
20 " καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων ἀδικημάτων μαλακω- 3

Now experience has proved that severity of punishment cannot be depended upon for the prevention of offences. Men's passions, encouraged by that gambling spirit in human nature which bids them calculate on the chance of escape, will ever be too strong for any terror of pains and penalties to restrain them.

4. νῦν om. V. 6. βουλόμεθα H.I.K.L.O.P. 8. θανάτων G.L.O. ζημίαι πρόκεινται C.G.K.L.N.O.P.V.d.e. τῶνδε I. 10. ἐπαιρόμενοι] οὐ περὶ g. 12. τὸ δεινὸν] τὸν κίνδυνον d. 14. οἰκείᾳ H.Q.V. et correctus A. οἰκίαν K. οἰκίαι F. ξυμμαχίᾳ A.B.E.F.H.Q.V. Poppo. Haack. Goell. Bekk. ξυμμαχια C.K.f.g.h. G. et vulgo ξυμμαχίαν. 15. τοῦτο A.B.E.F.V.g. et γρ. G. 18. ἐπειδὴ E.g. διεληλύθασι L.O.P. ἐξεληλύθασι E. 19. ὅπως O. 20. εἰκότως, omisso τὸ, M.b.g.

" the holding out death) useful for the " prevention of future revolt." Θάνατον ζημίαν προθεῖσι ξυμφέρον ἔσεσθαι. scil. τὸ προθεῖναι. Compare V. 111, 1. and I. 118, 4. εἰ πολεμοῦσιν ἄμεινον ἔσται. and Matthiæ, Gr. Gr. §. 550. obs. 4. Jelf, 691.

5. οὐ δικαζόμεθα—ὥστε τῶν δικαίων δεῖν κ. τ. λ.] Compare the well known passage in Aristotle's Rhetoric, as to three kinds of oratory, and the object proposed in each; where he says expressly, τέλος—τῷ μὲν συμβουλεύοντι, τὸ συμφέρον καὶ βλαβερόν·—τοῖς δὲ δικαζομένοις, τὸ δίκαιον καὶ τὸ ἄδικον. Rhetoric, I. 3, 4.

15. πεφύκασι] Simonides, Πάμπαν ἄμωμος οὔτις, οὔτ' ἀκήριος. Sopater apud Stobæum, p. 313. Καὶ βούλου μὲν ἁμαρτημάτων τὴν ψυχὴν, ὡς δυνατὸν, καθαρεύειν· ἐννόει δὲ, ὡς ΣΥΜΦΥΤΟΝ τὸ ἁμαρτάνειν ἀνθρώποις. ὥσθ' ἕως ἂν τις ὡς ἀναμαρτήτους κολάζῃ, τὸ μέτρον ὑπερβαίνει τῆς κατὰ φύσιν ἐπανορθώσεως. WASS.

" τέρας κεῖσθαι αὐτὰς, παραβαινομένων δὲ τῷ χρόνῳ ἐς τὸν
" θάνατον αἱ πολλαὶ ἀνήκουσι· καὶ τοῦτο ὅμως παραβαί-
4 " νεται. ἢ τοίνυν δεινότερόν τι τούτου δέος εὑρετέον ἐστὶν, ἢ
" τόδε γε οὐδὲν ἐπίσχει, ἀλλ' ἡ μὲν πενία ἀνάγκῃ τὴν τόλμαν
" παρέχουσα, ἡ δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονή- 5
" ματι, αἱ δ' ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς
" ἑκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείττονος, ἐξά-
5 " γουσιν ἐς τοὺς κινδύνους. ἥ τε ἐλπὶς καὶ ὁ ἔρως ἐπὶ παντὶ,
" ὁ μὲν ἡγούμενος ἡ δ' ἐφεπομένη, καὶ ὁ μὲν τὴν ἐπιβολὴν
" ἐκφροντίζων ἡ δὲ τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα, 10
" πλεῖστα βλάπτουσι, καὶ ὄντα ἀφανῆ κρείσσω ἐστὶ τῶν
6 " ὁρωμένων δεινῶν. καὶ ἡ τύχη ἐπ' αὐτοῖς οὐδὲν ἔλασσον
" ξυμβάλλεται ἐς τὸ ἐπαίρειν· ἀδοκήτως γὰρ ἔστιν ὅτε
" παρισταμένη καὶ ἐκ τῶν ὑποδεεστέρων κινδυνεύειν τινὰ
" προάγει, καὶ οὐχ ἧσσον τὰς πόλεις, ὅσῳ περὶ τῶν με- 15
" γίστων, ἐλευθερίας ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων
" ἕκαστος ἀλογίστως ἐπὶ πλέον τι †αὑτὸν† ἐδόξασεν.

1. τῶν χρόνων e. 3. εὑρητέον g. 4. τόδε γε] τόγε A.B.E.F.H.V.g. ἐπίσχειν d.e.i. 5. κατέχουσα f. ὕβρ ει expunctis litteris duabus F. 7. κατέρχεται O. παρέχεται f. κρείσσονος Bekk. 9. ἐπιβουλὴν I.c. 10. ὑποθεῖσα h. 11. βλάπτουσι πλεῖστα c.f. 15. μεγίστων τε C. 17. †αὑτὸν†] αὐτῶν A.B.E. F.H.I.K.L.N.O.V.d.e.f.g. Goell. ed. 2. Poppo. ed. 2. Vulgo et Bekk. αὑτόν.

4. ἀλλ' ἡ μὲν πενία ἀνάγκῃ κ. τ. λ.] Compare Aristotle, Rhetoric, I. 12, 15. ἀδικοῦσι, ὅσοι ἂν ἐνδεεῖς ὦσι· διχῶς δέ εἰσιν ἐνδεεῖς· ἢ γὰρ ὡς ἀναγκαίου, ὥσπερ οἱ πένητες· ἢ ὡς ὑπερβολῆς, ὥσπερ οἱ πλούσιοι. Ἀνάγκῃ, ὕβρει, and ὀργῇ, are dative cases signifying the cause, "Poverty making men bold from necessity, and large means making them "ambitious from insolence and pride," &c. Ὀργὴ is "passion" generally, as in ch. 43, 5. ὡς ἑκάστη τις, scil. ξυντυχία, "As the several conditions of life "are severally enslaved by some mighty "and fatal passion."

11. καὶ ὄντα ἀφανῆ κ. τ. λ.] "And "though not seen," (he uses the neuter gender, because ἐλπὶς and ἔρως are but another way of expressing the objects of hope and desire, as in St. Paul, Romans viii. 24. ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς.) "they are stronger in "their influence than the dangers that "are seen."

17. †αὑτὸν† ἐδόξασεν] Almost every good MS. reads αὐτῶν, in which case the construction would be ἐδόξασεν ἐπὶ πλέον τι αὐτῶν, scil. ἐλευθερίας καὶ ἀρχῆς. "Carries his imaginations some-"what too far concerning them." Δοξάζειν is, "to form schemes in imagin-"ation; to indulge in dreams of the "fancy," as I. 120, 8. Ἐπὶ πλέον τι αὐτῶν is like the expressions ἐπὶ μέγα ἰσχύος, II. 97, 5. ἐπὶ μέγα τοῦ ἄλλου ξύλου. IV. 100, 2. ἐπὶ πολὺ τῆς δόξης ἐποίει. IV. 12, 3.

" ἁπλῶς τε ἀδύνατον καὶ πολλῆς εὐηθείας, ὅστις οἴεται
" τῆς ἀνθρωπείας φύσεως ὁρμωμένης προθύμως τι πρᾶξαι
" ἀποτροπήν τινα ἔχειν ἢ νόμων ἰσχύϊ ἢ ἄλλῳ τῳ δεινῷ.
" XLVI. οὔκουν χρὴ οὔτε τοῦ θανάτου τῇ ζημίᾳ ὡς ἐχεγγύῳ
5 " πιστεύσαντας χεῖρον βουλεύσασθαι, οὔτε ἀνέλπιστον κα-
" ταστῆσαι τοῖς ἀποστᾶσιν ὡς οὐκ ἔσται με-
" ταγνῶναι καὶ ὅτι ἐν βραχυτάτῳ τὴν ἁμαρ-
" τίαν καταλῦσαι. σκέψασθε γὰρ ὅτι νῦν μέν, 2
" ἤν τις καὶ ἀποστᾶσα πόλις γνῷ μὴ περιεσο-
10 " μένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὖσα ἔτι
" τὴν δαπάνην ἀποδοῦναι καὶ τὸ λοιπὸν ὑπο-
" τελεῖν· ἐκείνως δὲ τίνα οἴεσθε ἥν τινα οὐκ
" ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολι-
" ορκίᾳ τε παρατενεῖσθαι ἐς τοὔσχατον, εἰ τὸ

A system of terror will not then so much prevent your allies from revolting, as it will make them desperate in their resistance when they have revolted. We shall find a far better security in the previous care and watchfulness of our government than in the bloodiness of our after punishments.

2. τῆς] om. A. ἀνθρωπείνης B. ἀνθρωπίνης g.h. προθύμως om. G. 3. νόμῳ ἰσχύει d. 4. οὐκ οὖν E. τοῦ] om. e. 6. ἔστι F.H.Q. 9. καὶ] om. L.O.P. γνῷ μὴ] γνώμη A.F.K.N.V. 10. ἔλθοιεν g. 12. τίνα] τί γὰρ f. ἥντινα Bekk. ὄντινα I. 13. παρασκευάσασθαι A.B.C.E.F.G.H.I. K.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo παρασκευάσεσθαι. 14. εἰ] ἢ A.E.F.H.K.L.M.V.b.c.d.g.h.i. et γρ. G.

1. πολλῆς εὐηθείας, ὅστις οἴεται] A manner of speaking confused between εὐηθείας ἔστι τὸ οἴεσθαι, and εὐήθης, ὅστις οἴεται. See the note on II. 44, 2.

4. ἐχεγγύῳ] Huc respicit Suidas in ἐχέγγυος, et exponit ὁ διὰ πίστεως ἄξιος. Hesych. βεβαίῳ, ἐξ αὐτοῦ ἔχοντι τὴν ἐγγύην. Nostrum sequitur Clemens Strom. VII. p. 891. Τῇ τοῦ Κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἢ πασῶν ἀποδείξεων ἘΧΕΓΓΥΩΤΕΡΑ. Josephus Antiq. XIX. 1, 17. Τὸ δὲ πιστὸν τοῦ περιεῖναι μηδέπω τότε ἘΧΕΓΓΥΟΝ συνελθεῖν. Illi præiverat Macchab. Scriptor, II. x. 28. Οἱ μὲν ἜΓΓΥΟΝ ἔχοντες εὐημερίας καὶ νίκης μετ' ἀρετῆς τὴν ἐπὶ τὸν Κύριον καταφυγήν. Codex ibi Alex. elegantius οἱ μὲν οὖν. Noster alibi, IV. 55, 3. διὰ τὸ τὴν γνώμην ἈΝΕΧΕΓΓΥΟΝ γεγενῆσθαι. *Quod sua illos opinio ut fidejussor inidoneus esset frustrata.* In Anthol. πέτρος ἜΓΓΥΟΣ πυρός. Hæc omnia a parente Historiæ Herodoto, apud quem haud semel invenies: V. 30, 6. Οὐ ΦΕΡΕΓΓΥΟΣ εἰμι δύναμιν τοσαύτην παρασχεῖν. Hos Maro æmulatus est: "Non, si Jupiter ipse *Spondeat* Italiam." Æschylus Sept. 444. Αἴθων τέτακται λῆμα Πολυφόντου βία, ΦΕΡΕΓΓΥΟΝ φρούρημα. Anacreon, Ὥρη γάρ σ' ἐπέδησεν ἈΝΕΓΓΥΟΣ. WASS.

7. ὅτι ἐν βραχυτάτῳ] Compare ὡς ἐς ἐλάχιστον χωρίον. I. 63, 1. and Xenophon, Cyropæd. I. 6, 26. ταῦτα πειρώμεθα ὡς ἐν ἐχυρωτάτῳ ποιεῖσθαι. See Poppo, Prolegom. I. p. 301.

τὴν ἁμαρτίαν καταλῦσαι] Dionys. Halic. VI. 47. ἀναλύσασθαι τὰς ἁμαρτίας. DUKER.

13. ἄμεινον μὲν—παρασκευάσασθαι, πολιορκίᾳ τε παρατενεῖσθαι] The common reading παρασκευάσεσθαι was owing probably to the rule of the grammarians, that verbs of hoping and believing required the future tense after them, and not the aorist. But that this

" αὐτὸ δύναται σχολῇ καὶ ταχὺ ξυμβῆναι; ἡμῖν τε πῶς οὐ
" βλάβη δαπανᾷν καθημένοις διὰ τὸ ἀξύμβατον, καὶ ἢν
" ἕλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου
" τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι; ἰσχύομεν δὲ πρὸς τοὺς
3 " πολεμίους τῷδε. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς μᾶλλον 5
" τῶν ἐξαμαρτανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾷν ὅπως
" ἐς τὸν ἔπειτα χρόνον μετρίως κολάζοντες ταῖς πόλεσιν
" ἕξομεν ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι, καὶ τὴν
" φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ἀξιοῦν ποι-
4 " εῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας. οὗ νῦν 10
" τἀναντία δρῶντες, ἤν τινα ἐλεύθερον καὶ βίᾳ ἀρχόμενον
" εἰκότως πρὸς αὐτονομίαν ἀποστάντα χειρωσώμεθα, χαλε-
5 " πῶς οἰόμεθα χρῆναι τιμωρεῖσθαι. χρὴ δὲ τοὺς ἐλευθέρους
" οὐκ ἀφισταμένους σφόδρα κολάζειν, ἀλλὰ πρὶν ἀποστῆναι
" σφόδρα φυλάσσειν καὶ προκαταλαμβάνειν ὅπως μηδ' ἐς 15

1. ταχεῖ g. τε] δὲ g. 3. παραλαβεῖν c. 4. τὸ] om. L. 11. τἀναντία A.B.F.H.N.V.g.h. Poppo. Goell. Bekk. E.G. et vulgo τοὐναντίον.

was not the universal practice of the Attic writers, the examples quoted by Lobeck, Parerga ad Phrynich. VI. p. 751. sufficiently prove. In the present instance there is a reason for varying the tense *παρασκευάσασθαι—παρατενεῖσθαι*, because the latter denotes the continuance of an action which could only begin after the action denoted by the former was over: and in the latter the notion of future time is essential, whereas in the former the time is unimportant, and it is simply the occurrence of the thing which the writer wishes to signify. For the conjunction *τε* answering to *μὲν*, instead of the usual *δὲ*, see Poppo, Prolegom. I. p. 276. and compare V. 71, 1. where there is nothing to answer to *ποιεῖ μὲν καὶ ἅπαντα τοῦτο*, except *καὶ τότε*. §. 2. some lines below.

2. *ἢν ἕλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν*] Compare V. 93. *ἡμεῖς δὲ μὴ διαφθείραντες ὑμᾶς κερδαίνοιμεν ἄν.*

5. *ὥστε οὐ δικαστὰς ὄντας—βλάπτεσθαι*] " We must not be strict judges " of the offenders to our own prejudice; but rather, by punishing with " moderation, ensure our being able to " avail ourselves of them for the future " with their resources unimpaired." *Δικαστὰς ὄντας βλάπτεσθαι*, " to hurt " ourselves by being judges," as I. 71, 1. *ἀμυνόμενοι μὴ βλάπτεσθαι*, " not to " hurt yourselves by resisting." *Ἐς χρημάτων λόγον* corresponds, I believe, to our expression " on the score of " money; on the account of money." The origin of the phrase seems to be, " if we come to talk about money." So *καλὸν εἰς ἀρετῆς λόγον*, Demosthenes de Falsa Legat. p. 385. Reiske, and the expressions in Herodotus, *ἐς τούτου λόγον*, III. 99, 4. VII. 9, 2. Compare also *ἐν ἀνδραπόδων λόγῳ*, III. 125, 3. *ἐν ὁμήρων λόγῳ*, VII. 222, 2. and other similar phrases. In all these cases the original notion, I believe, is that of " talking about a thing;" and therefore I think the Scholiast wrong in explaining *λόγον* by *ἀπαρίθμησιν*.

"ἐπίνοιαν τούτου ἴωσι, κρατήσαντάς τε ὅτι ἐπ' ἐλάχιστον
"τὴν αἰτίαν ἐπιφέρειν. XLVII. ὑμεῖς δὲ σκέψασθε ὅσον
"ἂν καὶ τοῦτο ἁμαρτάνοιτε Κλέωνι πειθό-
"μενοι. νῦν μὲν γὰρ ὑμῖν ὁ δῆμος ἐν πάσαις 2
5 "ταῖς πόλεσιν εὔνους ἐστὶ, καὶ ἢ οὐ ξυναφί-
"σταται τοῖς ὀλίγοις ἢ ἐὰν βιασθῇ ὑπάρχει
"τοῖς ἀποστήσασι πολέμιος εὐθὺς, καὶ τῆς
"ἀντικαθισταμένης πόλεως τὸ πλῆθος ξύμ-
"μαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε. εἰ δὲ 3
10 "διαφθερεῖτε τὸν δῆμον τῶν Μυτιληναίων, ὃς οὔτε μετέσχε
"τῆς ἀποστάσεως, ἐπειδή τε ὅπλων ἐκράτησεν, ἑκὼν παρέ-
"δωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εὐεργέτας
"κτείνοντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀνθρώ-
"πων ὃ βούλονται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις
15 "τὸν δῆμον εὐθὺς ξύμμαχον ἕξουσι, προδειξάντων ὑμῶν τὴν
"αὐτὴν ζημίαν τοῖς τε ἀδικοῦσιν ὁμοίως κεῖσθαι καὶ τοῖς μή.
"δεῖ δὲ καὶ εἰ ἠδίκησαν μὴ προσποιεῖσθαι, ὅπως ὃ μόνον 4

And consider further the great impolicy of alienating the popular party, now every where your natural ally, by involving the commons of Mytilene, to whom you owe the surrender of the town, in the punishment of the aristocracy.

1. ἀπόνοιαν g. κρατήσαντες L.O. 3. ἁμαρτάνητε Q. 4. ὑμῖν] om. c. ἔν τε πάσαις K. 5. ταῖς] om. e. ἢ] om. C.K.c.e.f. 6. ὀλίγοις] λόγοις C.Q.e. ἂν P.Q. ὑπάρχει] om. e. 7. πολεμίοις d. 10. διαφθαρεῖτε V. τῶν A.B.E.F.H.K.N.V.c.d.g. Poppo. Goell. ed. 2. Vulgo, et Bekk. τόν. utrumque om. L.O.P. 14. ὃ καὶ βούλονται d. 17. καὶ ante εἰ om. L.O.P. ποιεῖσθαι P.

1. ὅτι ἐπ' ἐλάχιστον] Compare in Cleon's speech, μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσητε. c. 39, 6.

10. τὸν δῆμον τῶν Μυτιληναίων] I have followed Poppo in restoring the reading of all the best MSS. instead of τὸν Μυτιληναίων. Compare the instances of a similar mode of expression quoted by Poppo, vol. I. p. 132. τὴν γῆν τῶν Παρρασίων. V. 33, 2. τὸ πλῆθος τῶν Ἀργείων. V. 59, 4. &c.

17. μὴ προσποιεῖσθαι] Viger considers this expression as equivalent to προσποιεῖσθαι μή, "to pretend not," as οὔ φημι is "I say no," and not, "I do not "say." See chap. VII. sect. 12. §. 7. And so in careless English we sometimes hear it said, "You must *not seem* "to notice it," instead of "You must "*seem not* to notice it." Προσποιεῖσθαι is "to assume or take to one oneself;" hence "to pretend or counterfeit." An instance of μὴ προσποιεῖσθαι in the same sense as in the text, "to pretend "not to notice a thing," occurs in Theophrastus, Character. Ethic. περὶ εἰρωνείας.—ἀκούσας τι, δόξει μὴ προσποιεῖσθαι: where, however, the addition of δόξει would seem to point out a simpler explanation of the phrase; "not to take a thing to oneself," i. e. "not to take it up, or notice it."

["In loco Theophrasti δόξει delevit "Ast. c. 1." POPPO.]

"ἡμῖν ἔτι ξύμμαχόν ἐστι μὴ πολέμιον γένηται. καὶ τοῦτο "πολλῷ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κάθεξιν τῆς ἀρχῆς, "ἑκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίως οὓς μὴ δεῖ διαφθεῖραι· "καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμω-"ρίας οὐχ εὑρίσκεται ἐν αὐτῷ δυνατὸν ὂν ἅμα γίγνεσθαι. 5

"XLVIII. ὑμεῖς δὲ γνόντες ἀμείνω τάδε εἶναι, καὶ μήτε "οἴκτῳ πλέον νείμαντες μήτ' ἐπιεικείᾳ, οἷς οὐδὲ ἐγὼ ἐῶ "προσάγεσθαι, ἀπ' αὐτῶν δὲ τῶν παραινου-"μένων, πείθεσθέ μοι Μυτιληναίων οὓς μὲν "Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας κρῖναι καθ' 10 "ἡσυχίαν, τοὺς δ' ἄλλους ἐᾶν οἰκεῖν. τάδε "γὰρ ἔς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς πολε-"μίοις ἤδη φοβερά· ὅστις γὰρ εὖ βουλεύεται πρὸς τοὺς "ἐναντίους κρείσσων ἐστὶν ἢ μετ' ἔργων ἰσχύος ἀνοίᾳ "ἐπιών." 15

My advice then is, that you reserve for a dispassionate trial the principal authors and abettors of the 2 revolt: and allow the rest of the people to live in peace.

2 XLIX. Τοιαῦτα δὲ ὁ Διόδοτος εἶπε. ῥηθεισῶν δὲ τῶν γνωμῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας οἱ Ἀθηναῖοι ἦλθον μὲν ἐς ἀγῶνα ὅμως τῆς δόξης καὶ ἐγένοντο

1. ὑμῖν G.P.V. 2. ξυμφερώτερον B.E.F.H.e. ξυμφερότερον V. κάθειρξιν Q. 4. ξυμφέρον Q. 5. δυνατὸν] om. N.V. ὂν] om. i. 6. δὲ] om. O. μήτε A.B.C.E.F.G.H.K.L.M.O.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo μηδὲ οἴκτῳ. 7. μείναντες c. 8. παραινομένων V. 9. πείθεσθαί B.E.F.G. V.h. 12. ἔς τε] ἔσται πρὸς L.O.P. 13. βούλεται A.B.E.F.P.e. 14. ἀνοίας ἰσχύος O. ἰσχύων ἰσχύ g. ἀνοίᾳ om. G. 16. δὲ A.B.C.E.F.K f.g. Poppo. Goell. Bekk. δὴ c. G. et vulgo μέν. διότος c. δὲ] om. f. 17. ἀλλήλους A.B.C.E.F.I.L.O.P.f.g.h.i. 18. ἀγῶνας e. τῆς] om. c.

4. καὶ τὸ Κλέωνος κ. τ. λ.] Respicit ad verba Cleonis, c. 40, 5. πειθόμενοι μὲν ἐμοὶ τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε. Mox ad verba ἐν αὐτῷ supples ἐν τῷ τιμωρεῖσθαι.—Göller.

18. ἐς ἀγῶνα ὅμως τῆς δόξης] Ὅμως, "notwithstanding," alludes to what had been said before, c. 36, 3, 4. that the people repented of their former decree, and that the majority of them evidently wished to be allowed to reconsider the question. "Notwithstanding all this, "when it came to the point, the repeal "of the decree was not carried without "a struggle." Compare a similar passage in Livy, VI. 17. "Non negatum "itaque tantum de captivis; sed in quo "ab sociis tamen temperaverant, de-"nunciatum," &c. where "tamen" refers to what had been said before, "tristia responsa reddita." See also Thucyd. III. 28, 2. VII. 1, 2. By μάλιστα ἀντιπάλων πρὸς ἀλλήλας I understand Thucydides to mean that the real contest was between the motion of Cleon and that of Diodotus, and that whatever modifications of opinion there

Diodotus' motion is carried by a small majority; and a second ship is despatched with all haste to Lesbos, and arrives just in time to prevent the execution of the first decree.

ἐν τῇ χειροτονίᾳ ἀγχώμαλοι, ἐκράτησε δὲ ἡ τοῦ Διοδότου. καὶ τριήρη εὐθὺς ἄλλην ἀπέστελλον 3 κατὰ σπουδὴν, ὅπως μὴ φθασάσης τῆς προτέρας εὕρωσι διεφθαρμένην τὴν πόλιν· προεῖχε δὲ 5 ἡμέρᾳ καὶ νυκτὶ μάλιστα. παρασκευασάντων 4 δὲ τῶν Μυτιληναίων πρέσβεων τῇ νηῒ οἶνον καὶ ἄλφιτα, καὶ μεγάλα ὑποσχομένων εἰ φθάσαιεν, ἐγένετο σπουδὴ τοῦ πλοῦ τοιαύτη ὥστε ἤσθιόν τε ἅμα ἐλαύνοντες οἴνῳ καὶ ἐλαίῳ ἄλφιτα πεφυραμένα, καὶ οἱ μὲν ὕπνον ᾑροῦντο 10 κατὰ μέρος οἱ δὲ ἤλαυνον. κατὰ τύχην δὲ πνεύματος οὐδενὸς 5 ἐναντιωθέντος, καὶ τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ πρᾶγμα ἀλλόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἡ μὲν ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα καὶ μέλλειν δράσειν τὰ δεδογμένα, ἡ δ' 15 ὑστέρα αὐτῆς ἐπικατάγεται καὶ διεκώλυσε μὴ διαφθεῖραι. παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε κινδύνου. L. τοὺς δ' 6

1. ἀγχώμαλον P. 3. προτέρας] V.d.i. Bekk. ed. 1832. ἑτέρας L.O.P. Poppo. A.B.E.F.G. et vulgo δευτέρας. 5. ἡμέρᾳ καὶ A.B.C.F.H.K.L.N.O.P.V.c.d.e.f.g. h.i. Haack. Poppo. Goell. Bekk. vulgo ἡμέρᾳ τε καί. 6. τῶν] om. K. 8. εἴσθιόν E. 9. πεφυραμένα A.B.F.G.H.L.N.V.d.g. Haack. Poppo. Goell. Bekk. E. et ceteri πεφυρμένα. 14. τὸ] om. Q. 15. ὑστεραία K.L.O.P. ὕστερον i. ὕστερα δ' αὐτῆς C. φθεῖραι L.O.P. διαφθαρεῖναι g. 16. κινδύνου] κινδύνων I. κακοῦ B. et nescio quis Paris.

might have been between these two extremes were merged in one or the other of them when the question came to the vote. So in the debate in the Roman senate on the punishment of the accomplices of Catiline, the motions of Cæsar and Cato were *μάλιστα ἀντίπαλαι*, that is, they were in a manner the rallying points of the two opposite parties; and although D. Silanus and several other persons had proposed motions nearly to the same effect as Cato's, yet Cato's was adopted by the aristocratical party, as expressing what they wished most strongly and decidedly. See Cicero, Letters to Atticus, XII. 21.

3. *τῆς προτέρας*] I have followed Bekker in restoring the reading *προτέρας*, which seems to me to be absolutely necessary to the sense of the passage. It is absurd to suppose that *δευτέρας* can mean *προτέρας*, merely because it sometimes signifies "one of "two," when the number of the objects and not their order is all that the writer wishes to notice. And every attempt to explain the passage, whilst *δευτέρας* is taken in its only possible sense, appears to me to be hopeless. Göller in his 2nd edition declares himself to be of the same opinion.

13. *ἔφθασε*] Vid. Diodor. Sicul. pag. 315. a. WASS.

16. *παρὰ τοσοῦτον—κινδύνου*] This expression occurs again, VII. 2, 4. (at the end) *παρὰ τοσοῦτον μὲν Συράκουσαι ἦλθον κινδύνου*. The other well known

LESBOS. A. C. 427. Olymp. 88. 2.

ἄλλους ἄνδρας οὓς ὁ Πάχης ἀπέπεμψεν ὡς αἰτιωτάτους ὄντας τῆς ἀποστάσεως Κλέωνος γνώμῃ διέφθειραν οἱ Ἀθηναῖοι· ἦσαν δὲ ὀλίγῳ πλείους χιλίων. 2 καὶ Μυτιληναίων τείχη καθεῖλον καὶ ναῦς παρέλαβον. 3 ὕστερον δὲ φόρον μὲν οὐκ 5 ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους τριακοσίους μὲν τοῖς θεοῖς ἱεροὺς ἐξεῖλον, ἐπὶ δὲ

The party however most forward in the late revolt are all put to death; and the whole property of the soil of Lesbos, except at Methymna, is forfeited by the inhabitants, who pay henceforth a rent for their lands to 2700

7. τῆς τῶν μηθυμναίων L. χιλίους c.

cases of παρὰ τοσοῦτον, παρ' ὀλίγον, παρὰ μικρὸν, are all, I think, something different from these, and the Scholiast seems to have been of this opinion, for he explains παρὰ τοσοῦτον by εἰς τοσοῦτον, as if the meaning were simply, "into such imminent danger Mytilene "came." Παρὰ τοσοῦτον ὀλέθρου might be understood fairly enough in the common sense, "had such a narrow "escape from *destruction*; came with-"in so much of destruction:" but it cannot be properly said that "they "came within so much of *danger*," for they were *in* the very greatest danger or risk of perishing, though they did not actually perish. I believe that Mr. Bloomfield is right in supposing that there is some confusion in the expression, between ἐς τοσοῦτον κινδύνου, and παρὰ τοσοῦτον οὐκ ἀπώλετο, unless indeed κινδύνου be taken in a wider sense, not only for the "likelihood of "evil," which is properly "danger," but for "the evil of which there is a "likelihood," in which sense we use our own word "danger;" and then παρὰ τοσοῦτον κινδύνου would be exactly equivalent to παρὰ τοσοῦτον ὀλέθρου, "had such a narrow escape from "danger," i. e. "came so near de-"struction." The analogy of the English word "danger" is not conclusive, because the notion of κίνδυνος is so much that of "risk or likelihood," rather than actual evil, that, as is well known, the verb κινδυνεύω is often used when the subject is of a neutral kind, or even when speaking of the chance or probability of good. Whereas "danger" is used entirely in a bad sense, because the original meaning is not so much risk as actual mischief, being connected with the French "dommager" (according to Du Cange) and the Italian "danneggiare," and all three being derived from "damnum" or the low Latin "damniarium."

6. κλήρους] Μερίδας recte interpretatur Scholiastes. Est enim κλῆρος portio, sive modus agri colonis, in agros hostibus ademtos missis, vel nova urbe condita civibus viritim sorte adsignatus. Vid. Spanhem. ad Aristoph. Nub. v. 203. et ad Callimach. Hymn. in Del. v. 281. et Perizon. ad Ælian. XII. Var. Hist. 61. Posterioris generis κλήρους *heredia* vocabant Romani, quod heredem sequerentur, ut ait Varro I. de Re Rust. 10. DUKER.

7. τριακοσίους—ἐξεῖλον] De hoc more Veterum, in dividendis agris ab hoste captis, agit Spanhem. Dissert. IX. de Præstant. et Usu Numism. pag. 669. et ad Juliani Orat. I. pag. 218. DUKER. The portions of land thus assigned to the gods in ancient Greece and Rome were considered a part of the property of the state, and like other public lands were usually let out to individuals, who were bound to keep up the sacred buildings, to provide victims and all things necessary for the sacrifices, and to maintain the priests and inferior ministers of the temples. See Aristotle, Politics, VII. 10, 11. Isocrates, Areopagitic. p. 196. ed. Bekker. Harpocration, ἀπὸ μισθωμάτων. Xenophon, Vectigall. IV. 19. Aggenus Urbicus, De Controvers. Agrorum, p. 73. Hyginus, De Limitib. Constituend. p. 206. in the Collection of Scriptores Rei Agrariæ,

Athenian citizens who become the proprietors of the soil.

τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν· οἷς ἀργύριον Λέσβιοι ταξάμενοι τοῦ κλήρου ἑκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν αὐτοὶ εἰργάζοντο τὴν γῆν. παρέλαβον δὲ καὶ τὰ ἐν τῇ 4
5 ἠπείρῳ πολίσματα οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν, καὶ ὑπήκουον ὕστερον Ἀθηναίων. τὰ μὲν κατὰ Λέσβον 5 οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἅλωσιν Ἀθηναῖοι Νικίου τοῦ Νικηράτου στρατηγοῦντος ἐστράτευσαν

SARONIC GULF. The small island of

10 ἐπὶ Μίνωαν τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων· ἐχρῶντο δὲ αὐτῇ πύργον ἐνοικοδομήσαντες οἱ

4. *ἐξειργάζοντο* L.O.P. *ἠργάζοντο* E. 6. *ὕστερον ἀθηναίοις* Q. *ἀθηναίων ὕστερον* L.O.P. *τὰ μὲν*] *ταῦτα* Q. 8. *τὴν*] om. L.O.P. 10. *μινώαν* H. Goell. *μίνωαν* vulgo, et Bekk.

ed. Rigalt. Compare also Böckh, Staatshaushaltung der Athener. book iii. c. 2. There were other instances of land consecrated by individuals to some god, in which the *τέμενος*, or land thus set apart, was still possessed by them and their posterity, subject only to the charge of keeping up the temple, and its service, and maintaining its ministers. The object of these consecrations was to secure the possession of the land more effectually, by putting it under the sanction of religion. See the well known case of Xenophon thus consecrating his land at Scillus to Diana, Anabasis, V. 3, 6—13. and Mæandrius claiming to himself and family the perpetual priesthood of a temple which he had built to Jupiter the Deliverer, Herodotus, III. 142, 2, 5. Finally, certain priesthoods and sacred lands were sometimes given to the kings, as to Battus at Cyrene, Herodot. IV. 161, 4. and to the kings of Sparta, Herodot. VI. 56, 1. In these cases the profits of the land went of course to the king's maintenance in the double capacity of priest and tenant, while, by being invested with the sacred character, his tenure of the sacred land was a source of dignity as well as of advantage.

1. *κληρούχους—ἀπέπεμψαν*] They sent them out probably to ascertain the size and situation of their respective shares, and to arrange matters with their future tenants. But it is clear that they did not continue to live in the island, from all the subsequent story of the revolts in Lesbos, VIII. 22. 23. and Xenophon, Hellenic. I. 6. II. 2. which evidently shews that there was no population of Athenian citizens then residing there. It is clear also from VII. 57, 2. where Thucydides, in his account of the composition of the Athenian armament at Syracuse, mentions the Athenian settlers of Ægina and Histiæa, both of whom must have been far less numerous and of less importance than the three thousand settlers of Lesbos, had they really settled there. Besides, as the old inhabitants continued to live on their land, and to cultivate it, it would have been a mere banishment from all the enjoyments of Athens without any object, had the Athenian shareholders gone to live in idleness at Lesbos, when they might just as easily have received their rent at Athens. On the whole subject of the *κληροῦχοι*, corresponding with the coloni of Rome, quibus agri assignabantur, see Böckh, Staatshaushaltung, &c. vol. I. book iii. c. 18.

10. *Μίνωαν τὴν νῆσον*] Strabo, IX. p. 391. *ἄκραν* vocat. DUKER.

2 Minoa, off Megara, is occupied by the Athenians.

Μεγαρῆς φρουρίῳ. ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι, τούς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν λανθάνοντες τριήρων τε, οἷον καὶ τὸ πρὶν γενόμενον, καὶ 5 λῃστῶν ἐκπομπαῖς, τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν. 3 ἑλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργῳ προέχοντε μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς νήσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἠπείρου, ᾗ κατὰ γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ οὐ πολὺ 10 4 διεχούσῃ τῆς ἠπείρου. ὡς δὲ τοῦτο ἐξειργάσαντο ἐν ἡμέραις ὀλίγαις, ὕστερον δὴ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησε τῷ στρατῷ.

1. ἐβουλεύετο K. 2. αὐτόθι O. 3. βουδούρου V. 4. μὴ] om. P. αὐτόθι P. αὐτῶν A.B.V.g. 5. τε] δὲ L.O. om. g.h. 6. ἐκπομπὰς h. 7. νισσαίας O. et prima manu C. πρῶτον] om. f. δύω G.f.g. 9. ᾗ] ἡ A. 10. ἐπιβοηθείαι E. ἐπὶ βοηθείᾳ K.g. 11. ἐξειργάσατο I.L.O.Q.d. ἐν ὀλίγαις ἡμέραις V.

4. τούς τε Πελοποννησίους] Cass. hic adscriptum habet scholion, ἐβούλετο δηλονότι. Ita accusativus τοὺς Πελοποννησίους, hic erit pro nominativo, quasi esset, καὶ ὅπως οἱ Πελοποννήσιοι μὴ ποιῶνται ἔκπλους. Hæc constructio usitatissima est cum verbis οἶδα, ὁρῶ, φοβοῦμαι, eorumque synonymis, cujus multa exempla congessit Stephan. ad Script. de Dial. p. 51. Nec tamen infrequens cum aliis. De λέγω et ἀγγέλλω vid. quæ adnotat Clar. Gronov. ad Arrian. III. 1. Aristoph. Plut. 56. σὺ πρότερον σαυτὸν ὅστις εἶ, φράσον. Nubib. 144. ἀνήρετο Χαιρεφῶντα ψύλλαν ὁπόσους ἅλλοιτο τοὺς αὑτῆς πόδας. Et Avib. 1269. Δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς Οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν. DUKER.

τούς τε Πελοποννησίους, ὅπως μὴ ποιῶνται] The accusative case is owing to τὴν φυλακὴν which had preceded it, and an infinitive mood was probably intended to follow, μὴ ποιεῖσθαι λανθάνοντας, instead of which Thucydides changed the construction, and wrote ὅπως μὴ ποιῶνται λανθάνοντες.

7. ἑλὼν οὖν ἀπὸ τῆς Νισαίας κ. τ. λ.] The situations of Minoa and Nisæa are now determined by the investigations of Mr. Spratt of H. M. S. Beacon. His map and sketch with the paper which illustrates them were published in the Journal of the Geographical Society, vol. VIII. part II. p. 205, and by the Society's permission they are now inserted at the end of this volume. Minoa has long since ceased to be an island, but the mole which closed the mouth of the harbour, and on which according to custom stood one of the towers which defended the entrance of the port, may it appears still be traced; running in a S. S. E. direction from the rocky hill which was once the island of Minoa. The words ἀπὸ τῆς Νισαίας Göller understands to mean, "on the "side of Nisæa," as opposed to τὸ ἐκ τῆς ἠπείρου a little below. Of the two towers taken by Nicias, one probably stood on the end of the mole which ran out from Minoa, and the other on a corresponding mole which ran out from the main land towards it, the entrance into the harbour lying between them.

PLATÆA. A. C. 427. Olymp. 88. 2.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ Πλαταιῆς οὐκέτι ἔχοντες σῖτον οὐδὲ δυνάμενοι πολιορκεῖσθαι ξυνέβησαν τοῖς Πελοποννησίοις τοιῷδε τρόπῳ. 2 προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ 5 οὐκ ἐδύναντο ἀμύνεσθαι. 3 γνοὺς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν βίᾳ μὲν οὐκ ἐβούλετο ἑλεῖν· (εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακεδαίμονος, ὅπως, εἰ σπονδαὶ γίγνοιντό ποτε πρὸς Ἀθηναίους καὶ ξυγχωροῖεν ὅσα πολέμῳ 10 χωρία ἔχουσιν ἑκάτεροι ἀποδίδοσθαι, μὴ ἀνάδοτος εἴη ἡ Πλάταια ὡς αὐτῶν ἑκόντων προσχωρησάντων·) προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα εἰ βούλονται παραδοῦναι τὴν πόλιν ἑκόντες τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρήσασθαι, τούς τε 15 ἀδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα. 4 τοσαῦτα μὲν ὁ κῆρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ) παρέδοσαν τὴν πόλιν. 5 καὶ τοὺς Πλαταιέας ἔτρεφον οἱ Πελο-

PLATÆA. Conclusion of the siege. The remaining inhabitants, pressed by famine, surrender themselves and their city to the Lacedæmonians. Five commissioners sent from Sparta to try them in a summary manner. The Platæans ask and obtain leave to be heard in their own defence at greater length.

2. οὐκέτι] οὐκ c.f. 4. προσέβαλλον C.G.I. αὐτῶν] om. F.L.O.P. αὐτῷ V. 5. ἐδύναντο A.E.H.K.V.d.e. Poppo. Goell. Bekk. ceteri ἠδύναντο. ἀμύνασθαι d.e. λακεδαιμονίοις d. 6. αὐτῶν] om. H.N.V. 7. γὰρ] γ' Q. 8. γένοιντο e. 11. προχωρησάντων E. 12. προπέμπει L.O.P. 14. τε] δὲ K.c. 16. κῆρυξ Bekk.

13. λέγοντα, εἰ βούλονται κ. τ. λ.] The words εἰ βούλονται are to be understood as the herald's question, "Are they "disposed to surrender their city to the "Lacedæmonians, and submit to their "judgment, and that they should pu- "nish the guilty, but no one contrary "to justice?" Βούλονται is put in the indicative mood, according to that well known practice of the Greeks to blend the forms of dramatic and narrative composition together, using the mood and tense which the speaker himself would have used, yet adopting the third person instead of the second, as relating that he said so and so to a third party. For the expression εἰ βούλονται without any further apodosis, compare IV. 37, 2. ἐκήρυξάν τε, εἰ βούλοιντο τὰ ὅπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις ὥστε βουλεῦσαι ὅτι ἂν ἐκείνοις δοκῇ. I have taken τε in τούς τε ἀδίκους as the simple copulative conjunction; the subject to κολάζειν is understood from the preceding words δικασταῖς ἐκείνοις χρήσασθαι, and the tense is varied perhaps for that very reason, to shew that the subject is changed; although the present and aorist, and the present and future, are found in so many other instances to be joined together in the same sentence after μέλλω, βούλομαι, and similar verbs, that it is unnecessary to seek for any particular reason for the variation from one tense to the other. See Lobeck, Parerga ad Phrynich. VI. p. 747. note.

πουνήσιοι ἡμέρας τινὰς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαίμονος
6 δικασταὶ πέντε ἄνδρες ἀφίκοντο. ἐλθόντων δὲ αὐτῶν κατηγορία μὲν οὐδεμία προετέθη, ἠρώτων δὲ αὐτοὺς ἐπικαλεσάμενοι τοσοῦτον μόνον, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷ καθεστῶτι ἀγαθόν τι εἰργασμένοι 5
7 εἰσίν. οἱ δ' ἔλεγον, αἰτησάμενοι μακρότερα εἰπεῖν καὶ προτάξαντες σφῶν αὐτῶν Ἀστύμαχόν τε τὸν Ἀσωπολάου καὶ
8 Λάκωνα τὸν Ἀειμνήστου πρόξενον ὄντα Λακεδαιμονίων. καὶ ἐπελθόντες ἔλεγον τοιάδε.

SPEECH OF THE PLATÆANS. They express their

LIII. "THN μὲν παράδοσιν τῆς πόλεως, ὦ Λακεδαι- 10
"μόνιοι, πιστεύσαντες ὑμῖν ἐποιησάμεθα, οὐ τοιάνδε δίκην
"οἰόμενοι ὑφέξειν, νομιμωτέραν δέ τινα ἔσε-
"σθαι, καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξά-

1. τῆς] om. f. 2. κακηγορία E.g. 3. προσετεθη e. 4. μόνον] om. d.i. εἰ τοὺς λακεδαιμονίους K. 5. ἐν τῷ] αὐτῷ Q. τῷ καθεστῶτι] om. g. τῷ om. K. ἀγαθόν τι] om. e. εἰργασάμενοι O. 8. καὶ ἐλθόντες c. om. L.O.P.

4. εἴ τι—ἀγαθόν τι] The repetition of the τι may seem suspicious, as in c. 54, 2. where these words occur again, every MS. has merely εἴ τι—ἀγαθὸν, and in c. 68, 2. all the best MSS. agree in the same reading. I believe, however, that here and in c. 68, 2. the τι should be repeated, but not in c. 54, 2. The Lacedæmonians meant to put the question as strongly as possible, "whether they had "*in any point done any service;*" but the Platæans in quoting it in their own speech naturally make it less pointed, and merely state it as asking "whether "they had done any service," &c.

6. οἱ δ' ἔλεγον—καὶ ἐπελθόντες ἔλεγον] The second ἔλεγον Haack understands of the particular speakers; the first of the whole body of the Platæans; the second is, in short, a sort of corrected expression for what had before been stated loosely and inaccurately.

12. νομιμωτέραν δέ τινα ἔσεσθαι] That it would be a trial according to the common laws of justice and usages of all countries, which should make the issue to be tried not simply one of fact, where the fact was allowed on both sides; but one of law and equity, whether the fact was a crime, and if it were, whether there were any circumstances in the case to palliate it and mitigate the punishment; both which questions were wholly precluded by the course adopted by the Lacedæmonians. In the grammatical construction of the opening sentences of this chapter we may remark the use of the indicative mood ἡμαρτήκαμεν after μὴ, in order to express the conviction of the speaker, rather than his doubtful apprehension, that the Platæans had actually missed both the advantages which they had hoped to gain: "We fear lest *we have* "*missed,*" not, "lest we *may have* "*missed.*" See Matthiæ, Gr. Gr. §. 520. obs. 5. Jelf, 814, *a.* and Hermann on Viger, note 270. and "De Modorum "Constructionibus apud Homerum." We may notice also the genitive and nominative absolute following after τεκμαιρόμενοι. προκατηγορίας οὐ γεγενημένης —τό τε ἐπερώτημα βραχὺ ὄν. So in I. 1, 1. we have τεκμαιρόμενος—ὅτι—ἦσαν—καὶ —ὁρῶν. Compare Poppo, Prolegom. I. p. 129.

13. οὐκ ἐν ἄλλοις] "Lege οὐκ ἂν ἄλ-"λοις." DOBREE. But the order of

fears that all they can say will be fruitless, as their fate is already determined on, to gratify the hatred of the Thebans.

" μενοι, ὥσπερ καὶ ἐσμὲν, γενέσθαι ἢ ὑμῖν,
" ἡγούμενοι τὸ ἴσον μάλιστ' ἂν φέρεσθαι. νῦν 2
" δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτή-
" καμεν· τόν τε γὰρ ἀγῶνα περὶ τῶν δεινο-
5 " τάτων εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς μὴ οὐ-κοινοὶ
" ἀποβῆτε, τεκμαιρόμενοι προκατηγορίας τε ἡμῶν οὐ προ-
" γεγενημένης ᾗ χρὴ ἀντειπεῖν, (ἀλλ' αὐτοὶ λόγον ᾐτησά-
" μεθα,) τό τε ἐπερώτημα βραχὺ ὂν, ᾧ τὰ μὲν ἀληθῆ
" ἀποκρίνασθαι ἐναντία γίγνεται, τὰ δὲ ψευδῆ ἔλεγχον ἔχει.
10 " πανταχόθεν δὲ ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ 3
" ἀσφαλέστερον δοκεῖ εἶναι εἰπόντας τι κινδυνεύειν· καὶ γὰρ
" ὁ μὴ ῥηθεὶς λόγος τοῖς ὧδ' ἔχουσιν αἰτίαν ἂν παράσχοι
" ὡς εἰ ἐλέχθη σωτήριος ἂν ἦν. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς 4
" τοῖς ἄλλοις καὶ ἡ πειθώ. ἀγνῶτες μὲν γὰρ ὄντες ἀλλήλων, 5

1. περ] om. P. καὶ] om. d. Verbi ἐσμέν syllabam alteram corr. F. 3. ἡμαρτήκωμεν d. 4. δυνατωτάτων V. 5. κοινῇ K.Q.c. 6. προγενομένης O. 9. γίγνεσθαι C.e. τὰ] τὸ g. 10. πανταχόθεν τε Q. 12. ἂν] om. Q. 14. μὲν] om. L. γὰρ] om Q. ἀλλήλοις B.

the words, I think, would be opposed to this correction. Göller gives the construction rightly: *καὶ ἐν δικασταῖς δεξάμενοι γενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν.*

11. *εἰπόντας τι κινδυνεύειν*] I believe Stephens interprets this rightly, "Non "prius periclitari quam aliquid dixeri-"mus." Compare I. 20, 3. *βουλόμενοι—δράσαντές τι καὶ κινδυνεῦσαι,* "Not to "risk their lives for nothing," and III. 5, 2. *βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν.*

13. *χαλεπῶς δὲ—καὶ ἡ πειθώ*] "And "besides our other disadvantages, there "are peculiar difficulties which obstruct "even the effect of our arguments and "pleadings upon your minds. All that "we can urge you know already; and "yet it appears to have no weight with "you; we cannot therefore but fear, "that to repeat it to you again will be "equally fruitless." The sense of what follows appears to be this: "It is not "that we should fear your question, if "it really proceeded upon an impres-"sion that we had used you ill, that "your kindnesses to us had met with "an unworthy and ungrateful return, "in our being now in arms against "you. Though our conduct might not "be as pure and free from reproach as "yours, yet we should not despair of "proving that it did not deserve any "severe condemnation. But what we "really fear is, that our conduct, what-"ever we can show it to have been, "will not affect your sentence; that "your minds are made up already, and "that we are to be sacrificed to gratify "the Thebans, not on account of our "demerits towards you." In the last sentence of the chapter there is a strange grammatical confusion. Göller rightly observes that it should either be *ἀλλὰ μὴ ἄλλοις χάριν φέροντες—ἡμᾶς καθιστῆτε,* or *ὑμῶν χάριν φερόντων—καθιστώμεθα.* Compare II. 3, 4. VIII. 102, 2. A little above Göller is equally right in explaining *τὰς ἀρετὰς ἡμῶν,* "our ser-"vices towards you; our merits not so "much generally as with regard to you "in particular." Compare the note on *τὰ ἐς ἀρετήν.* II. 40, 6.

" ἐπεισενεγκάμενοι [μαρτύρια ὧν ἄπειροι ἦτε] ὠφελούμεθ' ἄν·
" νῦν δὲ πρὸς εἰδότας πάντα λελέξεται, καὶ δέδιμεν οὐχὶ μὴ
" προκαταγνόντες ἡμῶν τὰς ἀρετὰς ἥσσους εἶναι τῶν ὑμετέ-
" ρων ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες
" ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα. LIV. παρεχόμενοι 5
" δὲ ὅμως ἃ ἔχομεν δίκαια πρός τε τὰ Θη-
" βαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς ἄλλους
" Ἕλληνας, τῶν εὖ δεδρασμένων ὑπόμνησιν
2 " ποιησόμεθα καὶ πείθειν πειρασόμεθα. φαμὲν
" γὰρ πρὸς τὸ ἐρώτημα τὸ βραχὺ, εἴ τι Λακε- 10
" δαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ
" τῷδε ἀγαθὸν πεποιήκαμεν, εἰ μὲν ὡς πολε-
" μίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι ὑμᾶς μὴ εὖ
" παθόντας, φίλους δὲ νομίζοντας αὐτοὺς ἁμαρ-
" τάνειν μᾶλλον τοὺς ἡμῖν ἐπιστρατεύσαντας. 15
3 " τὰ δ' ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν Μῆδον
" ἀγαθοὶ γεγενήμεθα, τὴν μὲν οὐ λύσαντες νῦν πρότεροι, τῷ
" δὲ ξυνεπιθέμενοι τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνοι
4 " Βοιωτῶν. καὶ γὰρ ἠπειρῶταί τε ὄντες ἐναυμαχήσαμεν ἐπ'
" Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρᾳ γῇ γενομένῃ 20
" παρεγενόμεθα ὑμῖν τε καὶ Παυσανίᾳ· εἴ τέ τι ἄλλο κατ'
" ἐκεῖνον τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι,

Still, they say, we will try the only chance yet left us. We appeal from your hard question, "Whether we "have rendered you "any service *in this "present war?*" for not to serve an avowed enemy is no crime; and we turn to that period, when we can truly say that we did both you and all Greece service in that time of your greatest peril, the Persian invasion.

1. *ἐπεσενεγκ.* Bekk. *μαρτυρίας* e. 2. *πᾶν* L.O.P. *λέξεται* C.I.K.d.e.f. *καὶ δέδιμεν* om. G. *δεδίαμεν* g. *μὴ οὐχὶ* Q. 3. *καταγνόντες* O. *τῶν*] *αὐτῶν* I. 4. *αὐτῷ* H. *ποιεῖτε* B.E.g.h. 6. *τὰ*] *τῶν* i. 7. *καὶ τοὺς* A.B.C.E.F.G.H.K.N.Q.V.c.f.g.h. Haack. Poppo. Goell. Bekk. ceteri *καὶ ἐς τούς*. 8. *τῶν δὲ* Q.g. *δεδραμένων* P.d. 9. *καὶ πείθειν πειρασόμεθα*] om. Q. 15. *μάλιστα* g. *τοὺς*] om. L.O.P.Q. *στρατεύσαντες* g. 17. *πρότερον* d. 18. *ἐπ' ἐλευθερίᾳ* G.I.L.O.P.d. 19. *τε*] om. g.

6. *πρός τε τὰ Θηβαίων διάφορα καὶ ἐς ὑμᾶς*] "Our claims of justice, *against* "the animosity of the Thebans, and "*towards* you." Τὰ Θηβαίων διάφορα, "The quarrel of the Thebans against "us." Compare IV. 79, 2. *τὰ παλαιὰ διάφορα τῶν Ἀθηναίων.*

14. *φίλους δὲ νομίζοντας*] The construction is again varied: *φαμὲν γὰρ— εἰ μὲν ἐρωτᾶτε,—νομίζοντας δὲ φίλους,* instead of *εἰ δὲ φίλους νομίζετε.*

18. *ξυνεπιθέμενοι*] "Attacking him "jointly with you." Compare I. 73, 4. *ξυνναυμαχῆσαι.*

19. *ἠπειρῶταί τε ὄντες*] Compare Herodot. VIII. 1. 1.

"πάντων παρὰ δύναμιν μετέσχομεν. καὶ ὑμῖν, ὦ Λακεδαι- 5
"μόνιοι, ἰδίᾳ, ὅτε περ δὴ μέγιστος φόβος περιέστη τὴν
"Σπάρτην μετὰ τὸν σεισμὸν τῶν ἐς Ἰθώμην Εἱλώτων
"ἀποστάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέμψαμεν
5 "ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV. καὶ τὰ μὲν
"παλαιὰ καὶ μέγιστα τοιοῦτοι ἠξιώσαμεν
"εἶναι, πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς 2
"δὲ αἴτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θη-
"βαῖοι ἡμᾶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ
10 "πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι ὡς
"ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων.
"ἐν μέντοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον 3
"ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε.
"εἰ δ' ἀποστῆναι Ἀθηναίων οὐκ ἠθελήσαμεν 4
15 "ὑμῶν κελευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ
"ἐκεῖνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε,
"καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν καλὸν,—ἄλλως τε καὶ οὓς
"εὖ παθών τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμάχους
"καὶ πολιτείας μετέλαβεν,—ἰέναι δὲ ἐς τὰ παραγγελλόμενα

Our subsequent hostility was not our fault, but your own. You yourselves recommended us to obtain the alliance of Athens when we applied to you in the first instance for aid against the ambition of Thebes. Athens received and defended us, and our fortunes from that moment were linked with hers.

1. περὶ b. 2. περ] om. e. 3. ἐς] ἐπ' G.L.O.P. 8. γὰρ] δὲ A.B.F. 10. ὡς] om. C. 12. μέντοι οὖν τῷ c. ἐκπρεπωδέστερον O. 14. ἐθελήσαμεν K. 15. ἀδικοῦμεν b.d.

2. φόβος—τῶν Εἱλώτων] "The alarm "of the Helots, who revolted and "settled at Ithome." Such is, I think, the true construction, and therefore I have followed Poppo in striking out the comma after Σπαρτήν. Compare Poppo, Prolegom. I. p. 299. Μετὰ τὸν σεισμόν. Compare I. 101, 2.

3. σεισμὸν] Olymp. LXXVII. 4. vid. Diod. p. 274. c. Wass.

4. ἡμῶν αὐτῶν] "Our own citizens, "and not a force of subjects or allies, "such as your expeditions mostly con- "sist of." Compare the note on II. 39, 4. ἡμῶν αὐτῶν ἐπίπεμψιν.

8. δεομένων γὰρ ξυμμαχίας] Compare Herodot. VI. 108, 1—4.

19. πολιτείας μετέλαβεν] This is to be understood of the private rights of citizenship, such as the Cærites and other people connected with Rome by what the Greeks called ἰσοπολιτεία (see Niebuhr, vol. II. p. 49. Eng. transl.) enjoyed in the early times of the Roman commonwealth: including the Jus connubii, or of intermarriage, and the Jus commercii, or of purchasing and inheriting land in Attica, but not conferring the public rights of voting in the assembly, or of eligibility to offices of state. And this imperfect citizenship appears to have been called at Athens "the rights or freedom of Platæans," as at Rome it was called "Jus Cæ- "ritum," or "inter Cærites referri." Thus the slaves who fought at Salamis

5 "εἰκὸς ἦν προθύμως. ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς ξυμμά-
"χοις, οὐχ οἱ ἑπόμενοι αἴτιοι εἴ τι μὴ καλῶς ἐδρᾶτε, ἀλλ' οἱ
"ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ
"πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, τὸ δὲ
"τελευταῖον αὐτοὶ ξύνιστε δι' ἅπερ καὶ τάδε 5
"πάσχομεν. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν
"καταλαμβάνοντας ἐν σπονδαῖς καὶ προσέτι
"ἱερομηνίᾳ ὀρθῶς ἐτιμωρησάμεθα κατὰ τὸν
"πᾶσι νόμον καθεστῶτα τὸν ἐπιόντα πολέμιον
"ὅσιον εἶναι ἀμύνεσθαι· καὶ νῦν οὐκ ἂν εἰ- 10
"κότως δι' αὐτοὺς βλαπτοίμεθα. εἰ γὰρ τῷ
"αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολε-
"μίῳ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ
"φανεῖσθε οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ
"ξυμφέρον μᾶλλον θεραπεύοντες. καίτοι εἰ 15
"νῦν ὑμῖν ὠφέλιμοι δοκοῦσιν εἶναι, πολὺ καὶ
"ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μᾶλλον τότε
5 "ὅτε ἐν μείζονι κινδύνῳ ἦτε. νῦν μὲν γὰρ ἑτέροις ὑμεῖς

And because we will not abandon her now, the Thebans urge you 2 to destroy us, and your present interest makes you too ready to listen to them. But the friendship of Thebes cannot be more valuable to you now than ours was in the Per- 3 sian invasion; and that same courageous preference of honour to interest which you then admired, when it was exerted *for* you, ought even now to 4 command your respect, although it leads us now to act *against* you.

1. συμμάχοις E. 2. τι μὴ] μή τι M.b. τε μὴ g. 4. ἡμᾶς] om. I. 8. ὀρθῶς ἐτιμωρησάμεθα A.B.E.F.G.H.M.N.V.b.g.h. Poppo. Goell. Bekk. vulgo ὀρθῶς τε ἐτιμωρησάμεθα. 12. τε] om. C.c.e. 14. φανεῖσθαι E. ὄντες] εἶναι V. 17. οἱ] om. M.P.Q.g.

were, according to Hellanicus, made Platæans; that is, were freed, and enjoyed the private rights of citizens, but not the political ones. See the Scholiast on Aristophanes, Frogs, 706. The political and religious rights of citizenship, except only eligibility to the office of archon, and to certain priesthoods hereditary in particular families, were conferred on the surviving Platæans immediately after the tragical fate of those whose trial Thucydides is here describing. See the Pseudo Demosthenes against Neæra, pag. 1380. ed. Reiske.

8. ἱερομηνίᾳ] "A holy time of the "moon or month." The term is applied sometimes to a whole month, as V. 54, 2. if it were occupied either entirely or mostly with the celebration of religious holydays; and sometimes to particular days in the month. See the Scholiast on Pindar, Nemean Odes, III. 4. ἱερομηνίαι δὲ λέγονται αἱ ἐν τῷ μηνὶ ἱεραὶ ἡμέραι, οἱαιδήποτε θεοῖς ἀνειμέναι. See also Duker's note on Thucyd. V. 54, 2.

9. τὸν ἐπιόντα πολέμιον ὅσιον κ. τ. λ.] Compare VII. 68, 1.

11. τῷ αὐτίκα χρησίμῳ ὑμῶν τε κ. τ. λ.] That is, τῷ τε αὐτίκα χρησίμῳ ὑμῶν καὶ ἐκείνων πολεμίῳ, for the τε is again transposed, as in I. 49, 6. οἱ Κορίνθιοι ἡσσῶντό τε, where see the note. See other instances quoted by Poppo, Prolegom. I. p. 300.

"ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δου-
"λείαν ἐπέφερεν ὁ βάρβαρος, οἵδε μετ' αὐτοῦ ἦσαν. καὶ 6
"δίκαιον ἡμῶν τῆς νῦν ἁμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντι-
"θεῖναι τὴν τότε προθυμίαν· καὶ μείζω τε πρὸς ἐλάσσω
5 "εὑρήσετε, καὶ ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλλήνων
"τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ἐπῃνοῦντό
"τε μᾶλλον οἱ μὴ τὰ ξύμφορα [πρὸς τὴν ἔφοδον] αὐτοῖς
"ἀσφαλείᾳ πράσσοντες, ἐθέλοντες δὲ τολμᾶν μετὰ κινδύνων
"τὰ βέλτιστα. ὧν ἡμεῖς γενόμενοι καὶ τιμηθέντες ἐς τὰ 7

1. ὑπέρχεσθε P. 3. ἡμάρτηται ἀντιθεῖναι A. B. E. F. H. K. M. N. V. c. f. g. h. i. Haack. Poppo. Goell. Bekk. G. et vulgo ἡμάρτηταί τι ἀντιθεῖναι. 5. τινα ἀρετὴν τῶν ἐλλήνων c. f. 6. τῇ τοῦ ξέρξου e. 7. μάλιστα L. O. P. αὐτοῖς Bekk. ed. 1832. vulgo αὑτοῖς. 8. ἀσφαλίαι E. 9. βέλτιστα] μέγιστα c.

5. ἐν καιροῖς οἷς σπάνιον κ. τ. λ.] The order is, σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀντιτάξασθαι ἀρετὴν τῇ Ξέρξου δυνάμει. In what follows there is an antithesis between the several words of the two clauses: τὰ ξύμφορα—τὰ βέλτιστα. ἀσφαλείᾳ—μετὰ κινδύνων. πράσσοντες (i. e. "practising," in the old sense of the word, equivalent to "intriguing, "manœuvring." See note on I. 56. 2.)—ἐθέλοντες τολμᾶν. The dative case ἀσφαλείᾳ seems to me to correspond to δι' ἀσφαλείας, I. 17, 1. i. e. "without exposing "themselves to hazard, in security," as opposed to μετὰ κινδύνων. others interpret it "for their safety," as if it were ἐς ἀσφαλείαν. The first sense would exactly correspond to the words, III. 82, 7. ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύσασθαι, if we may read there the dative instead of the nominative, with Haack and Poppo. There is also a difficulty about αὐτοῖς or αὑτοῖς, which does not seem to me to follow naturally after ἔφοδον, as Göller understands it, "the attack made "upon them." I am rather inclined to take it with τὰ ξύμφορα, as Göller now does, in part at least, in his second edition, "what was for their own in-"terest with respect to the invasion."

9. ὧν ἡμεῖς γενόμενοι κ. τ. λ.] "This "better part was ours also, and highly "were we honoured for it; yet now we "fear lest the very same conduct should "be our ruin, because we have again "preferred our honour, which bound "us fast to Athens, to our interest, "which tempted us to join you. And "yet the same estimate should ever be "made of the same principles; and we "should hold it as our real interest to "retain an ever enduring sense of the "services of brave and faithful allies, "while we take care of whatever our "immediate advantage may seem to "call for." Such I believe to be the sense of this most obscurely expressed passage, nor do I think it necessary to adopt Heilman's ingenious conjecture ἔχουσι, the dative plural of the participle, instead of ἔχωσι. In the words τὸ παραυτίκα ὠφέλιμον there is a manifest allusion to τῷ αὐτίκα χρησίμῳ ὑμῶν in the earlier part of the chapter. The meaning is, that whereas the Lacedæmonians were sacrificing every thing to their present interest, they ought to admit other considerations; and while they took care of their present advantage, they should not neglect those eternal principles of honour and gratitude which were in the long run the true interest of every body. Ἔχουσι, no doubt, would be far neater, but the same meaning is, I think, deducible from the text as it now stands. Τὸ παραυτίκα που ἡμῖν ὠφέλιμον seems to signify, "that which *on any occasion* "may be our immediate interest;" the particle που expressing a sort of doubt, whether there could be an immediate interest opposed to the laws of duty.

" πρῶτα νῦν ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ διαφθαρῶμεν, Ἀθη-
8 " ναίους ἑλόμενοι δικαίως μᾶλλον ἢ ὑμᾶς κερδαλέως. καίτοι
" χρὴ ταὐτὰ περὶ τῶν αὐτῶν ὁμοίως φαίνεσθαι γιγνώσκον-
" τας, καὶ τὸ ξυμφέρον μὴ ἄλλο τι νομίσαι ἢ τῶν ξυμ-
" μάχων τοῖς ἀγαθοῖς ὅταν ἀεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς 5
" ἔχωσι, καὶ τὸ παραυτίκα που ἡμῖν ὠφέλιμον καθιστῆται.
" LVII. προσκέψασθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς
" πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ
" ἡμῶν γνώσεσθε μὴ τὰ εἰκότα (οὐ γὰρ ἀφανῆ
" κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ 10
" περὶ οὐδ' ἡμῶν μεμπτῶν,) ὁρᾶτε ὅπως μὴ
" οὐκ ἀποδέξωνται ἀνδρῶν ἀγαθῶν πέρι αὐ-
" τοὺς ἀμείνους ὄντας ἀπρεπές τι ἐπιγνῶναι,
" οὐδὲ πρὸς ἱεροῖς τοῖς κοινοῖς σκῦλα ἀπὸ
2 " ἡμῶν τῶν εὐεργετῶν τῆς Ἑλλάδος ἀνατεθῆναι. δεινὸν δὲ 15
" δόξει εἶναι Πλάταιαν Λακεδαιμονίους πορθῆσαι, καὶ τοὺς
" μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν Δελφοῖς δι'
" ἀρετὴν τὴν πόλιν, ὑμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ
3 " πανοικησίᾳ διὰ Θηβαίους ἐξαλεῖψαι. ἐς τοῦτο γὰρ δὴ
" ξυμφορᾶς προκεχωρήκαμεν, οἵτινες Μήδων τε κρατησάντων 20

But consider how greatly your own glory must suffer, if you sacrifice us to the animosity of Thebes, after our devoted efforts in what was at once your cause and the cause of all Greece.

3. ὁμοίους f. 6. ὑμῖν A.B.C.E.V.d.e.f.g.h. Bekk. ed. 1832. καθίστηται I.K.L.M.O.V. καθίσταται P.Q. καθίστητε d. 7. τε] om. B.O. 9. οὐ γὰρ] οὐκ K. ἀφανεῖ d.i. 11. περὶ] παρὰ g. 12. ἀποδέξονται C. 13. αὐτοὺς post ὄντας habet V. 14. πρὸς τοῖς ἱεροῖς g. 16. δείξει C. 18. ἀρετῆς L.P. καὶ] om. K. τοῦ] om. e. 19. πανοικεσίᾳ E.G.I.L.N.O.Q.

16. Λακεδαιμονίους—Θηβαίους] The names of nations are sometimes used in Greek without the article, when they are intended to convey the notion of some well known points in the national character, rather than the mere inhabitants of such a country. Thus Λακεδαιμονίους means, "you who are "Lacedæmonians," that is, "whose "peculiar glory it is to be the perpetual "assertors of Grecian liberty." (Compare I. 69, 1. IV. 85. 86.) Θηβαίους means, "such wretches as the Thebans;" that is, "notorious traitors to Greece, and "whose land was forfeited for their "treason according to the united sen- "tence of confederate Greece." Compare Herodot. VII. 132. Xenophon, Hellenic. VII. 3, 20. and 5, 35.

20. οἵτινες Μήδων τε κρατησάντων ἀπωλλύμεθα] "Who were going to be "ruined, had the Medes been victo- "rious." The imperfect tense is here absolutely necessary, and I have not hesitated with Haack and Poppo to follow the Cassel MS. (H.) in restoring

" ἀπωλλύμεθα καὶ νῦν ἐν ὑμῖν τοῖς πρὶν φιλτάτοις Θηβαίων
" ἡσσώμεθα, καὶ δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν,
" τότε μὲν τὴν πόλιν εἰ μὴ παρέδομεν, λιμῷ διαφθαρῆναι,
" νῦν δὲ θανάτου κρίνεσθαι. καὶ περιεώσμεθα ἐκ πάντων 4
5 " Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι ἐς τοὺς Ἕλληνας
" ἔρημοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων
" ὠφελεῖ οὐδεὶς, ὑμεῖς τε, ὦ Λακεδαιμόνιοι, ἡ μόνη ἐλπὶς,
" δέδιμεν μὴ οὐ βέβαιοι ἦτε. LVIII. καίτοι ἀξιοῦμέν γε
" καὶ θεῶν ἕνεκα τῶν ξυμμαχικῶν ποτὲ γενο-
10 " μένων καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἕλληνας
" καμφθῆναι ὑμᾶς, καὶ μεταγνῶναι εἴ τι ὑπὸ
" Θηβαίων ἐπείσθητε, τήν τε δωρεὰν ἀντα-

We became your enemies only by necessity; we are now your suppliants: and the very tombs of your fathers,

1. ἀπωλλύμεθα H. et corr. F. Haack. Poppo. et Bekk. in ed. 1832. Vulgo ἀπολλύμεθα. καὶ—ἡσσώμεθα] om. E. 3. λιμῷ δὲ διαφθαρῆναι C.e. 4. θανάτου κρίνεσθαι B.g.h. Poppo. Goell. Bekk. δίκῃ uncis inclusit Haack. A.E.F.G. et ceteri θανάτου δίκῃ κρίνεσθαι. περιεσώμεθα K. 6. ἐρῆμοι Bekk. Poppo. τότε] om. L.O. 7. ὠφελεῖται K. 8. δεδίαμεν Dionysius, p. 7. 9. ξυμμάχων Q. 11. καμφθῆναι A.B.E.F.I.c.d.e.g. "et libri tam scripti quam editi ad Duk. usque "collati, quantum scimus, omnes. Γναμφθῆναι ex marg. Stephan. a Wassio jus-"sus recepit Dukerus, servavit Haack. sed jure expulit Bekker." Poppo. κναμφθῆναι C.f. 12. τε] δὲ V.

it. Compare Euripides, Bacchæ, 612. *τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις;* which Elmsley properly translates, "Quis mihi dux futurus erat, si tibi "aliquid mali accidisset?" adding, "ἦν "enim pro ἔμελλεν ἔσεσθαι accipiendum "est." He then quotes Euripid. Heracl. 462. and Iphigen. Aul. 1405. to which may be added Thucyd. VIII. 86, 4. *ἐν ᾧ σαφέστατα Ἰωνίαν εἶχον οἱ πολέμιοι.* and Herodotus, VII. 220, 2. *μένοντι δὲ αὐτοῦ κλέος μέγα ελείπετο, καὶ ἡ Σπάρτης εὐδαιμονίη οὐκ ἐξηλείφετο.*

3. *τότε μὲν—λιμῷ διαφθαρῆναι*] Compare c. 52, 1—4. and again c. 59, 4. *εἰλόμεθα γὰρ ἂν—λιμῷ τελευτῆσαι.* I should not have thought it necessary to make these references, had not Poppo strangely imagined that the words related to a fancied danger of starvation during the Persian invasion, when the Platæans would have been blockaded and starved had they not abandoned their city. But Göller truly observes, that Thucydides says, *εἰ μὴ παρέδομεν τὴν πόλιν,* which the Platæans never did to the Persians: and besides, it is truly absurd to suppose, that when the Platæans say *δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν,* they mean by one of these *ἀγῶνες* a danger wholly hypothetical, which they never had incurred, but might possibly under very different circumstances have incurred; although, as Göller well observes again, even had the Platæans ever been besieged by the Persians, their danger would not have been chiefly from famine, for the multitude of the enemy would probably soon have scaled the walls of so small a town, destitute as it was of any natural advantages of situation.

12. *τήν τε δωρεὰν—χάριν*] Αὐτοὺς means the Thebans. "Ask back again "of them the gift of our lives, which "we fear you have given to gratify "their vengeance, that they kill not "those whose death will be your shame; "and receive from us an honest grati-"tude, instead of the disgraceful grati-

which we duly honour, of your fathers who fell and were buried in our land, when Thebes fought against them and against Greece, call upon you not to abandon them to the care of Theban traitors.

"παιτῆσαι αὐτοὺς μὴ κτείνειν οὓς μὴ ὑμῖν "πρέπει, σώφρονά τε ἀντὶ αἰσχρᾶς κομίσασθαι "χάριν, καὶ μὴ ἡδονὴν δόντας ἄλλοις κακίαν "αὐτοὺς ἀντιλαβεῖν· βραχὺ γὰρ τὸ τὰ ἡμέτερα "σώματα διαφθεῖραι, ἐπίπονον δὲ τὴν δύσ- 5 "κλειαν αὐτοῦ ἀφανίσαι. 2 οὐκ ἐχθροὺς γὰρ "ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὔνους, κατ' ἀνάγκην "πολεμήσαντας. 3 ὥστε καὶ τῶν σωμάτων ἄδειαν ποιοῦντες "ὅσια ἂν δικάζοιτε, καὶ προνοοῦντες ὅτι ἑκόντας τε ἐλάβετε "καὶ χεῖρας προϊσχομένους (ὁ δὲ νόμος τοῖς Ἕλλησι μὴ 10 "κτείνειν τούτους), ἔτι δὲ καὶ εὐεργέτας γεγενημένους διὰ "παντός. 4 ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, "οὓς ἀποθανόντας ὑπὸ Μήδων καὶ ταφέντας ἐν τῇ ἡμετέρᾳ "ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς

3. κακίας i. 4. αὐτοῖς N.V. 5. φθεῖραι c.f. 8. ὥστε] ὡς M. 14. κατὰ τὸ ἔτος Q.

" tude which you would purchase from " them by gratifying their evil pas- " sions." In the words δωρεὰν ἀνταπαιτῆσαι there is an allusion to what had been said before, c. 53, 5. δέδιμεν—μὴ ἄλλοις χάριν φέροντες, κ. τ. λ. By σώφρονα χάριν is meant the return of fair and honourable service which an act of true and honourable kindness claims; by αἰσχρὰν χάριν, that return of base compliances and serviceable villainy which is the natural and only recompense of those who make themselves the tools of their neighbours' crimes.

2. σώφρονά] Vid. Euripidem Androm. 778. WASS.

10. νόμος τοῖς Ἕλλησι] Vid. Feith. III. Antiquit. Homericar. 14. et infr. cap. 66, 2. 67, 5, 6. DUKER.

14. κατὰ ἔτος ἕκαστον] Hujus annui sacri totam rationem multis describit Plutarch. Aristid. p. 608. DUKER.

ἐσθήμασι] The practice of wrapping a body for burial in a rich and costly dress, mentioned by Plutarch, Alexander c. 21. and elsewhere, can have nothing to do with what is here mentioned as an annual offering of garments at the tombs of the dead. I believe that the clothing was offered in the same superstitious feeling which prompted offerings of meat and drink; as if the dead were cold in their disembodied state, and still required those reliefs to the necessities of human nature which they had needed when alive. And from that wild story told by Herodotus, V. 92, 28—32, it appears that the clothing thus offered was not thought to be serviceable to the departed unless it were burnt: for which reason Periander took the richest clothing of all the women in Corinth, and threw it into a pit, and burnt it as an offering to his wife Melissa, when her spirit had appeared to him and complained that she was cold and naked, because the clothing in which she had been buried was of no avail to her, as it had not been burnt to ashes. The confusion of ideas which blended together the notions of a surviving soul and a dead body, of the unseen world, and the cold grave in which the mortal remains are deposited, is described by Burke in a passage of remarkable beauty, in his Abridgement of English History, book I. chap. 2.

" ἄλλοις νομίμοις, ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου ὡραῖα, πάντων
" ἀπαρχὰς ἐπιφέροντες, εὖνοι μὲν ἐκ φιλίας χώρας, ξύμμαχοι
" δὲ ὁμαίχμοις ποτὲ γενομένοις. ὧν ὑμεῖς τοὐναντίον ἂν 5
" δράσαιτε μὴ ὀρθῶς γνόντες. σκέψασθε δέ· Παυσανίας 6
5 " μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλίᾳ τιθέναι
" καὶ παρ' ἀνδράσι τοιούτοις· ὑμεῖς δὲ εἰ κτενεῖτε ἡμᾶς καὶ
" χώραν τὴν Πλαταιίδα Θηβαΐδα ποιήσετε, τί ἄλλο ἢ ἐν
" πολεμίᾳ τε καὶ παρὰ τοῖς αὐθένταις πατέρας τοὺς ὑμετέρους
" καὶ ξυγγενεῖς ἀτίμους γερῶν ὧν νῦν ἴσχουσι καταλείψετε;
10 " πρὸς δὲ καὶ γῆν ἐν ᾗ ἠλευθερώθησαν οἱ Ἕλληνες δουλώ-
" σετε, ἱερά τε θεῶν, οἷς εὐξάμενοι Μήδων ἐκράτησαν ἐρη-
" μοῦτε, καὶ θυσίας τὰς πατρίους τῶν ἐσσαμένων καὶ κτισάν-
" των ἀφαιρήσεσθε. LIX. οὐ πρὸς τῆς ὑμετέρας δόξης, ὦ
" Λακεδαιμόνιοι, τάδε, οὔτε ἐς τὰ κοινὰ τῶν
15 " Ἑλλήνων νόμιμα καὶ ἐς τοὺς προγόνους
" ἁμαρτάνειν, οὔτε ἡμᾶς τοὺς εὐεργέτας ἀλλο-
" τρίας ἕνεκα ἔχθρας μὴ αὐτοὺς ἀδικηθέντας
" διαφθεῖραι, φείσασθαι δὲ καὶ ἐπικλασθῆναι
" τῇ γνώμῃ οἴκτῳ σώφρονι λαβόντας, μὴ
20 " ὧν πεισόμεθα μόνον δεινότητα κατανοοῦν-
" τας, ἀλλ' οἷοί τε ἂν ὄντες πάθοιμεν καὶ

By the gods of our common country; by the pledged oaths of our fathers; by their tombs; and by their departed spirits, we conjure you not to sacrifice us to the rage of the Thebans. To them we never did and never would have surrendered: and it ill becomes you to abandon

1. νόμοις G.I. ὅσα γε g. 2. ἐπιφέρειν B. σύμμαχοι B.C.E.K.e.h. 3. δὲ om. F. γεγενημένοις g. 4. δράσητε I. δράσετε C.e. ὀρθῶς μὴ e. δέ] τε C.e. 6. εἰ κτενεῖτε] ἐκτενεῖτε B. 7. Θηβαΐδα] om. pr. A.B.F. τὴν θηβαΐδα recens A.B. supra πλαταιίδα. 8. τε καὶ] om. K. αὐθένταις] αὐτοένταις Cyrillus Lex. MS. 9. ἔχουσι i. 10. καὶ] om. g. ἠλευθέρωσαν B.h. ἐδουλώσατε d.i. 12. ἑσαμένων V.c. Goell. vid. Buttmann, Gr. Gr. §. 108. Anmerk. 7. εἰσαμένων E. εἰσαμένων Poppo. ἐσσαμένων F.I. ἱδρυσάμενων L.O. P.i. Vulgo et Bekk. ἑσσαμένων. 13. ἀφαιρεθήσεσθε K. πρὸ A.B.F. 19. ταῖς γνώμαις d.i. οἴκτῳ σώφρονι A.B.C.E.F.G.H.I.M.b.g.h. Poppo. Goell. Bekk. Vulgo οἶκτον σώφρονα. λαβόντες K.c.h. 20. δεινότατα C.L.O.e. κατανοοῦντες A. (correctus C.) E.F.H.I.K.M.V.b.c.d.e.f.g.h.i.

8. αὐθένταις] Consule Nunnesium ad Phrynich. et Valesium ad Harpocrationem. Duker.

9. ἀτίμους γερῶν] See Matthiæ, Gr. Gr. §. 317. Jelf, 529, 1.

19. οἴκτῳ σώφρονι λαβόντας] That is, φείσασθαι οἴκτῳ, λαβόντας αὐτὸν, literally, "Spare us in pity, having taken "it on us." Compare Sophocl. Œdip. Colon. 475. οἰὸς [γε] νεαρᾶς νεοπόκῳ μαλλῷ λαβὼν, that is, κρᾶτ' ἔρεψον μαλλῷ, λαβὼν αὐτό.

to their vengeance men who threw themselves upon your faith, and who have been most signally zealous in the cause of our common country.

"ὡς ἀστάθμητον τὸ τῆς ξυμφορᾶς, ᾧ τινί "ποτ' ἂν καὶ ἀναξίῳ ξυμπέσοι. 2 ἡμεῖς τε, ὡς "πρέπον ἡμῖν καὶ ὡς ἡ χρεία προάγει, αἰτού- "μεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοι- "νοὺς τῶν Ἑλλήνων ἐπιβοώμενοι, πεῖσαι 5 "τάδε, προφερόμενοι ὅρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν "μὴ ἀμνημονεῖν, ἱκέται γιγνόμεθα ὑμῶν τῶν πατρῴων "τάφων, καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας μὴ γενέσθαι "ὑπὸ Θηβαίοις μηδὲ τοῖς ἐχθίστοις φίλτατοι ὄντες παρα- "δοθῆναι. 3 ἡμέρας τε ἀναμιμνήσκομεν ἐκείνης ᾗ τὰ λαμ- 10 "πρότατα μετ' αὐτῶν πράξαντες νῦν ἐν τῇδε τὰ δεινότατα "κινδυνεύομεν παθεῖν. 4 ὅπερ δὲ ἀναγκαῖόν τε καὶ χαλεπώ- "τατον τοῖς ὧδε ἔχουσι, λόγου τελευτᾷν, διότι καὶ τοῦ βίου

1. ὅ τινι V. 2. ἀναξίῳ B.C.E.F.G.H.K.g. Haack. Poppo. Goell. Bekk. A. et ceteri ἀναξίως. συμπέσοι C.E.H.K.g.i. συμπέσῃ Q. ὡς] om. e. 3. πρέπον ἦν ἡμῖν c.f. 6. προσφερόμενοι A.B.E.F.H.I.L.N.O.P.V.d.g.h.i. ὤμοσαν καὶ μὴ L.P. 8. κεκμηκότας E.i. Poppo. 10. ἀναμιμνησκόμενοι K. 11. μεθ' αὐτῶν A.B.E.F.H.I.g. μεθ' ἑαυτῶν K.M.N.V. cum Prisciano, p. 1172. 12. δὲ] om. B.h.

1. ὡς ἀστάθμητον τὸ τῆς ξυμφορᾶς] Compare IV. 62, 3. τὸ ἀστάθμητον τοῦ μέλλοντος. "How little we can calcu-"late about misfortune, on whom it "may one day light, even without his "deserving it." Τὸ τῆς ξυμφορᾶς is not exactly synonymous with ἡ ξυμφορὰ, but rather corresponds with the English expression, "the nature of "misfortune," or "every thing about "misfortune." Compare II. 87, 3. τὸ τῆς γνώμης. IV. 54, 3. τὰ τῆς ὁμολογίας.

4. θεοὺς τοὺς ὁμοβωμίους] These were properly the gods who were worshipped at one and the same altar, from a supposed congeniality in their nature, or from a relationship subsisting between them. Here then it seems to imply those greater gods Jupiter, Juno, Minerva, Apollo, &c. who, being all supposed to be of the same race, might be made jointly the objects of prayer and sacrifice, whilst the local gods and heroes of particular countries, and still more the gods of other nations, could not be admitted to such an union with them. Göller however understands it of the gods at whose altars all Greece might jointly sacrifice, such as Olympian Jupiter and Pythian Apollo. The construction of the following words Göller seems to have arranged rightly thus: αἰτούμεθα ὑμᾶς πεῖσαι τάδε,—αἰτούμεθα ὑμᾶς μὴ ἀμνημονεῖν—ἱκέται γιγνόμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι, μηδὲ—παραδοθῆναι. With the first αἰτούμεθα ὑμᾶς should be taken the clause with the participle, θεοὺς—ἐπιβοώμενοι, and where it is tacitly repeated before μὴ ἀμνημονεῖν, should be taken the other clause with the participle, προφερόμενοι—ὤμοσαν.

13. λόγου τελευτᾷν] These words are added as the explanation of the relative ὅπερ. Compare IV. 125, 1. ὅπερ φιλεῖ μεγάλα στρατόπεδα, ἀσαφῶς ἐκπλήγνυσθαι. and VII. 80, 3. and V. 6, 3. On the genitive λόγου after τελευτᾷν, Poppo rightly explains it as being equivalent in sense to λήγειν or παύεσθαι λόγου. And he compares βίου τελευτᾷν in Xenophon, Cyropæd. VIII. 7, 17. See Poppo, Prolegom. I. p. 122.

"ὁ κίνδυνος ἐγγὺς μετ' αὐτοῦ, παυόμενοι λέγομεν ἤδη ὅτι οὐ
"Θηβαίοις παρέδομεν τὴν πόλιν (εἱλόμεθα γὰρ ἂν πρό γε
"τούτου τῷ αἰσχίστῳ ὀλέθρῳ λιμῷ τελευτῆσαι,) ὑμῖν δὲ
"πιστεύσαντες προσήλθομεν. καὶ δίκαιον, εἰ μὴ πείθομεν, 5
5 "ἐς τὰ αὐτὰ καταστήσαντας τὸν ξυντυχόντα κίνδυνον ἐᾶσαι
"ἡμᾶς αὐτοὺς ἑλέσθαι. ἐπισκήπτομέν τε ἅμα μὴ Πλαταιῆς 6
"ὄντες οἱ προθυμότατοι περὶ τοὺς Ἕλληνας γενόμενοι Θη-
"βαίοις τοῖς ἡμῖν ἐχθίστοις ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς
"ὑμετέρας πίστεως, ἱκέται ὄντες, ὦ Λακεδαιμόνιοι, παραδο-
10 "θῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν καὶ μὴ τοὺς ἄλλους
"Ἕλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι."

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θηβαῖοι 2
δείσαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοί τι
ἐνδῶσι, παρελθόντες ἔφασαν καὶ αὐτοὶ βού-
15 λεσθαι εἰπεῖν, ἐπειδὴ καὶ ἐκείνοις παρὰ γνώμην
τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἐρώτημα
ἀποκρίσεως. ὡς δ' ἐκέλευσαν, ἔλεγον τοιάδε. 3

The Thebans ask to be heard in reply.

LXI. "ΤΟΥΣ μὲν λόγους οὐκ ἂν ᾐτησάμεθα εἰπεῖν, εἰ
"καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο καὶ μὴ ἐπὶ
20 "ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο καὶ
"περὶ αὐτῶν ἔξω τῶν προκειμένων καὶ ἅμα
"οὐδὲ ᾐτιαμένων πολλὴν τὴν ἀπολογίαν καὶ
"ἔπαινον ὧν οὐδεὶς ἐμέμψατο. νῦν δὲ πρὸς 2

SPEECH OF THE THEBANS. We crave, they say, to be heard in answer to all the extraneous matter which the pri-

1. λέγομεν] om. d.i. 2. ἂν om. V. 5. καταστήσαντες A.B.C.E.F.G.H.I. K.V.b.c.d.e.g.h.i. 6. καὶ ἡμᾶς i. πλαταιεῖς ὄντας I. 7. οἱ] om. A.B. E.F.H.N.V.g.h. 8. τοῖς ἐχθίστοις ἡμῖν V. ὑμῖν A. 9. ἱκέτας ὄντας I.P. 10. δὲ A.B.C. (prima manu) E.F.H.K.N.Q.V.g. Haack. Poppo. Goell. Bekk. G. et vulgo τε. ἄλλους] om. h. 14. προσελθόντες g. 16. τὴν] om. b. αὑτῶν Bekk. τῆς] om. A.F.g.h. 21. αὑτῶν H.K.L.N.Q.V.g. Haack. Poppo. αὐτων Bekk. Goell. et Poppo in ed. 1845. 22. ᾐτιαμένων C.K.P.c.e.f. Poppo. Goell. Bekk. ᾐτιωμένων Q. corr. G. et vulgo ᾐτιασμένων. τὴν] om. d.

3. τῷ αἰσχίστῳ ὀλέθρῳ] Vid. quæ adnotarunt Casaub. ad Dion. Halic. VI. 86. et Cerd. ad Virg. IX. Æn. 340. DUKER.

20. καὶ περὶ αὑτῶν κ. τ. λ.] The construction may be made out by removing the commas both after προκειμένων and ᾐτιαμένων, so that ᾐτιαμένων should be governed by ἀπολογίαν, "have made a "long defence quite away from the "question, and of points which were "never criminated."

23. πρὸς μὲν τὰ ἀντειπεῖν δεῖ] For ἀντειπεῖν and ἔλεγχον ποιήσασθαι, com-

soners have introduced about their merits and our unworthiness. Our quarrel began with them, because from the very first they have ever shunned to unite themselves with the rest of the Bœotian nation, and called in the Athenians to aid them in resisting our just authority.

" μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἔλεγχον ποιή-
" σασθαι, ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία
" ὠφελῇ μήτε ἡ τούτων δόξα, τὸ δ' ἀληθὲς
" περὶ ἀμφοτέρων ἀκούσαντες κρίνητε. 3 ἡμεῖς
" δὲ αὐτοῖς διάφοροι ἐγενόμεθα πρῶτον ὅτι 5
" ἡμῶν κτισάντων Πλάταιαν ὕστερον τῆς
" ἄλλης Βοιωτίας καὶ ἄλλα χωρία μετ' αὐτῆς,
" ἃ ξυμμίκτους ἀνθρώπους ἐξελάσαντες ἔσχο-
" μεν, οὐκ ἠξίουν οὗτοι, ὥσπερ ἐτάχθη τὸ πρῶτον, ἡγεμο-
" νεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν ἄλλων Βοιωτῶν παραβαί- 10
" νοντες τὰ πάτρια, ἐπειδὴ προσηναγκάζοντο, προσεχώρησαν
" πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ ἡμᾶς ἔβλαπτον,

1. τῶν] τὸν A.B.K.L. 5. αὐτοὶ I.d.e. πρῶτον B.E.F.G.H.M.N.b.g. Haack. Poppo. Goell. Bekk. A. et ceteri τὸ πρῶτον. 7. αὐτὴν O. 8. ἔχομεν N.V.g. 9. τὸ πρότερον L.O. 12. πρὸς τοὺς ἀθηναίους Q. καὶ] om. L.P.i.

pare Aristot. Rhetor. II. 25, 1. ἔστι δὲ λύειν ἢ ἀντισυλλογισάμενον ἢ ἔνστασιν ἐνεγκόντα. Ἀντειπεῖν means, "not altogether to deny the statement, but to "make a counter representation which "shall weaken its force." Ἔλεγχον ποιήσασθαι means, "to refute altogether "what the Platæans have vauntingly "said of their own merits." For the irregular form πρὸς μὲν τὰ, instead of πρὸς τὰ μὲν, compare III. 82, 15. ἐπὶ δὲ τῷ ἀγάλλονται, and VI. 66, 1. παρὰ δὲ τὸ κρημνοί.

6. ὕστερον τῆς ἄλλης Βοιωτίας] The Bœotians were driven out of Thessaly by the Thessalians, and occupied the country of the Cadmeans, which was afterwards called Bœotia, about sixty years after the Trojan war. Thucyd. I. 12, 3. It was not till a short time afterwards that they occupied Platæa, Orchomenus, and some other places, which had at first remained unsubdued; and that they drove out from thence the mixed people that had hitherto possessed them, Hyantians, Thracians, Pelasgians, and others, who are mentioned among the earlier inhabitants of Bœotia. See Strabo, IX. 2, 3.

9. οὐκ ἠξίουν—ἡγεμονεύεσθαι ὑφ' ἡμῶν] Vid. ad lib. I. cap. 56, 2. DUKER. The term used by the Thebans is ἡγεμονεύεσθαι, not ἄρχεσθαι. Like the supremacy of Lacedæmon, and of Athens, when it was first conferred upon her, the authority of Thebes appears to have been by no means despotic at this period, for the Bœotarchs or chief magistrates of Bœotia, were not chosen from Thebes only, but from the other Bœotian states, and the command in war was held apparently day by day by the several Bœotarchs in turn, with no particular preference shewn to those of Thebes. See Thucyd. IV. 91. 92. And the four councils, who were the sovereign power in Bœotia, were composed of deputies from the different Bœotian states indiscriminately. But a precedence in rank, when united with superior wealth and power, is very apt to grow into a real dominion: and after the Peloponnesian war the Thebans seem to have encroached as largely on the liberties of Bœotia as the Athenians had done before its commencement on the liberties of their formerly independent confederates. See Xenophon, Hellenic. V. 1, 32, 33.

" ἀνθ' ὧν καὶ ἀντέπασχον. LXII. ἐπειδὴ δὲ καὶ ὁ βάρ-
" βαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ μόνοι
" Βοιωτῶν οὐ μηδίσαι, καὶ τούτῳ μάλιστα
" αὐτοί τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν.
" ἡμεῖς δὲ μηδίσαι μὲν αὐτοὺς οὔ φαμεν διότι 2
" οὐδ' Ἀθηναίους, τῇ μέντοι αὐτῇ ἰδέᾳ ὕστερον
" ἰόντων Ἀθηναίων ἐπὶ τοὺς Ἕλληνας μόνους
" αὖ Βοιωτῶν ἀττικίσαι. καίτοι σκέψασθε ἐν 3
" οἵῳ εἴδει ἑκάτεροι ἡμῶν τοῦτο ἔπραξαν. ἡμῖν 4
" μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ'
" ὀλιγαρχίαν ἰσόνομον πολιτεύουσα οὔτε κατὰ
" δημοκρατίαν· ὅπερ δέ ἐστι νόμοις μὲν καὶ
" τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτω
" δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε
" τὰ πράγματα. καὶ οὗτοι ἰδίας δυνάμεις ἐλ- 5
" πίσαντες ἔτι μᾶλλον σχήσειν εἰ τὰ τοῦ
" Μήδου κρατήσειε, κατέχοντες ἰσχύϊ τὸ πλῆ-
" θος ἐπηγάγοντο αὐτόν· καὶ ἡ ξύμπασα
" πόλις οὐκ αὐτοκράτωρ οὖσα ἑαυτῆς τοῦτ' ἔπραξεν, οὐδ'
20 " ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ μετὰ νόμων ἥμαρτεν. ἐπειδὴ 6
" γοῦν ὅ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε, σκέ-
" ψασθαι χρή, Ἀθηναίων ὕστερον ἐπιόντων τήν τε ἄλλην
" Ἑλλάδα καὶ τὴν ἡμετέραν χώραν πειρωμένων ὑφ' αὑτοῖς
" ποιεῖσθαι καὶ κατὰ στάσιν ἤδη ἐχόντων αὐτῆς τὰ πολλά,

Their constant devotion to Athens is the true explanation of their resistance to the 5 Persians, they followed the Athenians for the good of Greece then, but since, with equal alacrity, they have helped in enslaving her. Whereas our alliance with Persia was not the fault of the na- 10 tion, but of some few individuals who then exercised a despotic authority, and sought their own interest in joining the common enemy. But our conduct then has been 15 since amply redeemed by our constant opposition to Athens, the new enemy of the common liberty.

4. τε] om. e. 5. οὔ φαμεν Bekk. 7. ἰόντων ἀθηναίων A.B.C.E.F.G.H.K.L. O.P.V.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀθηναίων ἰόντων. 8. αὖ] ἂν g. 10. μὲν] om. f.g. 12. δέ] om. g. νόμος μὲν C. 17. Μήδου] δήμου O.P. 22. ἐπιόντων] εἰπόντων A.B.E.F.h. 23. ὑφ' αὐτῆς d.i. 24. αὐτοῖς P. om. Q.

10. κατ' ὀλιγαρχίαν ἰσόνομον κ. τ. λ.] The term ἰσόνομος relates to the equality of all the citizens with one another, as far as related to their private disputes and private injuries; whereas under the worst form of oligarchy, which was called δυναστεία, those who were possessed of political power were also above the law in all private matters, and could oppress their fellow-citizens at their pleasure. See Aristotle, Politics, IV. 5, 2.

" εἰ μαχόμενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς ἠλευθε-
" ρώσαμεν τὴν Βοιωτίαν καὶ τοὺς ἄλλους νῦν προθύμως
" ξυνελευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρασκευὴν
7 " ὅσην οὐκ ἄλλοι τῶν ξυμμάχων. καὶ τὰ μὲν ἐς τὸν
" μηδισμὸν τοσαῦτα ἀπολογούμεθα· LXIII. ὡς δὲ ὑμεῖς 5
" μᾶλλόν τε ἠδικήκατε τοὺς Ἕλληνας καὶ
" ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα
2 " ἀποφαίνειν. ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμω-
" ρίᾳ, ὡς φατὲ, Ἀθηναίων ξύμμαχοι καὶ πο-
3 " λῖται. οὐκοῦν χρῆν τὰ πρὸς ἡμᾶς μόνον 10
" ὑμᾶς ἐπάγεσθαι αὐτοὺς καὶ μὴ ξυνεπιέναι
" μετ' αὐτῶν ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι
" καὶ ἄκοντες προσήγεσθε ὑπ' Ἀθηναίων, τῆς τῶν Λακεδαι-
" μονίων τῶνδε ἤδη ἐπὶ τῷ Μήδῳ ξυμμαχίας γεγενημένης,
" ἣν αὐτοὶ μάλιστα προβάλλεσθε· ἱκανή γε ἦν ἡμᾶς τε ὑμῶν 15
" ἀποτρέπειν, καὶ τὸ μέγιστον, ἀδεῶς παρέχειν βουλεύεσθαι.
4 " ἀλλ' ἑκόντες καὶ οὐ βιαζόμενοι ἔτι εἵλεσθε μᾶλλον τὰ
5 " Ἀθηναίων. καὶ λέγετε ὡς αἰσχρὸν ἦν προδοῦναι τοὺς

But for you, Platæans, who tax us with treason, how far worse traitors are you! following the Athenians so gladly in all their ambitious attacks upon Greece, when you might have joined with Lacedæmon in resisting them.

1. κορωνίαι E. ἠλευθέρωσαν μὲν C. 3. ἐξελευθεροῦμεν e. 4. ἄλλην C. 6. ἠδικήσατε G.L.O.P.d.i. 10. χρὴ Q. χρῆ V. 11. ἐπάγεσθαι G.O. Poppo. Goell. et Bekk. A.B.E.F. et vulgo ὑπάγεσθαι. 12. ὑπάρχον γε G.I. Poppo. Haack. Bekk. ὑπάρχοντες E. A.B.F. et vulgo ὑπάρχον τε. 13. καὶ] om. L. 14. ξυμμαχίας] ξυγγενείας L.O.P. 15. προβάλλεσθε μάλιστα c.f. γε] γὰρ K. ἀποτρέπειν ὑμῶν c. 16. βούλεσθαι e. 17. τὰ] τε d.i. τ' e. 18. ἀθηναίων A.B.C.E.F.G.H.K.L.N.O.P.Q.V.d.e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo τῶν ἀθηναίων.

1. ἐν Κορωνείᾳ] Lib. I. cap. 113, 3. Duker.

7. ἀξιώτεροί ἐστε πάσης ζημίας] "More worthy of all punishment than "we whom you affect to call traitors "to Greece." It should be remembered that the Thebans many years after this period were still reproached with their conduct during the Persian invasion, and were still said to be liable to the sentence then passed by the confederate Greeks against all those states that should join the barbarians, that their lands should be forfeited to Apollo, and that the tithe of the produce should be regularly paid to him, as an acknowledgment that the property of the soil was his. See Herodotus, VII. 132. Xenophon, Hellenics, VI. 3, 20. and 5, 35.

8. τῇ ἡμετέρᾳ τιμωρίᾳ] "Vengeance "against us." Compare I. 69, 9. αἱ ὑμέτεραι ἐλπίδες. I. 77, 7. τὸ ἡμέτερον δέος.

11. ἐπάγεσθαι αὐτοὺς] "You ought "then to have called them in to aid "you only against us." Ἐπάγεσθαι, although the reading of only one or two MSS., has yet been properly adopted in this passage by all the recent editors.

12. ὑπάρχον γε ὑμῖν] i. e. τὸ μὴ ξυνεπιέναι.

" εὐεργέτας· πολὺ δέ γε αἴσχιον καὶ ἀδικώτερον τοὺς πάντας
" Ἕλληνας καταπροδοῦναι, οἷς ξυνωμόσατε, ἢ Ἀθηναίους
" μόνους, τοὺς μὲν καταδουλουμένους τὴν Ἑλλάδα, τοὺς δὲ
" ἐλευθεροῦντας. καὶ οὐκ ἴσην αὐτοῖς τὴν χάριν ἀνταπέδοτε, 6
5 " οὐδὲ αἰσχύνης ἀπηλλαγμένην. ὑμεῖς μὲν γὰρ ἀδικούμενοι 7
" αὐτούς, ὡς φατέ, ἐπηγάγεσθε, τοῖς δὲ ἀδικοῦσιν ἄλλους
" ξυνεργοὶ κατέστητε. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντιδι- 8
" δόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειλη-
" θείσας, ἐς ἀδικίαν δὲ ἀποδιδομένας. LXIV. δῆλόν τε
10 " ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα
" μόνοι οὐ μηδίσαντες, ἀλλ' ὅτι οὐδ' Ἀθηναῖοι,
" ὑμεῖς δὲ τοῖς μὲν ταὐτὰ βουλόμενοι ποιεῖν
" τοῖς δὲ τἀναντία. καὶ νῦν ἀξιοῦτε, ἀφ' ὧν δι' 2
" ἑτέρους ἐγένεσθε ἀγαθοί, ἀπὸ τούτων ὠφε-
15 " λεῖσθαι. ἀλλ' οὐκ εἰκός, ὥσπερ δὲ Ἀθηναίους εἵλεσθε, 3
" τούτοις ξυναγωνίζεσθε, καὶ μὴ προφέρετε τὴν τότε γενο-
" μένην ξυνωμοσίαν, ὡς χρὴ ἀπ' αὐτῆς νῦν σώζεσθαι.
" ἀπελίπετε γὰρ αὐτὴν καὶ παραβάντες ξυγκατεδουλοῦσθε 4
" μᾶλλον Αἰγινήτας καὶ ἄλλους τινὰς τῶν ξυνομοσάντων ἢ

You have, then, forfeited every claim to respect for your services against the Persians, by your wilful and persevering support of the Athenians.

1. γε] om. e. 5. μὲν] om. Q. αὐτοὺς ἀδικούμενοι Q. 7. καθέστητε K. ἀνταποδιδόναι οὐκ αἰσχρὸν d. 12. ἡμεῖς B.E.F.Q.g.h. 13. ἀφ'] καθ' d. 15. δὲ] οὐδὲ K.N. ἀθηναίοις h. 17. ξυνωμοτίαν d. ξυνομοσίαν V. 18. ἀπελίπετε A.B.G.L.O.Q.d.e.h.i. Poppo. Goell. Bekk. E.F. et ceteri ἀπελείπετε. ξυγκαταδουλοῦσθε K.d. 19. μᾶλλον] om G.L.O.P. ἄλλους ἀθηναίους τινὰς K.

7. *καίτοι τὰς ὁμοίας χάριτας κ. τ. λ.*] Μὴ *ἀντιδιδόναι* must be repeated in both clauses of the sentence. *Αἰσχρὸν μᾶλλον* has the same sense as *αἴσχιον*, II. 40, 2. " this rather is disgraceful, " and not," &c. The sense is as fol- " lows: When men call ingratitude a " crime, they mean by ingratitude the " not returning an honourable kindness " when it can be done honourably: " they do not mean to blame him who " does not return a kindness, however " justly due, when he cannot return " it without a crime." So Cicero, De Officiis, I. 15. " Non reddere benefi- " cium (*μὴ ἀντιδιδόναι χάριν*) viro bono " non licet (*αἰσχρὸν*), modo id facere " possit sine injuria." (*τὰς ὁμοίας χάριτας.*) But if it can only be returned " cum injuria," (*ἐς ἀδικίαν ἀποδιδομένας*) then the not returning it (*μὴ ἀντιδιδόναι*) is allowable in a good man. (*οὐκ αἰσχρόν.*)

12. *ὑμεῖς δὲ τοῖς μὲν κ. τ. λ.*] The verb to *ὑμεῖς* is *οὐκ ἐμηδίσατε*, which must be repeated from *οὐ μηδίσαντες*.

PLATÆA. A. C. 427. Olymp. 88. 2.

" διεκωλύετε, καὶ ταῦτα οὔτε ἄκοντες ἔχοντές τε τοὺς νόμους
5 " οὕσπερ μέχρι τοῦ δεῦρο, καὶ οὐδενὸς ὑμᾶς βιασαμένου
" ὥσπερ ἡμᾶς. τὴν τελευταίαν τε πρὶν περιτειχίζεσθαι
" πρόκλησιν ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέροις ἀμύνειν, οὐκ
6 " ἐδέχεσθε. τίνες ἂν †οὖν† ὑμῶν δικαιότερον πᾶσι τοῖς 5
" Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαθίαν
" προὔθεσθε; καὶ ἃ μέν ποτε χρηστοὶ ἐγένεσθε, ὡς φατὲ, οὐ
" προσήκοντα νῦν ἐπεδείξατε, ἃ δὲ ἡ φύσις ἀεὶ ἐβούλετο,
" ἐξηλέγχθη ἐς τὸ ἀληθές· μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν
7 " ἰόντων ἐχωρήσατε. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον 10
" μηδισμὸν καὶ τὸν ὑμέτερον ἑκούσιον ἀττικισμὸν τοιαῦτα
" ἀποφαίνομεν. LXV. ἃ δὲ τελευταῖά φατε ἀδικηθῆναι
" (παρανόμως γὰρ ἐλθεῖν ἡμᾶς ἐν σπονδαῖς
" καὶ ἱερομηνίαις ἐπὶ τὴν ὑμετέραν πόλιν), οὐ
" νομίζομεν οὐδ' ἐν τούτοις ὑμῶν μᾶλλον 15
2 " ἁμαρτεῖν. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρός τε

And for our late attempt to enter your city, we were invited by some of your best and noblest citizens, who wished to unite

1. σχόντες g. δὲ E. 4. ἡμῶν B.C.F.G.H.P.d.e.g.h.i. 5. ἂν οὖν ὑμῶν E.G. ἂν ὑμῶν A.B.F.H.L.N.P.V.g.h. Bekk. Goell. δικαιότεροι N.e. 6. κείνων G. 7. προύθ. Bekk. 8. ἐδείξατε Q. ἐβουλεύετο K. 10. οὖν] om. L.O.P. τε] om. V.d. 11. καὶ—ἀττικισμὸν] om. H.g. in margine habet F. ἑκούσιον] ἀκούσιον A. 15. μᾶλλον ὑμῶν F.H.Q.V.g. 16. ἁμαρτεῖν A.B.E.F.G.H. I.L.O.P.V.d.e.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἁμαρτάνειν.

1. οὔτε ἄκοντες ἔχοντές τε τοὺς νόμους] Compare II. 29, 5. οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεύς τε πρῶτος—ἐγένετο. and for the meaning, compare what the Thebans had said, c. 62, 4, 5. of their being subject to a despotic oligarchy when they joined the Persians.

6. ἐπὶ τῷ ἐκείνων κακῷ κ.τ.λ.] "Who "exhibited good deeds for their in"jury;" i. e. the merit was not natural and real, but assumed; and it did no good to Greece, but rather harm, inasmuch as it was but a zeal for Athens, and not for the common freedom. Οὐ προσήκοντα means exactly as the Scholiast explains it, "not agreeable to "your nature; your recent conduct "shows that to do service to Greece "was something strange and unnatural "to you, and could have happened to "you only by accident."

9. ὁδὸν ἰόντων] Pro ἰέναι ὁδὸν eadem metaphora βαδίζειν ὁδὸν dicit Dionys. Halic. XI. 39. ὁ δὲ Ἄππιος—ὀλεθριωτάτην ἔγνω βαδίζειν ὁδόν. Duker.

14. ἱερομηνίαις] It would seem by this plural form of the word, that the festival during which the Thebans entered, whatever it was, was one of several days' duration. The plural ἱερομήνιαι occurs in the Scholiast on Pindar, already quoted at c. 56, 2.

16. ἡμεῖς αὐτοὶ] Sponte, non ab optimatibus arcessiti. Goeller. Ἀδικοῦμεν, "We are guilty."

you again, if possible, to the common confederacy of Bœotia.

"τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν
"ἐδῃοῦμεν ὡς πολέμιοι, ἀδικοῦμεν· εἰ δὲ
"ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει, βουλόμενοι
"τῆς μὲν ἔξω ξυμμαχίας ὑμᾶς παῦσαι ἐς δὲ τὰ κοινὰ τῶν
5 "πάντων Βοιωτῶν πάτρια καταστῆσαι, ἐπεκαλέσαντο ἑκόν-
"τες, τί ἀδικοῦμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον
"τῶν ἑπομένων. ἀλλ' οὔτ' ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὔθ' 3
"ἡμεῖς· πολῖται δὲ ὄντες ὥσπερ ὑμεῖς, καὶ πλείω παραβαλ-
"λόμενοι, τὸ ἑαυτῶν τεῖχος ἀνοίξαντες καὶ ἐς τὴν αὐτῶν
10 "πόλιν φιλίως, οὐ πολεμίως κομίσαντες, ἐβούλοντο τούς τε
"ὑμῶν χείρους μηκέτι μᾶλλον γενέσθαι τούς τε ἀμείνους τὰ

1. τὴν ὑμετέραν πόλιν C.I.L.O.P.d.e. τὴν ἡμετέραν πόλιν Q.i. 2. ἐδῃοῦμεν] ἀδικοῦμεν A.B. et fortasse h. 4. συμμαχίας C. ἐς δὲ] εἴτε K. ἐς B.h. 8. ὄντες om. G. 9. αὐτῶν] ἑαυτῶν h. αὑτῶν E.H.K.L.N.O.P.V.g. 10. τε] μὲν Q. 11. τε] δὲ Q.

6. *οἱ γὰρ ἄγοντες κ. τ. λ.*] Haack rightly understands this as a sort of ironical parody on what the Platæans had said, c. 55, 5. *οὐχ οἱ ἑπόμενοι αἴτιοι —ἀλλ' οἱ ἄγοντες.*

8. *πλείω παραβαλλόμενοι*] "Having "a greater stake in the country." Compare I. 91, 6. II. 44, 4.

10. *τούς τε ὑμῶν χείρους κ. τ. λ.*] After *μᾶλλον γενέσθαι, χείρους ἢ ἀγαθοὺς* must be repeated; in the same sense as *σωφρονισταὶ τῆς γνώμης*, a little below: "We wished that the men of "bad principles among you should for "the future be taught rather to amend "their notions;" i. e. should be taught to prefer dependence on Thebes to dependence upon Athens; for in a Theban's judgment it was a mark of very bad principles to be attached to democracy and to Athens. For the ellipsis, compare II. 13, 1. *ὅτι Ἀρχίδαμος μέν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο*, i. e. *γένοιτο ξένος*. For the term *σωφρονισταὶ ὄντες τῆς γνώμης*, compare VI. 87, 3. *μήθ' ὡς σωφρονισταὶ —ἀποτρέπειν πειρᾶσθε*, and Xenophon, Hellenics, III. 2, 23. *ἔδοξε τοῖς Ἐφόροις σωφρονίσαι αὐτούς*. "Doing "you the kindness of reforming your "principles for you, and as for your "persons, (or, your outward condition,) "not giving up your city to foreigners, "but bringing it home to a natural "union with men of your own blood "and race." The genitive *τῶν σωμάτων* has been variously explained. The Scholiast makes it depend on *σωφρονισταί*; Göller takes it with *ἀλλοτριοῦντες*, and translates it "ab urbe cives "non abalienantes;" that is, "not ba-"nishing the citizens of the opposite "party from their country, but bring-"ing their country home to its natural "connection with the men of its own "race." I am inclined to think that it was meant to be followed by a substantive, so that *σωφρονισταὶ ὄντες τῆς γνώμης* should have had a similar clause to answer to it, *καὶ τῶν σωμάτων οὐκ ἐξορισταὶ ἀλλ'—οἰκειοῦντες*. But as *ἐξορισταὶ* does not exist, nor was there a word to be found which would express the same notion and at the same time preserve the same construction, so the expression *τὴν πόλιν ἀλλοτριοῦντες* was substituted in its place, and the genitive *τῶν σωμάτων* was left without any regular construction at all. On Göller's construction the order is, I think, faulty; it should rather be, *καὶ τὴν πόλιν οὐ τῶν σωμάτων ἀλλοτριοῦντες, ἀλλ'—οἰκειοῦντες*. *Γνώμη* and *σῶμα* are again opposed to each other, I. 70, 6.

" ἄξια ἔχειν, σωφρονισταὶ ὄντες τῆς γνώμης, καὶ τῶν σω-
" μάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες ἀλλ' ἐς τὴν ξυγγέ-
" νειαν οἰκειοῦντες, ἐχθροὺς οὐδενὶ καθιστάντες, ἅπασι δ'
" ὁμοίως ἐνσπόνδους. LXVI. τεκμήριον δὲ ὡς οὐ πολεμίως
" ἐπράσσομεν· οὔτε γὰρ ἠδικήσαμεν οὐδένα, 5
" προείπομέν τε τὸν βουλόμενον κατὰ τὰ πάν-
" των Βοιωτῶν πάτρια πολιτεύειν ἰέναι πρὸς
" ἡμᾶς. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ
" ξύμβασιν ποιησάμενοι τὸ μὲν πρῶτον ἡσυ-
" χάζετε, ὕστερον δὲ κατανοήσαντες ἡμᾶς ὀλί- 10
" γους ὄντας, εἰ ἄρα καὶ ἐδοκοῦμέν τι ἀνεπιεικέστερον πρᾶξαι
" οὐ μετὰ τοῦ πλήθους ὑμῶν εἰσελθόντες, τὰ μὲν ὁμοῖα οὐκ
" ἀνταπέδοτε ἡμῖν, μήτε νεωτερίσαι ἔργῳ λόγοις τε πείσειν
" ὥστε ἐξελθεῖν, ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν, οὓς μὲν
" ἐν χερσὶν ἀπεκτείνατε, οὐχ ὁμοίως ἀλγοῦμεν (κατὰ νόμον 15
" γὰρ δή τινα ἔπασχον), οὓς δὲ χεῖρας προϊσχομένους καὶ
" ζωγρήσαντες ὑποσχόμενοί τε ἡμῖν ὕστερον μὴ κτενεῖν
" παρανόμως διεφθείρατε, πῶς οὐ δεινὰ εἴργασθε; καὶ ταῦτα
" τρεῖς ἀδικίας ἐν ὀλίγῳ πράξαντες, τήν τε λυθεῖσαν ὁμολο-
" γίαν καὶ τῶν ἀνδρῶν τὸν ὕστερον θάνατον καὶ τὴν περὶ 20
" αὐτῶν ἡμῖν μὴ κτείνειν ψευσθεῖσαν ὑπόσχεσιν, ἣν τὰ ἐν

We came then in peace, but you treated us as enemies, and the men whom you took prisoners in your city, 2 you afterwards, in violation of your solemn promise, treacherously murdered.

6. τὰ] om. F.M.Q.b.e. πάντων A.B.E.F.G.H.L.O.P.c.d.f.g.h. Poppo. Goell. Bekk. ceteri τῶν πάντων. 11. τι] τοι g. 12. πλήθους ἡμῶν B.E.F.H. (prima manu) K.N.g.h. Haack. ἐσελθόντες Bekk. 13. νεωτερίσαι A.B.C. E.F.H.I.K.M.V.b.c.e.f.g.h. Haack. Poppo. Goell. Bekk. G. et vulgo νεωτερίσειν. 14. εἰσελθεῖν G.I. 15. ὁμοία V. 16. γὰρ] om. d.i. 21. ἡμῖν om. G. ὑπόθεσιν A.B.F.H.g. Bekk. Goell. ὑπόσχεσιν E.G. Haack. Poppo et vulgo.

12. *οὐ μετὰ τοῦ πλήθους ὑμῶν*] This refers to what had been said in the preceding chapter, *εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι κ. τ. λ.* "Allowing that we "seemed to act somewhat uncivilly in "entering your town without the con- "sent of your commons, even though "we were invited by your nobles, still "you more than repaid any wrong that "we might have done you," &c. The change of tense, *νεωτερίσαι—πείσειν*, appears to be parallel to that noticed above in c. 46, 2. *παρασκευάσασθαι—παρατενεῖσθαι, νεωτερίσαι* expressing a thing that was to be done immediately and at once, and *πείσειν* something that was to be later in point of time, and longer in the continuance of the action.

" τοῖς ἀγροῖς ὑμῖν μὴ ἀδικῶμεν, ὅμως φατὲ ἡμᾶς παρανο-
" μῆσαι καὶ αὐτοὶ ἀξιοῦτε μὴ ἀντιδοῦναι δίκην. οὔκ, ἤν γε 3
" οὗτοι τὰ ὀρθὰ γιγνώσκωσι· πάντων δὲ αὐτῶν ἕνεκα κολα-
" σθήσεσθε. LXVII. καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τούτου
5 " ἕνεκα ἐπεξήλθομεν, καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν
" ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν κατα-
" γνωσόμενοι, ἡμεῖς δὲ ἔτι ὁσιώτερον τετιμω-
" ρημένοι, καὶ μὴ παλαιὰς ἀρετάς, εἴ τις ἄρα
" καὶ ἐγένετο, ἀκούοντες ἐπικλασθῆτε, ἃς χρὴ
10 " τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς
" δὲ αἰσχρόν τι δρῶσι διπλασίας ζημίας, ὅτι
" οὐκ ἐκ προσηκόντων ἁμαρτάνουσι. μηδὲ
" ὀλοφυρμῷ καὶ οἴκτῳ ὠφελείσθωσαν, πατέ-
" ρων τε τάφους τῶν ὑμετέρων ἐπιβοώμενοι
15 " καὶ τὴν σφετέραν ἐρημίαν. καὶ γὰρ ἡμεῖς 2
" ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦσαν
" τὴν ὑπὸ τούτων ἡλικίαν ἡμῶν διεφθαρμένην,
" ὧν πατέρες οἱ μὲν πρὸς ὑμᾶς τὴν Βοιωτίαν
" ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, οἱ δὲ πρεσβῦται λελειμ-
20 " μένοι καὶ οἰκίαι ἔρημοι πολλῷ δικαιοτέραν ὑμῶν ἱκετείαν
" ποιοῦνται τούσδε τιμωρήσασθαι. οἴκτου τε ἀξιώτεροι 3
" τυγχάνειν οἱ ἀπρεπές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ
" δικαίως, ὥσπερ οἵδε, τὰ ἐναντία ἐπίχαρτοι εἶναι. καὶ τὴν 4

Stained then as they are with crimes, be not softened, Lacedæmonians, by their whinings about their forlorn condition, and your fathers' tombs. We more justly appeal to your feelings to avenge our countrymen whom they treacherously murdered, and those brave men who fell at Coronea, to deliver Bœotia from the yoke of Athens. Punish these wretches then as they deserve, and teach them and the world that glozing words are but a poor substitute for honest deeds.

2. οὐκ Bekk. Goell. οὔκ H.N.Q.T. et recenti manu E. Poppo. Vulgo οὐκ. 5. καὶ ἡμῶν] om. Q. 6. καὶ δικαίως C.K.e. αὐτῶν] τούτων L.O.P.i. καταγνωσάμενοι E 8. εἴ τις—ἐγένετο A.B.C.E.F.G.H.I.K.L.M.N.O.P.V.b.c. e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo εἴ τινες—ἐγένοντο. 9. ἐπικλασθῆναι e. 11. τι] om. I. 12. ἐξ οὐ προσηκόντων L.O.P. ἐκ τῶν προσηκόντων c. 14. τε] om. K. 16. ἀποφαίνομεν K. 18. ὧν οἱ πατέρες e. 19. ἄγοντες] ἔχοντες F.H.g. κορωνίαι E. πρεσβύτεροι O. 20. ἐρῆμοι Bekk. qui ita semper. 21. τιμωρήσασθε F. δὲ L.O.Q. 23. οἵδε] οὗτοι e.

11. διπλασίας ζημίας] "They ought "to be, not aids to them, but doubled "penalties." The singular number seems required, or rather some verb like ἐπιφέρειν rather than εἶναι, for it is rather harsh to say that "their virtues "ought *to be* doubled penalties," instead of "ought *to entail* doubled pe- "nalties." Οὐκ ἐκ προσηκόντων is, "contrary to what we have a right to "expect of them." Thus Aristotle calls it acting κατὰ τὸ προσῆκον, if a man's actions are ἄξια τῶν προγόνων καὶ τῶν προϋπηργμένων. Rhetor. I. 9, 31.

" νῦν ἐρημίαν δι' ἑαυτοὺς ἔχουσι· τοὺς γὰρ ἀμείνους ξυμ-
5 " μάχους ἑκόντες ἀπεώσαντο. παρηνόμησάν τε οὐ προπα-
" θόντες ὑφ' ἡμῶν, μίσει δὲ πλέον ἢ δίκῃ κρίναντες, καὶ οὐκ
" ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν, ἔννομα γὰρ πείσονται,
" καὶ οὐχὶ ἐκ μάχης χεῖρας προϊσχόμενοι, ὥσπερ φασὶν, ἀλλ' 5
6 " ἀπὸ ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς παραδόντες. ἀμύ-
" νατε οὖν, ὦ Λακεδαιμόνιοι, καὶ τῷ τῶν Ἑλλήνων νόμῳ
" ὑπὸ τῶνδε παραβαθέντι, καὶ ἡμῖν ἄνομα παθοῦσιν ἀνταπό-
" δοτε χάριν δικαίαν ὧν πρόθυμοι γεγενήμεθα, καὶ μὴ τοῖς
" τῶνδε λόγοις περιωσθῶμεν ἐν ὑμῖν, ποιήσατε δὲ τοῖς 10
" Ἕλλησι παράδειγμα οὐ λόγων τοὺς ἀγῶνας προθήσοντες
" ἀλλ' ἔργων, ὧν ἀγαθῶν μὲν ὄντων βραχεῖα ἡ ἀπαγγελία
" ἀρκεῖ, ἁμαρτανομένων δὲ λόγοι ἔπεσι κοσμηθέντες προκα-
7 " λύμματα γίγνονται. ἀλλ' ἢν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς,

2. παρενόμησαν K. 3. δὲ πλέον] τε πλέω g. δίκῃ κρίναντες] διακρίναντες d.i. 4. "ἀνταποδιδόντες malim vel ἂν ἀποδόντες." BEKK. 5. οὐχὶ] οὐκ G.L.O.P.i. περ] om. P. 7. τῷ om. F. 11. τοὺς ἀγῶνας A.B.C.E.F.G.H.L.N.O.P.V.d.e.g. Haack. Poppo. Goell. Bekk. Ceteri τούτοις ἀγῶνας. προσθήσοντες V. 12. ὧν] om. A.B.E.F.h. ἐπαγγελία L.M.O.P.e. 13. προκάλυμμα e. 14. οἱ] om. G.L.O.P.d e.

4. ἀνταποδόντες] The aorist is used instead of the present or future, because the Thebans considered the satisfaction to have been given to them when the Platæans submitted to take their trial. "In surrendering them-"selves up to justice they have offered "us a most inadequate satisfaction; it "will be but the just sentence passed "upon traitors to their country, a sen-"tence which they had deserved al-"ready, before they committed this "additional crime against us; whereas "our brave men fell not by any sen-"tence of law, but by the swords of "murderers; not marked out by their "crimes for just punishment, but in-"nocently dying in the service of their "country."

[Poppo observes that the use of the perfect participle τετιμωρημένοι in the beginning of the chapter somewhat confirms the above interpretation. But Dobree as well as Bekker would alter the present text; and Dobree suggests οὐκ ἂν ἀνταποδόντες.]

14. ἀλλ' ἢν οἱ ἡγεμόνες—ποιήσησθε] This sentence is a curious specimen of confusion. Thucydides means to say, "If all persons in authority were to "punish criminals without letting "themselves be misled by sophistry "and eloquence, in the manner that "you will do now, if you sum up the "case in brief, and decide upon all "these criminals together, then men "will be less tempted to trust to fair "words as a screen for ill actions." But instead of this he makes the verb ποιήσησθε agree with ὑμεῖς, and puts κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας just as if it were the general principle recommended, instead of being merely an exemplification of it in this particular case.

“ κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιή-
“ σησθε, ἧσσόν τις ἐπ' ἀδίκοις ἔργοις λόγους καλοὺς ζη-
“ τήσει.”

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμό- 2
5 νιοι δικασταὶ νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἕξειν, εἴ τι ἐν τῷ πολέμῳ ὑπ' αὐτῶν ἀγαθὸν πεπόνθασι, διότι τόν τε ἄλλον χρόνον ἠξίουν δῆθεν αὐτοὺς κατὰ τὰς παλαιὰς Παυσανίου μετὰ τὸν Μῆδον σπονδὰς ἡσυχάζειν, καὶ [ὅτε] ὕστερον
10 ἃ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς,

The Lacedæmonians, accordingly, put all the Platæans to death, and give up the city to the Thebans, who shortly afterwards raze it to the ground.

1. διαγνώμας] διὰ γνώμης P. διαγνώμονας I.e. 4. δὲ A.B.C.E.F.H.K.N. V.e.f.g. Haack. Poppo. Goell. Bekk. G. et vulgo μέν. Θηβαῖοι] ἀθηναῖοι B. 5. ὀρθῶς] καλῶς c. 6. ἀγαθὸν A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i. Haack. Poppo. Goell. Bekk. ἀγαθῶν F. Vulgo ἀγαθόν τι. 8. καὶ μετὰ L.O.P. τῶν μήδων I.e. 9. ὅτε sine uncis Bekk. Poppo. Goell. et vulgo. 10. προείχοντο A.B.C.E.F.G.H.K.N.V.g. Poppo. Goell. παρείχοντο d.e. ceteri προΐσχοντο. Goell. totum locum e conjectura refinxit. αὐτοὺς Q.

7. διότι] In priore parte hujus παρεμβολῆς respicit haud dubie, quod etiam Scholiastes monet, ad illa Archidami, II. 72, 3. ἡσυχίαν ἄγετε, νεμόμενοι τὰ ὑμέτερα αὐτῶν· καὶ ἔστε μηδὲ μεθ' ἑτέρων· δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πολέμῳ δὲ, μηδ' ἑτέρους. DUKER.

διότι τόν τε ἄλλον κ. τ. λ.] The Lacedæmonian judges thought their question might fairly be put, “ because, “ according to them, they before per- “ sisted in requesting them to remain “ neutral, according to the covenant of “ Pausanias, after the Persian invasion; “ and because they had not received “ their late offer, when they made them “ an offer just before the siege to re- “ main neutral, according to those same “ terms before proposed.” All that is wanted to complete the grammar is to repeat προείχοντο twice over, ὅτε ὕστερον προείχοντο ἃ—προείχοντο, as in VIII. 27, 2. ὅπου γὰρ ἔξεστιν ἐν ὑστέρῳ, κ. τ. λ. where ἀγωνίσασθαι must be taken twice over, once after ἐν ὑστέρῳ, and again in its own place. Compare also Herodot. I. 91, 5. ᾧ—χρηστηριαζομένῳ εἶπε τὰ εἶπε Λοξίης περὶ ἡμιόνου, οὐδὲ τοῦτο συνέβαλε. The two reasons assigned are διότι ἠξίουν,—καὶ ὡς οὐκ ἐδέξαντο. Δῆθεν implies, as usual, that what follows is not the writer's own opinion or belief concerning the case, but the statement of the party concerned in their own defence; and this δῆθεν extends to the words below, τῇ ἑαυτῶν δικαίᾳ βουλήσει, “ it was a just “ demand, according to their own pro- “ fessions,” not in reality just. Κατ' ἐκεῖνα refers to τὰς παλαιὰς Παυσανίου σπονδάς. In what follows he repeats the beginning of the sentence over again in another form, for ἡγούμενοι—πεπονθέναι is equivalent to νομίζοντες τὸ ἐπερώτημα—ὀρθῶς ἕξειν, and means, “ thinking that in consequence of their “ just request (being refused), they “ were already released from all former “ covenants with them, and in this “ state had received hurt at their “ hands, they again called them out “ severally,” &c. Being ἔκσπονδοι, according to Greek notions, they were placed in a mere state of nature with regard to them, and then nothing hindered them from putting them to death, just as they would barbarians if taken in war, or as they were in the habit of treating their Greek enemies, as appears from II. 67, 4, 5. III. 32, 1. All

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κοινοὺς εἶναι κατ' ἐκεῖνα, ὡς οὐκ ἐδέξαντο, ἡγούμενοι [τῇ ἑαυτῶν δικαίᾳ βουλήσει] ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι, αὖθις τὸ αὐτὸ ἕνα ἕκαστον παραγαγόντες καὶ ἐρωτῶντες, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν ἐν τῷ πολέμῳ δεδρακότες εἰσὶν, ὁπότε μὴ φαῖεν, ἀπάγοντες 5
3 ἀπέκτεινον, καὶ ἐξαίρετον ἐποιήσαντο οὐδένα. διέφθειραν δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν, οἳ ξυνεπολιορκοῦντο· γυναῖκας δὲ ἠνδρα-
4 πόδισαν. τὴν δὲ πόλιν ἐνιαυτὸν μέν τινα Θηβαῖοι Μεγαρέων ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι, καὶ ὅσοι τὰ σφέτερα 10 φρονοῦντες Πλαταιῶν περιῆσαν, ἔδοσαν ἐνοικεῖν· ὕστερον δὲ καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων ᾠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων ποδῶν

1. τῇ ἑ. δ. β. sine uncis Bekk. et ceteri. 2. κακῶν P. 3. τὸ αὐτὸ καὶ ἕνα g. τὸ αὐτὸ ἐν P. παράγοντες G.H.I.L.O.P.g.i. et corr. F. 6. ἀπέκτειναν V. διέφθειρον C. 10. ἐκπεπτοκόσι V. 12. ἐκ θεμελίων O.Q. 13. ἡρώῳ K.

that the Spartans considered was, whether they might regard themselves released from that especial covenant which Pausanias had made with the Platæans after the great battle of Platæa: if they might, then they would put the Platæans to death as a matter of course, as enemies taken in war, whom it was more convenient to their interest to kill than to dispose of in any other manner.

[After repeatedly considering this passage, I am not satisfied with any interpretation which can be given of it as it now stands. Dobree would strike out ὡς before ἐδέξαντο; I should also be inclined to change ὅτε into ὅτι or διότι. But the chief difficulty lies in the words τῇ ἑαυτῶν δικαίᾳ βουλήσει, which seem to me to be utterly unlike the Greek of the age of Thucydides, not only in the novel sense of the word βουλήσει, a sense wholly unknown to the Attic writers, but also in their general form and construction. I cannot but suspect either that they are a corruption of some lost reading, or that they are scholion or gloss, added at a much later period, to explain the reason of the statement ἡγούμενοι ἔκσπονδοι ἤδη κ. τ. λ. and that the text of Thucydides ran thus, καὶ ὅτι ὕστερον ἃ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς, κοινοὺς εἶναι κατ' ἐκεῖνα, οὐκ ἐδέξαντο, ἡγούμενοι ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι κ. τ. λ. Perhaps it would be still better to retain ὡς, and strike out ὅτε.]

13. ᾠκοδόμησαν—καταγώγιον] Because, the town being destroyed, it was necessary to build some place for the reception of those who might come to worship at the temple of Juno.

πρὸς τῷ Ἡραίῳ] De conditu hujus templi vide Plutarchi Aristidem. HUDS. Quum urbs per annos circiter XL. in ruinis jacuisset, deinde per pacem Antalcidæ restituta Olymp. XCVIII. rursus anno tertio [immo, "quarto;" vid. Fynes Clinton, Fastos Hellenicos in anno ante Christum 374.] ante pugnam Leuctricam, quæ in annum 2. Olymp. CII. incidit, a Thebanis eversa, sed a Philippo post prœlium ad Chæroneam,

πανταχῆ, κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ νεὼν ἑκα-5τόμποδον λίθινον ᾠκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώ- 5 σαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι 6 οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους 10 εἶναι. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἐνενηκοστῷ 7 ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὡς τότε φεύγουσαι διὰ τοῦ

1. κύκλῳ] om. g. 2. τοῖς πλαταιέων L.P. καὶ ἄλλοις L.O.P. 3. ἦν] ἦσαν f. 4. ἑκατόμπεδον C.K. ἑκατὸν πεδον f. 5. λίθινον om. G. 6. ἐνέμοντο οἱ θηβαῖοι K. 7. δ' ἔτι K. 10. ἐννενηκοστῷ G. 11. οὕτως] om. d. ἐτελεύτησεν A.B.C.E.F.G.H.K.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. Vulgo ἐτελεύτησαν.

id est, post annum tertium Olymp. CX. instaurata est. Ita Pausanias. Plutarchus Aristid. p. 597. ab Alexandro, postquam Asia potitus erat, restitutam tradit. Etiam ante bello Persico a Xerxe incendio deleta fuerat. Diodorus Sic. XI. p. 250. DUKER.

2. καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει κ. τ. λ.] Debebat scribere ἐπίπλοις, χαλκῷ καὶ σιδήρῳ. Sed ut solet fieri, sententia principalis secuta est sententiam interpositam. GÖLLER. The couches or sofas, κλίναι, here spoken of, were either intended for the use of the guests at the sacrificial feasts, or as Dr. Bloomfield supposes, they were not meant for the temple, but for the inn, that the worshippers might sleep upon them.

3. ἃ—σίδηρος] Thom. Magister in ἔπιπλα. WASS. Docet ibi Thomas, quæ sint ἔπιπλα, de quo plura legi possunt in Lexicographis veteribus, Eustath. ad Homer. Od. γ΄. p. 1469. et Interpretib. Pollucis, X. 10. DUKER.

4. νεὼν ἑκατόμποδον] This was probably an additional ναὸς, or chapel, to the one already existing in the Ἡραῖον, or sacred precinct of Juno. It was built by the Thebans to propitiate the Platæan goddess, whose natural worshippers they had just exterminated. So Camillus is said to have invited Juno Veientana to leave Veii and come to Rome, promising that a temple worthy of her divine majesty should be there reserved for her. The Ἡραῖον here mentioned seems to be that spoken of by Herodotus, IX. 52, 3. and described as standing just on the outside of tne walls of Platæa.

7. σχεδὸν δέ τι καὶ τὸ ξύμπαν] The expression σχεδόν τι, "pretty nearly," occurs again, V. 66, 4. and VII. 33, 2. καὶ τὸ ξύμπαν, "even throughout; even "in the whole business." "But it was "pretty nearly the case throughout "this whole business that the aversion "of the Lacedæmonians to the Pla-"tæans was owing to the Thebans."

PELOPONNESUS. The Peloponnesian fleet under Alcidas, having effected its return to Peloponnesus in safety, (III. 33.) and being reinforced, prepares to sail to Corcyra.

πελάγους, ἔκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρεισκαίδεκα τριήρεις Λευκαδίων καὶ 5 Ἀμπρακιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος 2 ξύμβουλον Ἀλκίδᾳ ἐπεληλυθότα. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλέον τὸ ναυτικὸν ποιήσαντες ἐς τὴν Κέρκυραν πλεῦσαι στασιάζουσαν, δώδεκα μὲν ναυσὶ μόναις παρόντων Ἀθηναίων περὶ Ναύπακτον, 10 πρὶν δὲ πλέον τι ἐπιβοηθῆσαι ἐκ τῶν Ἀθηνῶν ναυτικόν, ὅπως προφθάσωσι· καὶ παρεσκευάζοντο ὅ τε Βρασίδας καὶ ὁ Ἀλκίδας πρὸς ταῦτα. LXX. οἱ γὰρ Κερκυραῖοι ἐστασίαζον, ἐπειδὴ οἱ αἰχμάλωτοι ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν ὑπὸ Κο- 15 ρινθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακοσίων

CORCYRA. State of Corcyra at that time. The leaders of the aristocratical party, having been

1. ἀθηναίων A.B.C.E.F.G.H.K.L.N.O.V.b.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀθηνῶν. διωχθεῖσαι K. 4. κατηνέχθησαν καὶ καταλαμβάνουσιν H. 5. τρεισκαίδεκα A.B.Q. Bekk. Goell. om. E.F.H.g. G. margo F. Poppo. et vulgo τρισκαίδεκα. 7. ἀλκείδᾳ C. prima manu. K. ut infra b.c. ἀλκείδας. 11. ἀθηναίων K.d.i. 12. ὅ τε ἀλκίδας καὶ ὁ βρασίδας e. 15. ἐπιδάμνου b. 16. ἀφέντες H. ὀκτακοσίοις ταλάντοις i.

1. ἐκ τῶν Ἀθηναίων ἐπιδιωχθεῖσαι] In old English. "Followed after *of* "the Athenians." This sense of ἐκ, as denoting the agent, is not uncommon in Herodotus, τὰ γενόμενα ἐξ ἀνθρώπων. I. 1, 1. τὸ ποιηθὲν ἐκ Ψαμμιτίχου. II. 151, 4. The construction is, ὡς—κατηνέχθησαν, καταλαμβάνουσιν, and the successive participles φεύγουσαι, ἐπιδιωχθεῖσαι, χειμασθεῖσαι, and σποράδες, which is equivalent to σποράδες γενόμεναι, describe the successive adventures of the fleet before it reached Peloponnesus. "The forty ships on their arrival at "Peloponnesus, (after their flight as "before described across the Ægean, "and after having been followed closely "by the Athenians, and been caught "in a storm near Crete, and made "their way from thence in a straggling "condition,) find at Cyllene thirteen "ships," &c. Τότε signifies "at the "time before mentioned." Compare VII. 31, 3. 32, 1. VIII. 62, 3. 73, 2.

4. Κυλλήνῃ] Ita MSS. et Noster I. 30, 2. et infra c. 76, 1. Theophrast. H. Plant. IV. 1. Artemidor. I. c. 47. Wass.

9. δώδεκα μὲν ναυσὶ κ. τ. λ.] The sense seems to be this. Ἐβούλοντο ἐς τὴν Κέρκυραν πλεῦσαι, first because the Athenians had only a very small fleet there at present; and secondly because if they went immediately, they might arrive in time to take the place before that small Athenian fleet could be reinforced.

13. ἐστασίαζον] Vid. Diodorum p. 315. d. Wass.

16. ὀκτακοσίων ταλάντων διηγγυημένοι] "Their proxeni becoming their sureties

CORCYRA. A. C. 427. Olymp. 88. 2.

won over to the Corinthian interest, (I. 55.) assassinate Peithias, the leader of the popular party, and force the people to renounce the alliance 5 with Athens, and to declare a strict neutrality. Ambassadors are sent to Athens to announce and apologize for this revolution. (70, 71.)

ταλάντων τοῖς προξένοις διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις Κέρκυραν προσποιῆσαι. καὶ ἔπρασσον οὗτοι, ἕκαστον τῶν 2 πολιτῶν μετιόντες, ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. καὶ ἀφικομένης Ἀττικῆς τε 3 νεὼς καὶ Κορινθίας πρέσβεις ἀγουσῶν, καὶ ἐς λόγους καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίοις μὲν ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι ὥσπερ καὶ 10 πρότερον. καὶ—ἦν γὰρ Πειθίας ἐθελοπρόξενός τε τῶν 4 Ἀθηναίων καὶ τοῦ δήμου προειστήκει,—ὑπάγουσιν αὐτὸν

1. διηγγυώμενοι E. 2. κερκυραίοις κόρινθον Thom. M. v. βούλομαι. 4. μετιόντες] ἐπιόντες g. 5. τε] om. c. 10. ἦν] om. P. πυθίας Q.e.

"to the amount of eight hundred "talents." Two minæ were the ordinary ransom of a heavy armed soldier among the Peloponnesians, when made prisoner in battle, Herodot. VI. 79, 2; so that eight hundred talents as a ransom for about two hundred and fifty persons may seem incredible. But in the times of Demosthenes the orator, when the ordinary ransom of a heavy armed soldier did not exceed three or five minæ (Demosthen. de falsa Legat. p. 394. Reiske.) a talent is spoken of as the ransom of a particular individual, although he was not very wealthy: (Æschines, de falsa Legat. p. 274. Reiske.) and an ambassador of Philip is said to have been ransomed for no less than nine talents. (Epist. Philippi apud Demosth. p. 159. Reiske.) Two hundred and fifty, then, of the richest men in Corcyra, that is to say, of some of the richest merchants in Greece, (compare I. 25, 4. 55, 1.) might well pay a ransom of somewhat above three talents each, even though a poor Peloponnesian heavy-armed soldier, with no other property than a small portion of land, might be commonly ransomed for two minæ. See Böckh, Staatshaushaltung der Athener, vol. I. p. 78. (English Translation, p. 98.) to whom I am indebted for the above quotations from the orators.

8. ξύμμαχοι κατὰ τὰ ξυγκείμενα.] That is, that the contracting parties should only defend each other's territory in case of invasion, but should not be bound to assist each other in any offensive operations. Compare I. 44, 1.

10. καὶ—ἦν γὰρ Πειθίας—ὑπάγουσιν αὐτόν.] Compare for a similar construction, Herodot. I. 8, 2. ὥστε δὲ ταῦτα νομίζων· ἦν γάρ οἱ τῶν αἰχμοφόρων Γύγης ὁ Δασκύλου ἀρεσκόμενος μάλιστα· τούτῳ τῷ Γύγῃ καὶ τὰ σπουδαιέστερα τῶν πρηγμάτων ὑπερετίθετο ὁ Κανδαύλης.

ἐθελοπρόξενος τῶν Ἀθηναίων] Ἐθελοπρόξενος est, qui sua sponte alterius urbis legatos hospitio excipit, quamvis nondum ab illa urbe agnitus sit hospes, multo minus in tabulas publice relatum sit, hospitium cum illo contractum esse. Cum vero Jus Hospitii ἀνάγραπτον, id est, publico nomine prescriptum est in civitatis albo, tum demum fit πρόξενος. KUHN. (note on Pollux, III. 60.) Böckh on the contrary supposes that the πρόξενος was appointed by his own country to look after the interests of any particular foreign nation; and that the ἐθελοπρόξενος took the charge upon himself without any such official appointment. The πρόξενοι, properly so called, were rare; most of those who bear the title either in ancient writers or in inscriptions being in fact ἐθελοπρόξενοι. See Böckh, Corpus Inscrip-

οὗτοι οἱ ἄνδρες ἐς δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν
5 καταδουλοῦν. ὁ δὲ ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλουσιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς [τοῦ] τεμένους καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἑκάστην
6 χάρακα ἐπέκειτο στατήρ. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰ 5

4. τοῦ τεμένους A.C.E.F.K.L.N.O.P.V.d.e.f.g.h. Poppo. Haack. Vulgo, Bekk. Goell. διὸς τεμένους. καὶ ἀλκίνου L.O.P. 5. ὀφειλόντων A.B.E.F.V.h. δὲ καὶ αὐτῶν K.

tion. vol. I. p. 731, 732. I have said in a former note, II. 29, 1. that the proxenus discharged his office gratuitously. This is generally true, as far as regards any regular salary; although he received many honours and privileges from the state whose proxenus he was, such for instance as the right of holding land in their country. But one remarkable Corcyræan inscription, (Böckh, vol. II. p. 17. Insc. 1840.) contains a detailed account of lands purchased by the state for the use of the various proxeni who in different countries took charge of the interests of Corcyræan citizens. But these lands were not granted to them as property: they were only to have the usufruct of them so long, I suppose, as they should hold their offices.

3. φάσκων τέμνειν χάρακας] Probably vine sticks, round which the vines were trained. Thomas Magister in χάραξ, p. 911. ἡ χάραξ ἐπὶ ἀμπέλου—ὁ χάραξ ἐπὶ στρατοπέδου. See also Pollux, I. §. 162. Phrynichus, p. 61. Lobeck. To understand the account in the text, we must suppose that the individuals whom Peithias prosecuted were the tenants of the sacred ground from which the sticks were cut, and possibly had inherited the possession of it from their ancestors, so that they regarded it from long use as their own property, just as the Roman aristocracy thought themselves aggrieved when an Agrarian law called upon them to resign the possession of the national lands which they had for so many generations appropriated to themselves without any lawful title. As hereditary tenants of the sacred ground, the Corcyræan nobles had probably been always in the habit of treating it as their own; so that when suddenly charged with sacrilege in abusing their rights as tenants by cutting down the trees which belonged not to them but to the god, the owner of the land, they, like the Roman nobility, had no legal defence to make, and could only maintain their encroachments by violence.

5. στατήρ] Probably the silver stater, or tetradrachm; and not the gold stater, which was equal to twenty drachmæ. See Böckh. Staatshaushalt. der Athen. I. p. 16. 22. (Engl. Transl. p. 24. 33.) and the authors there quoted. So in Xenophon, Hellenics, V. 2, 22. the silver stater appears to be meant, when the writer is speaking of the fine imposed by the Lacedæmonians upon those of their allies who did not join in an expedition; they were to pay a stater a day for every man short of their proper contingent.

ὀφλόντων δὲ αὐτῶν] "Being sen-"tenced to pay the fine." The grammarians distinguish between ὄφλειν and ὀφείλειν, ὄφλημα and ὀφείλημα, ὄφλειν and ὄφλημα relating to the demands of justice upon a man, while ὀφείλειν and ὀφείλημα signify "to owe money," and "a debt," in the ordinary sense of the terms. See Phrynichus, p. 463. Thom. Magist. p. 666. Elmsley and Bekker read ὀφλεῖν (Elmsl. Eurip. Heraclid. 985. Bekk. Thucyd. preface to smaller edit.) maintaining that the word is used in the aorist only, and not in the present. Photius, on the other hand, writes ὄφλειν, and says that the first syllables of this and other such words are marked by Attic writers with the acute accent. He also writes ὄφλουσι, as if there were a present tense to the

ἱερὰ ἱκετῶν καθεζομένων διὰ πλῆθος τῆς ζημίας, ὅπως ταξάμενοι ἀποδῶσιν, ὁ Πειθίας (ἐτύγχανε γὰρ καὶ βουλῆς ὢν) πείθει ὥστε τῷ νόμῳ χρήσασθαι. οἱ δ' ἐπειδὴ τῷ τε νόμῳ 7 ἐξείργοντο καὶ ἅμα ἐπυνθάνοντο τὸν Πειθίαν, ἕως ἔτι βουλῆς 5 ἐστὶ, μέλλειν τὸ πλῆθος ἀναπείσειν τοὺς αὐτοὺς Ἀθηναίοις φίλους τε καὶ ἐχθροὺς νομίζειν, ξυνίσταντό τε καὶ λαβόντες ἐγχειρίδια, ἐξαπιναίως ἐς τὴν βουλὴν ἐσελθόντες, τόν τε Πειθίαν κτείνουσι καὶ ἄλλους τῶν τε βουλευτῶν καὶ ἰδιωτῶν ἐς ἑξήκοντα. οἱ δέ τινες τῆς αὐτῆς γνώμης τῷ Πειθίᾳ 8 10 ὀλίγοι ἐς τὴν Ἀττικὴν τριήρη κατέφυγον ἔτι παροῦσαν. LXXI. δράσαντες δὲ τοῦτο καὶ ξυγκαλέσαντες Κερκυραίους εἶπον ὅτι ταῦτα καὶ βέλτιστα εἴη καὶ ἥκιστ' ἂν δουλωθεῖεν ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ' ἢ μιᾷ νηὶ ἡσυχάζοντας, τὸ δὲ πλέον πολέμιον ἡγεῖσθαι. ὡς δὲ 2 15 εἶπον, καὶ ἐπικυρῶσαι ἠνάγκασαν τὴν γνώμην. πέμπουσι δὲ 3

1. διὰ πλῆθος A.B.C.E.F.G.H.K.L.N.O.P.Q.V.c.d.e.f.g.i. Haack. Poppo. Goell. Bekk. ceteri διὰ τὸ πλῆθος. τῆς] τε h. om. g. 5. ἀθηναίους C. 8. καὶ τοὺς ἄλλους K. 9. ἐς] ὡς L. om. K. οἱ] εἰ g. 13. οὐδετέρους G.d.i. 14. ὡς εἶδον e. 15. δὲ] om. c.

word. I have therefore not thought it worth while to adopt Elmsley's alteration.

1. ὅπως ταξάμενοι ἀποδῶσιν] Pensionibus, hoc est, τεταγμέναις ταῖς καταβολαῖς, Budæus in Commentar. p. 639. ubi Thucydidem eadem ratione hoc verbo uti ostendit III. 50, 3. οἷς ἀγύριον Λέσβιοι ταξάμενοι τοῦ κλήρου ἑκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν. Sic I. 99, 3. οἱ πλείους αὐτῶν χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα φέρειν. Ibid. cap. 101, 4. χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξάμενοι, καὶ τὸ λοιπὸν φέρειν. Et cap. 117, 4. καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι. Pollux, I. 169. χρήματα ταξάμενοι. DUKER.

3. τῷ τε νόμῳ ἐξείργοντο] "The "severity of the law shut them out "from all hope of saving themselves, "except by measures of violence." Compare Herodot. I. 31, 3. τῇ ὥρῃ ἐκκληϊόμενοι, and Isocrates, Archidam. p. 131. ἂν πανταχόθεν ἐξειργώμεθα.

12. εἶπον] This word must be repeated again before δέχεσθαι, but in a more technical sense; not simply "they "said," but "they moved," or "pro"posed;" Compare II. 24, 1. ἤν δέ τις εἴπῃ ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα. The receiving only a single ship of war belonging to a foreign power, and considering the arrival of any greater number as an act of hostility, was a precaution adopted by states who wished to keep aloof from the disputes of their neighbours, and who knew that amidst the unscrupulousness of Greek political morality, their only security against the violence of a powerful nation consisted in keeping its forces at a distance from their territory altogether. Hence the clause in the alleged treaty concluded with Persia after the victories of Cimon, that no Persian fleet should navigate the Ægean. Compare also II. 7, 2. VI. 52, 1.

καὶ ἐς τὰς Ἀθήνας εὐθὺς πρέσβεις περί τε τῶν πεπραγμένων διδάξοντας ὡς ξυνέφερε, καὶ τοὺς ἐκεῖ καταπεφευγότας πείσοντας μηδὲν ἀνεπιτήδειον πράσσειν, ὅπως μή τις ἐπιστροφὴ γένηται. LXXII. ἐλθόντων δὲ οἱ Ἀθηναῖοι τούς τε πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες, 5 καὶ ὅσους ἔπεισαν, κατέθεντο ἐς Αἴγιναν. 2 ἐν δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πράγματα ἐλθούσης τριήρους Κορινθίας καὶ Λακεδαιμονίων πρέσβεων ἐπιτίθενται τῷ δήμῳ· καὶ μαχόμενοι ἐνίκησαν. 3 ἀφικομένης δὲ νυκτὸς ὁ 10 μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγεὶς ἱδρύθη, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τήν τε ἀγορὰν κατέλαβον, οὗπερ οἱ πολλοὶ ᾤκουν αὐτῶν, καὶ τὸν λιμένα τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἤπειρον. LXXIII. τῇ δ' 15 ὑστεραίᾳ ἠκροβολίσαντό τε ὀλίγα, καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμφότεροι [τοὺς δούλους παρακαλοῦντές τε] καὶ ἐλευθερίαν ὑπισχνούμενοι· καὶ τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλῆθος

The ambassadors are arrested at Athens: and meanwhile the aristocratical party, encouraged by the arrival of ambassadors from Lacedæmon, commence an open attack upon the commons. The opposite factions occupy different parts of the city.

The commons invite the slaves to join them: the aristocratical party collect some barbarian auxiliaries from the mainland.

2. διδάξαντες P. πείσοντας] om. P.Q. 3. πράττειν L.O.P.d.e.i. 4. τούτους τοὺς πρέσβεις L.O.P. 6. ὅσους] οὓς L.O. 7. τῶν κερκυραίων A.B.E.F.G.H.L.O.P.Q.V.g. Haack. Poppo. Goell. Bekk. ceteri τῶν τε κερκυραίων. 8. τριήρους] νηὸς L.O.P.Q. τριήρου V. 10. δὲ τῆς νυκτὸς K. 11. τὰ] om. g. 12. καταφεύγει καὶ αὐτοῦ] om. K. 13. ἱδρύθη A.B.E.F.G.H.K.L.N.O.P.V.c.g. Haack. Poppo. Goell. Bekk. cum Thom. Mag. ἱδρύσθη b. G. et vulgo ἱδρύνθη. ὑλαϊκὸν Q. 14. τὸν λιμένα πρὸς d. 15. αὐτῇ A.B.C.E.F.G.H.K.L.N.O.P. Q.V.g. Haack. Poppo. Goell. Bekk. ceteri αὐτήν. 16. τε] om. O.P. ὀλίγον L. 17. παρακαλοῦντές τε τοὺς δούλους G.L.O. παρακαλοῦντες τοὺς δούλους P. 19. μὲν] om. Q. οἰκητῶν A.g.

2. τοὺς ἐκεῖ καταπεφευγότας] "Those "who had taken refuge there." Compare IV. 14, 1. ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυίαις ἐνέβαλλον. Göller however supposes that it is merely a condensed expression for τοὺς ἐκεῖ, ἐκεῖσε καταπεφευγότας, like τὸ ἐξ Ἐπιδαύρου τεῖχος ἐκλιπεῖν, V. 80, 3. ἡ ναυμαχία ἐτελεύτα ἐς νύκτα, I. 51, 3. and III. 106, 1. τοὺς ἐν Ὄλπαις Ἀμπρακιώτας ἥκοντας.

3. ἐπιστροφὴ] This word seems to signify what in modern language is called a "reaction," or "counter revo"lution." It appears to be borrowed from the sense in which it is used in military affairs, where it is applied to an army suddenly wheeling round, and moving in a different direction from that in which it had been moving before. Compare II 90, 5. 91, 1.

παρεγένετο ξύμμαχον, τοῖς δ' ἑτέροις ἐκ τῆς ἠπείρου ἐπίκουροι ὀκτακόσιοι. LXXIV. διαλιπούσης δ' ἡμέρας μάχη αὖθις γίγνεται, καὶ νικᾷ ὁ δῆμος χωρίων τε ἰσχύϊ καὶ πλήθει προέχων· αἵ τε γυναῖκες

At length the commons gain a complete victory.

5 αὐτοῖς τολμηρῶς ξυνεπελάβοντο βάλλουσαι ἀπὸ τῶν οἰκιῶν τῷ κεράμῳ καὶ παρὰ φύσιν ὑπομένουσαι τὸν θόρυβον. γενομένης δὲ τῆς τροπῆς περὶ δείλην ὀψίαν, δείσαντες οἱ ὀλίγοι 2 μὴ αὐτοβοεὶ ὁ δῆμος τοῦ τε νεωρίου κρατήσειεν ἐπελθὼν καὶ σφᾶς διαφθείρειεν, ἐμπιπρᾶσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς 10 ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ᾖ ἔφοδος, φειδόμενοι οὔτε οἰκείας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. καὶ οἱ μὲν 3 παυσάμενοι τῆς μάχης ὡς ἑκάτεροι ἡσυχάσαντες τὴν νύκτα 15 ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ναῦς τοῦ δήμου κεκρατηκότος ὑπεξανήγετο, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν ἤπειρον λαθόντες διεκομίσθησαν. LXXV. τῇ δ' ἐπιγιγνο-

2. διαλειπούσης g. αὖθις μάχη g. 3. ἐγίγνετο Q. χωρίων δὲ C. 4. ἰσχὺν d.i. 5. ξυνελάβοντο c. 7. τῆς] om. b. 9. διέφθειρεν K. 11. οἰκίας Q. ὥστε om. G. 13. ἐγένετο L.d. ἐς] ἐπ' G.I.L.O.P.e. 14. ἡσυχάσοντες c. 16. λαθόντες ἐς τὴν ἤπειρον G.

7. δείλην ὀψίαν] "The late afternoon, "approaching towards evening," as δείλη πρωΐα is "the early afternoon "when the sun has just passed the "meridian." δείελος and δείλη signify the sun's heat according to Buttmann, who connects them both with εἵλη. See Buttmann's Lexilogus, in δείλη and δείελος, part II. p. 182 et seqq.

10. τὰς ξυνοικίας] Æschines against Timarchus, pag. 137. Reiske. ὅπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἴκησιν διελόμενοι ἔχουσι, συνοικίαν καλοῦμεν· ὅπου δ' εἷς ἐνοικεῖ, οἰκίαν. Τὰς οἰκίας therefore relates to the houses of the rich, and τὰς ξυνοικίας to those of the poorer citizens, where different parts of the building were occupied by different families; and hence Thucydides adds, φειδόμενοι οὔτε οἰκείας οὔτε ἀλλοτρίας, that is neither their own οἰκίαι, nor the ξυνοικίαι of their poorer neighbours. The words οἰκείας and ἀλλοτρίας Poppo seems rightly to consider as genitive cases, "sparing neither any house of "their own, or of any one else." See Prolegom. I. p. 92. 132.

12. καὶ ἡ π.—διαφθαρῆναι] Thom. Magist. in βούλομαι. Mox Cod. Ar. pro ἐπεγένετο male ἐγένετο. Supra II. 77, 5. πνεῦμά τε εἰ ἐπεγένετο αὐτῇ (nempe φλογὶ, ut bene Schol.) ἐπίφορον,—οὐκ ἂν διέφυγον. Ὡς ἑκάτεροι sic dicit, ut sæpe ὡς ἕκαστοι. DUKER.

On the following day Nicostratus arrives with a small Athenian squadron, and mediating between the two parties, was on the point of reestablishing concord, when the distrust of the aristocratical party rekindles the suspicions of the commons, and 400 of the aristocratical interest are placed in custody in a small island in front of Corcyra.

μένῃ ἡμέρᾳ Νικόστρατος ὁ Διιτρέφους Ἀθηναίων στρατηγὸς παραγίγνεται βοηθῶν ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὁπλίταις· ξύμβασίν τε ἔπρασσε, καὶ πείθει ὥστε ξυγχωρῆσαι ἀλλήλοις δέκα 5 μὲν ἄνδρας τοὺς αἰτιωτάτους κρῖναι, οἳ οὐκέτι ἔμειναν, τοὺς δ' ἄλλους οἰκεῖν σπονδὰς πρὸς ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. 2 καὶ ὁ μὲν ταῦτα πράξας ἔμελλεν ἀποπλεύ- 10 σεσθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι καταλιπεῖν, ὅπως ἧσσόν τι ἐν κινήσει ὦσιν οἱ ἐναντίοι, ἴσας δὲ αὐτοὶ πληρώσαντες ἐκ 3 σφῶν αὐτῶν ξυμπέμψειν. καὶ ὁ μὲν ξυνεχώρησεν, οἱ δὲ 4 τοὺς ἐχθροὺς κατέλεγον ἐς τὰς ναῦς. δείσαντες δὲ ἐκεῖνοι μὴ 15 ἐς τὰς Ἀθήνας ἀποπεμφθῶσι καθίζουσιν ἐς τὸ τῶν Διο- 5 σκόρων ἱερόν. Νικόστρατος δὲ αὐτοὺς ἀνίστη τε καὶ παρε- 6 μυθεῖτο. ὡς δ' οὐκ ἔπειθεν, ὁ δῆμος ὁπλισθεὶς ἐπὶ τῇ προφάσει ταύτῃ, ὡς οὐδὲν αὐτῶν ὑγιὲς διανοουμένων τῇ τοῦ μὴ ξυμπλεῖν ἀπιστίᾳ, τά τε ὅπλα αὐτῶν ἐκ τῶν οἰκιῶν 20

1. διιτρεφοῦς G. διοτρεφοῦς Q.d. διιτρεφευς E. διοτρεφοῦς etiam infra IV. 119, 2. Q. et IV. 129, 2. d. Et VIII. 64, 2. omnes aut διοτρέφη habent (A.B.g.) aut διοτρεφῆ (L.O.P.g.) aut διοτρεφῆν (F.H.Q.) 8. πρὸς] παρ' d. 10. ἀποπλεύσασθαι d.i. 11. δήμου] μήδου g. 13. αὐτοὶ] om. c.f. 14. ξυμπέμπειν G.I.L.O.P. 15. τοὺς] κατ' O.P. δὲ ἐκεῖνοι] om. d. 16. διοσκόρων C.O. Bekk. in ed. 1832. διοσκουρίων i. A.B.E.F.G. et vulgo διοσκούρων. Conf. Lobeck. ad Phrynich. p. 235. 17. δὲ] τε F.H. 20. μὴ] om. g.

16. τῶν Διοσκόρων] Bekker has rightly adopted this reading from two MSS., but if not a single one had retained it, he would have been equally justified in restoring it; for Phrynichus not only mentions it as the correct form, but adds, γελάσεις οὖν τοὺς σὺν τῷ υ λέγοντας. p. 235. Lobeck. Compare the place in Athens called Λεωκόριον, not Λεωκούριον. In this as in many other instances the existing MSS. of Thucydides have followed the orthography of their own age, without attempting to preserve the Attic forms of the age of Thucydides.

19. τῇ τοῦ μὴ ξυμπλεῖν ἀπιστίᾳ] "From "their mistrust in not sailing with "them;" the genitive case explaining the meaning of τῇ ἀπιστίᾳ, as in the words already noticed, II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν. See the note on that passage.

ἔλαβε, καὶ αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος ἐκώλυσε, διέφθειραν ἄν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα 7 καθίζουσιν ἐς τὸ Ἡραῖον ἱκέται, καὶ γίγνονται οὐκ ἐλάσσους τετρακοσίων. ὁ δὲ δῆμος δείσας μή τι νεωτερίσωσιν ἀνίστησί 8 5 τε αὐτοὺς πείσας καὶ διακομίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, καὶ τὰ ἐπιτήδεια ἐκεῖσε αὐτοῖς διεπέμπετο.

Shortly afterwards, the Peloponnesian fleet, under Alcidas, arrives off Corcyra:

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔσης, τετάρτῃ ἢ πέμπτῃ ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον διακομιδήν, αἱ ἐκ τῆς Κυλλήνης Πελοποννησίων νῆες 10 μετὰ τὸν ἐκ τῆς Ἰωνίας πλοῦν ἔφορμοι οὖσαι παραγίγνονται τρεῖς καὶ πεντήκοντα· ἦρχε δὲ αὐτῶν Ἀλκίδας ὅσπερ καὶ πρότερον, καὶ Βρασίδας αὐτῷ ξύμβουλος ἐπέπλει. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῆς 2 ἠπείρου ἅμα ἕῳ ἐπέπλεον τῇ Κερκύρᾳ.

the Athenians and Corcyræans sail out to meet the enemy: but owing to the confusion on board the Corcyræan ships, they are defeated, and driven back into Corcyra. (77, 78.)

LXXVII. οἱ δὲ 15 πολλῷ θορύβῳ, καὶ πεφοβημένοι τά τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλουν, παρεσκευάζοντό τε ἅμα ἑξήκοντα ναῦς καὶ τὰς ἀεὶ πληρουμένας ἐξέπεμπον πρὸς τοὺς ἐναντίους, παραινούντων Ἀθηναίων σφᾶς τε ἐᾶσαι πρῶτον ἐκπλεῦσαι 20 καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσθαι. ὡς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ νῆες, 2 δύο μὲν εὐθὺς ηὐτομόλησαν, ἐν ἑτέραις δὲ ἀλλήλοις οἱ

2. διέφθειρεν K.P.d.e. 3. ἥραιον et mox 5 ἥραιου F. 4. τριακοσίων N.V. τι] om. Q. 6. διεπέμποντο L.O.P.d. 9. κυλλήνης] μιτυλήνης d.i. 11. ἦγε F. 12. ἀλκείδας K. ὅσπερ B.F.G.H.K.P.g. Bekk. ed. 1832. A.E. et vulgo ὥσπερ. 13. σύβλοτα V. 14. ἕῳ] ἕως P. 15. τῇ] om. e. 20. ἐκείναις e. 21. σποράδες ἦσαν G.

10. ἔφορμοι οὖσαι] The substantive ἔφορμος occurs several times in Thucydides, III. 6, 1. IV. 27, 1. 32, 1. but this is the only passage in which I have found the word as an adjective: nor is its meaning easy to determine. Portus renders "ex Cyllene, ubi post reditum "ex Ionia, stationem habebant." Mr. Bloomfield, "having kept in port there "since their voyage from Ionia." Poppo and Göller understand it also in the same manner, ἐν Κυλλήνῃ ὁρμοῦσαι. But the participle οὖσαι should then, I think, have been γενομέναι, so that it does not appear certain that ἔφορμος is not rather connected with the substantive, and so signifies "cruizing for, or "blockading an enemy." The sense would then be "forming a fleet to cruize "off Corcyra, and watch for an oppor- "tunity of gaining the island to their "alliance."

ἐμπλέοντες ἐμάχοντο, ἦν δὲ οὐδεὶς κόσμος τῶν ποιουμένων.
3 ἰδόντες δὲ οἱ Πελοποννήσιοι τὴν ταραχὴν εἴκοσι μὲν ναυσὶ
πρὸς τοὺς Κερκυραίους ἐτάξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς
δώδεκα ναῦς τῶν Ἀθηναίων, ὧν ἦσαν αἱ δύο Σαλαμινία καὶ
Πάραλος. LXXVIII. καὶ οἱ μὲν Κερκυραῖοι κακῶς τε καὶ 5
κατ' ὀλίγας προσπίπτοντες ἐταλαιπωροῦντο καθ' αὑτούς· οἱ
δ' Ἀθηναῖοι φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν
ἀθρόαις μὲν οὐ προσέπιπτον οὐδὲ κατὰ μέσον ταῖς ἐφ' ἑαυ-
τοὺς τεταγμέναις, προσβαλόντες δὲ κατὰ κέρας καταδύουσι
2 μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαμένων αὐτῶν περιέ- 10
3 πλεον καὶ ἐπειρῶντο θορυβεῖν. γνόντες δὲ οἱ πρὸς τοῖς Κερ-
κυραίοις, καὶ δείσαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο, ἐπι-
βοηθοῦσι· καὶ γενόμεναι ἀθρόαι αἱ νῆες ἅμα τὸν ἐπίπλουν
4 τοῖς Ἀθηναίοις ἐποιοῦντο. οἱ δ' ὑπεχώρουν ἤδη πρύμναν
κρουόμενοι, καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προ- 15
καταφυγεῖν ὅτι μάλιστα ἑαυτῶν σχολῇ τε ὑποχωρούντων

4. ναῦς c. 6. ἑαυτοὺς V. 7. τὴν] om. g. 8. ἑαυτοῖς E.b. αὐτοὺς c.f. 9. προσβάλλοντες L.O.P. προσβαλόντων i. 10. αὐτῶν] om. g. 13. αἱ] om. Q. 15. κρουσάμενοι c.f. ταῖς O. 16. ἑαυτῶν] om. K. ante ὅτι ponit B. post ὅτι h.

4. ὧν ἦσαν αἱ δύο] "Of which num-"ber were the two well known ships, "Salaminia and Paralus." So Blume explains the article, as he is quoted by Poppo and Göller in their notes.

5. Πάραλος] Adeas Ulpianum in Demosth. Mid. p. 216. c. WASS.

6. κατ' ὀλίγας προσπίπτοντες] "At-"tacking in detachments of a few ships "at a time." Compare Herodot. IX. 62, 5. προεξαΐσσοντες κατ' ἕνα, καὶ δέκα, καὶ πλεῦνές τε καὶ ἐλάσσονες συστρεφόμενοι. Κατ' ὀλίγον is used by Thucydides in the same sense, IV. 10, 3. V. 9, 1. VI. 34, 4.

ἐταλαιπωροῦντο καθ' αὑτούς] "Were "in a bad condition of themselves;" that is, their own disorder had almost defeated them before they began to engage. Compare IV. 71, 1. ἡ πόλις ἐν μάχῃ καθ' αὑτὴν οὖσα, and IV. 64, 3, 4. 65, 1. VI. 13. Καθ' αὑτοὺς expresses that the enemy had nothing to do with their bad condition, but that it was all owing to themselves; so that the sense is not ill expressed by Valla, "a se ipsis "profligabantur." Those are, I think, mistaken who understand the words of the disorder of the Corcyræans *alone*, i. e. that they were in a bad condition, but that this did not extend to the Athenians.

8. ἀθρόαις μὲν οὐ προσέπιπτον] They did not attack the whole enemy's fleet collected, nor did they even attack in the centre that part of the enemy's fleet which was drawn up directly against themselves, but they attacked it on one of its extremities or wings, and sunk one ship. κατὰ κέρας clearly is used relatively to κατὰ μέσον. Dobree, I think, strangely misunderstands the passage.

καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. ἡ μὲν οὖν ναυ- 5 μαχία τοιαύτη γενομένη ἐτελεύτα ἐς ἡλίου δύσιν.

LXXIX. Καὶ οἱ Κερκυραῖοι δείσαντες μὴ σφίσιν ἐπιπλεύσαντες ἐπὶ τὴν πόλιν ὡς κρατοῦντες οἱ πολέμιοι ἢ τοὺς 5 ἐκ τῆς νήσου ἀναλάβωσιν ἢ καὶ ἄλλο τι νεωτερίσωσι, τούς τε ἐκ τῆς νήσου πάλιν ἐς τὸ Ἡραῖον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον. οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες 2 τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων 10 ἀπέπλευσαν ἐς τὴν ἤπειρον, ὅθενπερ ἀνηγάγοντο. τῇ δ' 3 ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, καὶ Βρασίδου παραινοῦντος, ὡς λέγεται, Ἀλκίδᾳ, ἰσοψήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευκίμμην τὸ ἀκρωτήριον ἀποβάντες ἐπόρθουν τοὺς ἀγρούς

Alcidas is afraid to pursue his advantage, notwithstanding the general panic in Corcyra.

15 LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεὴς γενόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἱκέταις ᾖεσαν ἐς λόγους καὶ τοῖς ἄλλοις ὅπως σωθήσεται ἡ πόλις. καί τινας αὐτῶν ἔπεισαν ἐς τὰς ναῦς 2 ἐσβῆναι· ἐπλήρωσαν γὰρ ὅμως τριάκοντα, 20 [προσδεχόμενοι τὸν ἐπίπλουν]. οἱ δὲ Πελο- 3 ποννήσιοι μέχρι μέσου ἡμέρας δῃώσαντες τὴν γῆν ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν ἑξήκοντα νῆες Ἀθηναίων προσπλέουσαι ἀπὸ

Meantime Eurymedon with a large Athenian fleet is reported to be advancing to the island; and Alcidas makes his escape in great haste and returns to Peloponnesus.

3. πλεύσαντες Q.g. 5. ἢ] εἰ K. καὶ] om. e. ἄλλωι F. 6. πάλιν L.O.P.Q.V. Poppo. Goell. Bekk. Vulgo, et Haack. πάλαι. 7. ἥραιον B.E.F. Sic infra c. 81, 2. A.B.E.F. 9. τῇ] om. Q. τρισκαίδεκα δὲ A.C.E.F.G.H. K.L.N.O.P.Q.V.c.e.f.g. Haack. Poppo. τρεῖς καὶ δέκα, omisso δὲ, B.h. 10. ἀνήγοντο Q. 11. ἐπέπλεον] om. d. 12. βρασίδα c.f. 14. λευκίμμην B.E. F.V.H.c.h. Poppo. Goell. Vulgo, Haack. Bekk. λευκίμνην. 16. οἰκέταις L.O.P. 18. νῆας g. 19. ἐσβῆναι B.C.E.F.G.H.I.K.L.N.O.P.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ἐμβῆναι (ἐσ superscript) A. vulgo ἐμβῆναι. 20. [προσδεχόμενοι τὸν ἐπίπλουν]] om. A.H.g. Poppo. in margine ponunt B.F.h. uncis inclusit Bekk. 21. μέσης d. 22. καὶ] om. L.P. 23. πλέουσαι I.V.

19. ἐπλήρωσαν γὰρ ὅμως τριάκοντα] ὅμως means, "notwithstanding the general dismay and confusion, they *still* contrived to man thirty ships."

22. ἐφρυκτωρήθησαν ἑξήκοντα νῆες] Compare the note on ch. 22, 9. Bredow

Λευκάδος· ἃς οἱ Ἀθηναῖοι πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ ὑπερενεγκόντες 5 τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες

2 The popular party in Corcyra, now secure of their triumph, commence a bloody massacre of their opponents, which lasts for seven days, with circumstances of atrocity hitherto unexampled in Greece.

ὀφθῶσιν, ἀποκομίζονται. Κερκυραῖοι δὲ αἰσθόμενοι τάς τε Ἀττικὰς ναῦς προσπλεούσας τάς τε τῶν πολεμίων οἰχομένας, λαβόντες τούς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον 10 ἔξω ὄντας, καὶ τὰς ναῦς περιπλεῦσαι κελεύσαντες ἃς ἐπλήρωσαν ἐς τὸν Ὑλλαϊκὸν λιμένα, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους ἔπεισαν ἐσβῆναι ἐκβιβά-

2. ἀλκείδου c.f. 6. τὸν] τῶν A.B.C. prima manu. E.F.H.c. 7. αἰσθανόμενοι Dionysius. 8. ἐσπλεούσας e. 9. τε post τοὺς om. V. 12. ὑλιακὸν L. 13. ἀπέκτειναν e.f. 14. ἐκβιάζοντες A.B.F.

seems rightly to infer that these words shew something more to have been communicated by the ancient fire signals than the mere intimation of the appearance of an enemy; for instance, they seem on this occasion to have announced the number of the enemy's fleet, and the quarter in which it was seen approaching.

11. καὶ τὰς ναῦς περιπλεῦσαι] The ships were sent round to the Hyllaic harbour, because, as appears from ch. 72, 3. that harbour was near to those parts of the city where the democratical interest was strongest, as the other harbour near the market-place was in the heart of the aristocratical quarter. But it is not so clear what is meant by the following words, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν ἀπέκτεινον. Dr. Bloomfield and Göller think that the subject to ἀπέκτεινον as well as to the verb following is, "the Corcyræans "on board the thirty ships;" and εἴ τινα λάβοιεν they suppose to mean, "any of the opposite party whom they "caught attempting to escape by sea." Haack and Poppo understand the words of a massacre going on in the city while the ships were sailing round. The question somewhat depends upon the very uncertain reading of the following verb ἀπεχρῶντο or ἀνεχρήσαντο or ἀπεχρήσαντο. If we adopt the first of these readings, then the subject to ἀπεχρῶντο must certainly be οἱ ἐν ταῖς ναυσί; and in that case it would be most natural to make the same term also the subject of ἀπέκτεινον. But if we read ἀπεχρήσαντο or ἀνεχρήσαντο, to which the corrupt ἀπεχώρησαν of the MSS. most easily leads us, then I think the subject to the whole passage is οἱ ἐν τῇ πόλει. And then the meaning may be this. "The people sent "round the ships to the Hyllaic har-"bour in order to have their enemies "on board these ships wholly in their "power when they should come to "land. But they began their massacre "even before the ships could get round "to the Hyllaic harbour, by killing "any of their enemies whom they could "lay hold of in the city. Then when

ζοντες †ἀνεχρήσαντο†, ἐς τὸ Ἡραῖόν τε ἐλθόντες τῶν ἱκετῶν ὡς πεντήκοντα ἄνδρας δίκην ὑποσχεῖν ἔπεισαν καὶ κατέγνωσαν πάντων θάνατον. 3 οἱ δὲ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ ἐπείσθησαν, ὡς ἑώρων τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ 5 ἱερῷ ἀλλήλους, καὶ ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, οἱ δ' ὡς ἕκαστοι ἐδύναντο ἀνηλοῦντο. 4 ἡμέρας τε ἑπτά, ἃς ἀφικόμενος ὁ Εὐρυμέδων ταῖς ἑξήκοντα ναυσὶ παρέμεινε, Κερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνευον, τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν,

1. †ἀνεχρήσαντο†] Libri omnes, Haack. Bekk. ἀπεχώρησαν. ἀπεχρῶντο marg. F.N.V.e. Poppo. Goell. ἀνεχώρησαν Dionys. p. 150. ἀνεχρῶντο marg. Parm. vid. not. οἰκετῶν L. 3. ἁπάντων Dionysius. 4. διέφθειρον I.d. 4. ἀλλήλους ἐν τῷ ἱερῷ e. 6. ἀνηροῦντο Q. ἃς] om. K. ἀφικόμενος ὁ εὐρυμέδων B.E.F.H.g.h. cum Dionysio. Poppo. Goell. Bekk. ἀφικόμενός τε εὐρυμέδων K. A.G. et ceteri ἀφικόμενος εὐρυμέδων. 7. παρέμενε V. κερκυραῖοι A.B.C.E. F.G.H.K.L.N.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo Goell. Bekk. ceteri οἱ κερκυραῖοι. 8. τοὺς δοκοῦντας ἐχθροὺς V.

"the ships arrived, they murdered the "men whom they had persuaded to go "on board, as they were bringing them "out of the vessels: and after this, "they proceeded to the temple of Juno "and began the butchery there." ἐκβιβάζοντες ἀνεχρήσαντο or ἀπεχρήσαντο, and not ἐκβιβάσαντες, because the massacre took place whilst the men were in the very act of landing: the multitude probably waited for them on the shore, and slaughtered them as they were coming out of the vessels.

1. †ἀνεχρήσαντο†] I have ventured to introduce this word into the text, as the most probable correction of the evidently corrupt reading of the MSS. ἀπεχώρησαν. My reasons for preferring ἀνεχρήσαντο to the marginal reading of the Augsburg and Clarendon MSS. (F.N.) ἀπεχρῶντο, which the Venetian MS. V. has in the text, and which has been adopted by Poppo and Göller, are partly because Dionysius, or the present text of Dionysius, in quoting this passage, reads ἀνεχώρησαν, but chiefly because Hesychius, Suidas, Phavorinus, and Pollux, (IX. 153.) all refer to Thucydides as using the word ἀνεχρήσαντο in the sense of "dispatching, killing," ἀνεχρήσαντο, διέφθειραν· οὕτω Θουκυδίδης. Now ἀνεχρήσαντο is nowhere to be found in our present copies of Thucydides; and I have no doubt that the grammarians referred to this passage, rather than to I. 126, 11. where our present text exhibits διεχρήσαντο, in the same sense of "despatched, destroyed." Add to which, that the margin of the Parma MS., written apparently by the same person who wrote the text, gives ἀνεχρῶντο. ἀνεχρήσαντο occurs often in Dion Cassius, XLVII. 34. LI. 1. LIX. 8. But as the grammarians also quote ἀπεχρήσαντο as used by Thucydides in the same sense, it is not easy to decide which of these two readings deserves the preference.

2. κατέγνωσαν πάντων θάνατον] See the notes on I. 95, 3. III. 16, 1.

6. ἀνηλοῦντο] Suidas ἀναλοῦντες, ἀντὶ τοῦ ἀναιροῦντες, Θουκυδίδης. Et, ἀνήλευται, πεφόνευται. Æschyl. Sept. cont. Theb. 819. Αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος. Schol. ἀπόλλυσι. DUKER.

9. τὴν μὲν αἰτίαν ἐπιφέροντες κ. τ. λ.] Or in other words, "professing to "punish none but those who had con-"spired against the commons, but in "fact many were killed from motives

ἀπέθανον δέ τινες καὶ ἰδίας ἔχθρας ἕνεκα, καὶ ἄλλοι χρη-
μάτων σφίσιν ὀφειλομένων ὑπὸ τῶν λαβόντων· πᾶσά τε
ἰδέα κατέστη θανάτου, καὶ οἷον φιλεῖ ἐν τῷ τοιούτῳ γίγνε-
5 σθαι, οὐδὲν ὅ τι οὐ ξυνέβη, καὶ ἔτι περαιτέρω. καὶ γὰρ
πατὴρ παῖδα ἀπέκτεινε, καὶ ἀπὸ τῶν ἱερῶν ἀπεσπῶντο καὶ 5
πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ τινες καὶ περιοικοδομηθέντες ἐν
6 τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. οὕτως ὠμὴ στάσις προὺ-
χώρησε, καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο,
LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν ὡς εἰπεῖν τὸ Ἑλληνικὸν

1. δὲ καί τινες K. 2. ὑπολαβόντων τῶν ὀφειλόντων d.i. 4. οὐ] μὴ I. καὶ K. 6. πρὸς] om. B. inter versus habet h. αὐτοὺς A.B.C.H. αὐτοῦ E. καὶ οἱ περιοικοδομηθέντες Dionysius. 7. προυχ. Bekk. 8. ὅτι g. ἐν] om. B. 9. ἐπειδὴ g.

"wholly unconnected with politics:" τὴν αἰτίαν ἐπιφέρειν is "to charge or "criminate, to tax with guilt." Compare III. 46, 5. Many were murdered against whom there was no legal charge: and whom in fact the victorious party had no intention of molesting, as they were not politically obnoxious: but amidst the general horrors of the proscription, individual vengeance or profligacy might destroy their victims without fear of punishment, or even of notice. Similar atrocities are recorded to have occurred in the proscriptions of Sylla and of the Triumvirs. See Plutarch, Sylla, c. 31. Appian, Civil Wars, IV. 35.

2. ὑπὸ τῶν λαβόντων,] i. e. λαβόντων χρήματα,—ὑπὸ τῶν δανεισαμένων, as the Scholiast rightly explains it. Ὁ λαβὼν is the term properly used to express one who owes another money, just as the money lent by bankers is called τὰ ληφθέντα. See Demosthen. against Timotheus, p. 1186. Reiske.

7. οὕτως ὠμὴ στάσις προὐχώρησε] Krüger (on Dionys. Hist. Rom. p. 151.) and Dobree suspect, not without reason, that the true reading is οὕτως ὠμὴ ἡ στάσις, for the omission of the article seems scarcely allowable, and it may easily have been lost from the preceding word ending with the same letter. For the form ἐν τοῖς πρώτη, see the note on III. 17, 1.

9. ἐπεὶ ὕστερόν γε κ. τ. λ.] In explaining the grammatical construction of some passages in this chapter, it seems to me impossible to do more than to state what may probably be right, without pretending to decide confidently. In this very first sentence the infinitive ἐπάγεσθαι appears to have no proper government; for I cannot agree with Göller in interpreting διαφορῶν οὐσῶν—ἐπάγεσθαι, "it being *the* "*interest* of the popular leaders to call "in the Athenians." The plural of the adjective διάφορος is indeed used in this sense with the article, (I. 68, 2. IV. 86, 4.) and so is the participle τὰ διαφέροντα, and the verb διαφέρει, VI. 92, 4. III. 42, 2. but the substantive διαφορὰ, which occurs in twenty-two different places in Thucydides, has *never*, I think, such a signification; but always that of "difference, quarrel." Either then the words τοὺς Ἀθηναίους ἐπάγεσθαι are subjoined as the consequence of disturbances excited by the popular leaders, "the popular chiefs quarrelling "in every place to bring in the Athe-"nians," or possibly there should be a comma after ἑκασταχοῦ, and the construction is rather ἐκινήθη τοῖς δήμων προστάταις—ἐπάγεσθαι, "the popular "chiefs stirred up all Greece to bring "in the Athenians;" the latter seems more like Greek, but I believe after all that Thucydides meant the former.

ἐκινήθη, διαφορῶν οὐσῶν ἑκασταχοῦ τοῖς τε τῶν δήμων προστάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ τοῖς ὀλίγοις τοὺς Λακεδαιμονίους, καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἐχόντων πρόφασιν, οὐδ' ἑτοίμων παρακαλεῖν αὐτούς, πολεμουμένων δέ, καὶ ξυμμαχίας ἅμα ἑκατέροις τῇ τῶν ἐναντίων κακώσει καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιήσει, ῥᾳδίως αἱ ἐπαγωγαὶ τοῖς νεωτερίζειν τι βουλομένοις ἐπορίζοντο. καὶ ἐπέπεσε πολλὰ καὶ 2 χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, γιγνόμενα μὲν καὶ ἀεὶ ἐσόμενα ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ᾖ, μᾶλλον δὲ καὶ ἡσυχαίτερα καὶ τοῖς εἴδεσι διηλλαγμένα, ὡς ἂν ἕκασται αἱ

But the example was afterwards but too well followed, and was even outdone in horrors. The conflict of the 5 aristocratical and popular interests throughout Greece, identified as they were respectively with the cause of Lacedæmon and of Athens, being aggravated to peculiar virulence by the general 10 war then raging, disorganized the whole state of society; overthrew all sanctions of religion, morality, and natural affection; and

1. διαφθορῶν A.B. τῷ δήμῳ c. 7. προσποιήσειν g. 8. αἱ] om. A. τι] om. d. 9. ἔπεσε V. πολλὰ χαλεπὰ c.f. 11. φύσις τῶν ἀνθρώπων B.h. 12. ἡσυχώτερα K. quem comparativum hujus loci auctoritate rejicit Thomas M. ἡσυχέστερα e. καὶ] om. i. 13. ἤθεσι διηλλαγμένα ἕως A. ἕκαστα A.B.E.F.g.

1. τοῖς τῶν δήμων προστάταις] Aristotel. V. Politic. 7, 14. Οἱ μὲν γὰρ Ἀθηναῖοι πανταχοῦ τὰς ὀλιγαρχίας, οἱ δὲ Λάκωνες τοὺς δήμους κατέλυον. Duker.

3. καὶ ἐν μὲν εἰρήνῃ κ. τ. λ.] Here, as in I. 36, 3. the participle and the finite verb are made to answer to each other, οὐκ ἂν ἐχόντων—ἐπορίζοντο, whereas it should have been either οὐκ ἂν εἶχον πρόφασιν—ἐπορίζοντο, or οὐκ ἂν ἐχόντων—τῶν ἐπαγωγῶν πορίζομένων. Compare the note on I. 36, 3. τρία μὲν ὄντα—ναυτικὰ—τούτων δ' εἰ περιόψεσθε,—ναυμαχήσετε. In the following words, ξυμμαχίας may depend on ὑπαρχούσης, which is to be derived from πολεμουμένων, πολεμουμένων καὶ ξυμμαχίας ἅμα ἑκατέροις being equivalent to πολέμου ὑπάρχοντος καὶ ξυμμαχίας ἅμα ἑκατέροις. The datives τῇ—κακώσει καὶ—προσποιήσει seem to have the sense of ἐς τὴν κάκωσιν καὶ προσποίησιν, "for the hurt "of their adversaries, and for their "own advantage therefrom." After προσποιήσει must be understood βοηθείας, or some such word, or else προσποιήσει singly has the sense of προσποιήσει βοηθείας, like our own word "gain," which is significant of itself without any addition. "But engaged "in war as they were, and each party "having besides an alliance at hand "for the hurt of their adversaries, and "for their own advantage therefrom, "any who wished to create disturb-"ances were readily enabled to call in "foreign aid." Another way of taking the words is to make ξυμμαχίας depend on αἱ ἐπαγωγαί, "the opportunities also "of bringing in an alliance—were ea-"sily furnished," &c. But ξυμμαχίας cannot, I think, be made also to depend on προσποιήσει; and yet to take that word absolutely in the sense of "gain" or "advantage" seems not to be allowable.

12. μᾶλλον δὲ καὶ ἡσυχαίτερα κ. τ. λ.] Μᾶλλον hoc loco non est "*potius*," sed positum pro χαλεπώτερα. Göller. "But in a greater degree, or more "gently, and varying in their phe-"nomena according as the several "changes of circumstances may suc-"cessively present themselves."

3 encouraged an unscrupulous and atrocious party spirit, which identified all virtue with an uncompromising zeal for the interests of its own faction; and openly expressed its abhorrence of impartial justice and enlarged patriotism.

μεταβολαὶ τῶν ξυντυχιῶν ἐφιστῶνται. ἐν μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἵ τε πόλεις καὶ οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι διὰ τὸ μὴ ἐς ἀκουσίους ἀνάγκας πίπτειν· ὁ δὲ πόλεμος ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν 5 βίαιος διδάσκαλος, καὶ πρὸς τὰ παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ. 4 ἐστασίαζέ τε οὖν τὰ τῶν πόλεων, καὶ τὰ ἐφυστερίζοντά που πύστει τῶν προγενομένων πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων περιτεχνήσει 10 5 καὶ τῶν τιμωριῶν ἀτοπίᾳ. καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν 6 ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιώσει. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθὴς δειλία εὐπρεπής, τὸ δὲ σῶφρον τοῦ ἀνάνδρου 7 πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν. τὸ δ' 15

1. τῶν ὡρῶν ξυντυχιῶν c. 6. τὸ παρὸν L.O. 7. ὁρμὰς L.O.P.d. 8. ὑφυστερίζοντά g. 9. πίστει Q. προγεγενημένων c. cum Dionysio, p. 164. προσγενομένων e. τοῦ] ἐς τὸ Dionysius. 10. κενοῦσθαι A.B.E.F.h. τ'] om. K. 13. ἀνδρεία C.E.P.c.d.e.f. φιλαίτερος A.G.H.P.Q.d.e.h.i. 15. πρὸς ἅπαν] παράπαν L.O.P.

9. τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας] That is, τὸ καθ' ὑπερβολὴν καινοῦσθαι τὰς διανοίας. Compare Demosth. against Aristocrates, p. 687. Reiske. τοσαύτην ὑπερβολὴν πεποίηνται τῆς αὐτῶν αἰσχροκερδείας.

11. τὴν εἰωθυῖαν—ἀργόν] Laudat Plutarch. de Adul. p. 56. vid. nos ad Sallust. Orat. Catonis. Eadem ad δικαιώσει D. Hal. pag. 151. qui τὴν εἰωθ. τῶν ὀν. ἀξ. non male. Wass.

12. ἀντήλλαξαν τῇ δικαιώσει] The Scholiast well explains δικαιώσει by τῇ ἑαυτῶν δικαίᾳ κρίσει, or κατὰ τὴν ἑαυτῶν κρίσιν, "As they thought proper." Dionysius paraphrases it by ἄλλως ἠξίουν αὐτὰ καλεῖν. (De Thucyd. Hist. Judicium, c. 29.)

13. ἀνδρία φιλέταιρος] "A courage devoted to the interests of its friends." The word φιλέταιρος has reference to those ἑταιρίαι which are often alluded to in the eighth book, the "brotherhoods, clubs, or societies," composed of individuals of the same age or political condition, and which in a low state of public principle supersede men's duties and affections to the community at large.

15. τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν] In political disputes the best judging and most clear sighted individuals can never be zealous partizans; because they see the faults of either party as well as its merits, and can never therefore contemplate its success with unalloyed satisfaction. This was the secret of Cicero's apparent indecision in the civil war; he knew both parties too well to sympathize heartily with either.

τὸ δ' ἐμπλήκτως ὀξὺ κ. τ. λ.] Ἐμπλήκτως is applied to the uncertain violence of a madman. Πολιτείας ἐμπληξία (Æschines, Fals. Legat. p. 327. Reiske.) is "an unsettled and unstable admini-

ἐμπλήκτως ὀξὺ ἀνδρὸς μοίρᾳ προσετέθη, †ἀσφαλείᾳ† δὲ τὸ ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασις εὔλογος. καὶ ὁ μὲν 8 χαλεπαίνων πιστὸς ἀεὶ, ὁ δ' ἀντιλέγων αὐτῷ ὕποπτος. ἐπιβουλεύσας δέ τις τυχὼν ξυνετὸς καὶ ὑπονοήσας ἔτι δεινό- 9 5 τερος· προβουλεύσας δὲ ὅπως μηδὲν αὐτῶν δεήσει, τῆς τε ἑταιρίας διαλυτὴς καὶ τοὺς ἐναντίους ἐκπεπληγμένος. ἁπλῶς 10 δὲ ὁ φθάσας τὸν μέλλοντα κακόν τι δρᾷν ἐπῃνεῖτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διανοούμενον. καὶ μὴν καὶ τὸ ξυγγενὲς 11

1. ἐκπλήκτως b. ἀσφαλείᾳ Q. Haack. Poppo. ἀσφαλεία G. Libri omnes, Bekk. Goell. ἀσφάλεια. τὸ] τοῦ L.O.P. 2. ἐπιβουλεύεσθαι K. 5. δεήσει A.B.C.E.F.G.H.I.P.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo δεήσοι. τε] om. i. 6. ἑταιρείας A.c.f.i. διαλύτης E. 7. ὃς μὴ ἐπικελεύσαντος διανοούμενον d. 8. τὸν] τοῦ B.

"stration, acting by fits and starts, "with no consistency of purpose." In the present passage it seems to mean no more than "blind frantic violence."

1. †ἀσφαλείᾳ† δὲ τὸ ἐπιβουλεύσασθαι] The dative case ἀσφαλείᾳ seems supported by the authority of the Scholiast, who interprets it δι' ἀσφάλειαν, and by the passage, III. 56, 6. τὰ ξύμφορα ἀσφαλείᾳ πράσσοντες. Dr. Maltby in his MS. notes seems inclined to prefer this reading, which Haack and Poppo have introduced into the text. The meaning will then be, "But safely to "concert measures against an enemy, "was accounted but a decent pretence "for declining the contest with him "altogether." That is, a man was required to commit himself thoroughly and beyond recal: if in conducting his hostility against the opposite party he seemed to have any regard to his own future safety, and so to be unwilling utterly to throw away the scabbard, he was considered as meditating to desert the cause of his friends. This is more fully expressed by what follows, ὁ μὲν χαλεπαίνων κ. τ. λ. "He who advocates "the bloodiest measures is felt to "pledge himself to his party by the "inexpiable offence which he gives to "their adversaries; he who deprecates "severity towards the enemy is thought "to be securing to himself a refuge in "the case of that enemy proving here-"after victorious." Bekker and Göller read ἀσφάλεια, and Göller interprets the words, "security in regard to plan-"ning against the opposite party;" "quod attinet ad insidias."

4. τυχὼν] "If he succeeded in his "object." In the next line τῆς ἑταιρίας διαλυτὴς is, "one who breaks up "his party."

καὶ ὑπονοήσας] Dionysius, p. 151. ita interpretatur: καὶ οἱ τὰς ἐπιβουλὰς προεπινοοῦντες, εἰ φυλάξαιντο, ἔτι δεινότεροι. Et sequentia προβουλεύσας cet. ὁ δὲ προειδόμενος, ὅπως μηδὲν αὐτῷ δεήσει μήτ' ἐπιβουλῆς, μήτε φυλακῆς. DUKER.

7. ὁ ἐπικελεύσας τὸν μὴ διανοούμενον] "It was thought a worthy deed if any "man could enlist into his party, and "fully inoculate with its unscrupulous "spirit any one who before had ab-"stained from joining it, and had no "thought of entering into its vio-"lences."

8. καὶ μὴν καὶ τὸ ξυγγενὲς κ. τ. λ.] "The ties of party were held to be "stronger than the ties of blood, be-"cause a member of the same party "was far readier than a relation to "dare every thing in your cause with-"out scruple: for such associations "have nothing to do with any legal "and allowed benefit, but are formed "in violation of the laws, in a spirit of "ambition and rapacity." The varied construction οὐ μετὰ—ὠφελίας,—ἀλλὰ —πλεονεξίᾳ resembles that in II. 39, 5. εἰ ῥαθυμίᾳ—καὶ μὴ μετὰ νόμων—ἀνδρίας,

τοῦ ἑταιρικοῦ ἀλλοτριώτερον ἐγένετο διὰ τὸ ἑτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠφελίας αἱ τοιαῦται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας 12 πλεονεξίᾳ· καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θείῳ νόμῳ 13 μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομῆσαι. τά τε ἀπὸ 5 τῶν ἐναντίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ, εἰ προύχοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαί τέ τινα 14 περὶ πλείονος ἦν ἢ αὐτὸν μὴ προπαθεῖν. καὶ ὅρκοι εἴ που

1. τὸ ἀλλοτριώτερον K. εἶναι διὰ τὸ ἀπροφ. i. 2. μετὰ τῆς τῶν e. 4. θείῳ καὶ νομίμῳ Dionysius. (p. 955. ed. Reiske.) 5. ἐκρατοῦντο I. 6. —λῶς ἄρα] duo versus vacui in H. ἀνεδέχοντο i. 7. προύχ. Bekk.

ἐθέλοιμεν κινδυνεύειν. Τῶν κειμένων νόμων ὠφελίας is rightly translated by Göller, "Utilitatis quam leges concedunt." Compare the opposite assertion, which, however, deserves no more credit than as a rhetorical exaggeration of a "laudator temporis acti," in Isocrates, Panegyric. p. 56. τὰς ἑταιρείας συνῆγον οὐχ ὑπὲρ τῶν ἰδίᾳ συμφερόντων, ἀλλ' ἐπὶ τῇ τοῦ πλήθους ὠφελείᾳ.

4. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις κ. τ. λ.] Compare Machiavelli, Istoria Fiorentina, lib. III. "Non si trova tra "i loro cittadini ne unione ne amicitia, "se non tra quelli che sono di qualche "sceleratezza ó contra la patria, ó con- "tra i privati commessa, consapevoli."

5. τά τε ἀπὸ τῶν ἐναντίων κ. τ. λ.] "And the fair proposals of their ad- "versaries men listened to with a care- "ful watching of their actions, if they "were the stronger party, and not with "frankness and simplicity." i. e. they did not like to trust to their enemy's words, if he were stronger than they, but looked anxiously at his actions. "'Ne vous fiez-vous pas à la parole du "roi?' lui disait M. de Lionne dans "une conférence. 'J'ignore ce que veut "le roi,' dit Van Bruning, 'je con- "sidère ce qu'il peut.'" Voltaire, Siècle de Louis XIV. chap. IX. Dobree refers εἰ προύχοιεν to οἱ ἐνδεχόμενοι. "By measures of precaution, if they "(i. e. οἱ ἐνδεχόμενοι) were the stronger "party." But surely it would be the weaker party, and not the stronger, that would be disposed to be cautious and suspicious. For the general sentiment compare I. 39, 1. καὶ φασὶ δὴ δίκῃ πρότερον ἐθελῆσαι κρίνεσθαι· (this was τὰ καλῶς λεγόμενα) ἥν γε οὐ τὸν προύχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ κ. τ. λ. In this instance the Corinthians τὰ ἀπὸ τῶν προύχόντων Κερκυραίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ (not trusting to what they said, but rather watching suspiciously what they did) καὶ οὐ γενναιότητι. In the words τὰ ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα, there is again a mixed meaning of "fair proposals "*coming from* their adversaries," and, "*made by* their adversaries." Compare IV. 115, 2.

8. καὶ ὅρκοι εἴ που ἄρα κ. τ. λ.] Πρὸς τὸ ἄπορον, "to meet his want of all "other resources." Οὐκ ἐχόντων is in the plural, because it applies alike to either party, according to the use of the preceding word ἑκατέρῳ. "For the "moment, when sworn to either party "to meet the want of all other re- "sources, oaths were binding, so long "as the parties got no power from any "other quarter: but so soon as oppor- "tunity offered, he who was the first "to take courage, if he saw his enemy "off his guard, wreaked his vengeance "on him when unsuspecting with a "keener relish than if he had done it "with fair warning given; and he not "only reckoned the safety of thus do- "ing it, but that he gained the prize of "ability besides, in thus overreaching "his antagonist." Ὅρκοι διδόμενοι

ἄρα γένοιντο ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον ἑκατέρῳ διδόμενοι ἴσχυον οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν δὲ τῷ παρατυχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον, ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο ἢ ἀπὸ τοῦ προφανοῦς, καὶ 5 τό τε ἀσφαλὲς ἐλογίζετο καὶ ὅτι ἀπάτῃ περιγενόμενος ξυνέσεως ἀγώνισμα προσελάμβανε. ῥᾷον δ' οἱ πολλοὶ κακοῦργοι 15 ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοὶ, καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται. πάντων δ' αὐτῶν αἴτιον ἀρχὴ 16 ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ

1. γένοιντο] ἐγίγνοντο Dionysius. τὸν ἄπορον L.O. τὴν ἄπορον P. τὰ ἄπορα F. 2. ἔχοντες d. 3. εἰ] ἢ E.d.i. ἴδῃ N.V.g. ᾔδει c.f. 5. τό τε] ὅτι d. ἀνάγκῃ K. περιγενόμενον d. 6. προελάμβανε d. ῥάδιον A.F.H.g.h. πολλοὶ] om. c. 7. τὸ μὲν I. 8. αἴτιον ἀρχὴ A.B.C.E.F.G.H.K.L.N.O. P.V.c.g.h. Poppo. Goell. Bekk. αἴτιον δ' ἀρχὴ d.i. ceteri αἴτιον ἡ ἀρχή.

seems here to signify "oaths taken," (as in Euripid. Iphigen. Taur. 718. Matthiæ.) and not, as the expression generally is to be taken, "oaths offered;" that is, if one party would consent to trust to the oath of his antagonist, and allowed him to escape the extremity of vengeance on condition of his swearing to observe such terms as were imposed on him. For the expression ὅρκον διδόναι, in its usual sense, i. e. "to be "willing to stake the issue on the oath "of the opposite party, believing him "to be innocent, if he swore that he "was so; and trusting to his oath, as "a security for his good conduct for "the future," compare V. 77, 4. Herodot. VI. 86, 12. and Aristotle, Rhetoric, I. 15, 27—32. The sense of the whole passage is here also well expressed by Machiavelli, Istor. Fiorent. III. "Quanto "l 'inganno riesce piu facile e sicuro, "tanto piu lode e gloria se n' acquista. "Per questo gli uomini nocivi sono "come industriosi lodati, e i buoni "come sciocchi biasimati." Ῥᾷον κέκληνται is, "more easily gain the name "of." "Men in general, when dis-"honest, more easily gain credit for "ability, than, when simple, they gain "credit for honesty." This is inserted as the reason why successful perfidy was rather emulated than detested; why men would rather deceive others than be themselves deceived.

4. ἀπὸ τοῦ προφανοῦς est phrasis Thucydidi familiaris. Vid. I. 35, 4. 66, 1. et II. 93, 2. DUKER.

9. ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν] "Power for the sake of covetousness "and ambition;" i. e. "pursued for "the sake of the gratification which it "affords to these passions." Ἐκ δ' αὐτῶν signifies, "and arising from "these motives," or "ensuing upon "these:" that is to say, superadded to the definite motives which lead men to embark in political contests, they contract when once embarked in them a party spirit wholly distinct from the objects of their party, and which is sometimes transmitted even to their descendants, when no distinct notions of the original cause of quarrel are preserved. Such was the case with the factions of the circus at Constantinople, and with those deadly feuds which have prevailed from time to time amongst the lower classes in Ireland. In the outrages committed some years ago by the parties called "Caravats" and "Shanavests," "neither the persons "who were executed for these out-"rages, nor any one else, could tell "what was the dispute. It was noto-"rious who were Caravats and who "were Shanavests, and this was all." Edinburgh Ann. Regist. 1811. vol. I. p. 134.

17 φιλονεικεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες μετ' ὀνόματος ἑκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σώφρονος προτιμήσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἆθλα ἐποιοῦντο, παντὶ δὲ τρόπῳ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλ- 5 μησάν τε τὰ δεινότατα ἐπεξῄεσάν τε, τὰς τιμωρίας ἔτι μείζους, οὐ μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφόρου †προτιθέντες,† ἐς δὲ τὸ ἑκατέροις που ἀεὶ ἡδονὴν ἔχον ὁρίζοντες, καὶ ἢ μετὰ ψήφου ἀδίκου καταγνώσεως ἢ χειρὶ κτώμενοι τὸ κρατεῖν ἑτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι. 10

1. φιλονικεῖν Q. 3. πολιτικῶν L.O.P. ἀριστοκρατείας V. 5. περιγενέσθαι i. 7. προστιθέντες K. cum Dionysio. τιθέντες i. 8. ἡδονὴν ἀεὶ c.f. 10. ἐκπιμπλάναι A.B.E.F.G.H.K.d.f. Poppo. Goeller. Bekk. ἐκπιπλάναι e. ἐμπιπλάναι L.O.P.g. ἐμπαπλαίναι V. vulgo ἐμπιμπλάναι.

3. ἰσονομίας πολιτικῆς] "That equal "law, befitting what justly deserves to "be called 'political society.'" Πολιτικῆς implies, "the relation of citizen "to citizen," that is, "of equal with "equal," as opposed to δεσποτικὴ or τυραννικὴ,—πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρός ἐσθ' ἑνός.

6. ἐπεξῄεσάν τε, τὰς τιμωρίας ἔτι μείζους κ. τ. λ.] Bekker and Göller have pointed the passage with a comma after μείζους, as if ἐτόλμησάν τε τὰ δεινότατα and ἐπεξῄεσάν τε τὰς τιμωρίας were more properly opposed to each other than ἐτόλμησάν τε—ἐπεξῄεσάν τε. The distinction is the same which had been made in the earlier part of the chapter, τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν ἀτοπίᾳ, the one clause referring to the bloody provocations that were first offered, and the other to the bloodier retaliations which followed them. But I doubt whether ἐπεξῄεσαν τιμωρίας is Greek; certainly the more common expression would be ἐπεξῄεσαν τιμωρίαις, "they followed up the ag-"gressors," or, as in the present passage of Thucydides, "the aggression," τὰ δεινότατα, "with vengeance." Keeping therefore the usual stopping, which Poppo has also retained, the sense will be, "they both dared the most horrible "actions, and revenged them, heaping "on retaliation even beyond the pro-"vocation of the first injury." In the words immediately following, I believe that the true reading is προστιθέντες, which is given by Dionysius in his quotation of the passage, (De Thucyd. Hist. Judic. p. 894. Reiske.) and by the MS. K. (Grævianus.) Compare III. 45, 2. διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι, προστιθέντες, κ. τ. λ. See also the note on III. 40, 1. προτιθέντες τὰς τιμωρίας would signify, "holding out, denouncing, enacting;" whereas Thucydides does not mean to speak of any increase of severity ordained by law; but that in the application, or rather in the abuse, of the existing law, the penalties against treason, which are contained in the law of every country, were inflicted more rigorously in the reaction than they had been by the party which had first gained the ascendency. Τιμωρίαν προστιθέντες signifies, "inflicting punishment." Compare VIII. 17, 2. For the expression ἐς τὸ ἡδονὴν ἔχον ὁρίζοντες, see the notes on I. 51, 3. 71, 5. II. 96, 3. τὸ ἡδονὴν ἔχον, "that which occasioned pleasure," i. e. "that which pleased either party." Compare II. 41, 3. 61, 2. Herodot. V. 101, 1. &c.

9. κτώμενοι τὸ κρατεῖν] "Trying to "gain the ascendency," or, "while "gaining the ascendency."

ὥστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπείᾳ δὲ λόγου οἷς 18 ξυμβαίη ἐπιφθόνως τι διαπράξασθαι, ἄμεινον ἤκουον. τὰ δὲ 19 μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωνίζοντο ἢ φθόνῳ τοῦ περιεῖναι, διεφθείροντο. LXXXIII. οὕτω 5 πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς στάσεις τῷ Ἑλληνικῷ, καὶ τὸ εὔηθες, οὗ τὸ γενναῖον πλεῖστον μετέχει, καταγελασθὲν ἠφανίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγκεν· οὐ γὰρ ἦν ὁ 10 διαλύσων οὔτε λόγος ἐχυρὸς οὔτε ὅρκος φοβερὸς, κρείσσους δὲ ὄντες ἅπαντες λογισμῷ ἐς τὸ ἀνέλπιστον τοῦ βεβαίου μὴ παθεῖν μᾶλλον

In this wild license of ferocious passions, intrigue and political ability were always found an unequal match for the daring violence of coarser minds, as ready and able in action as they were deficient in eloquence and in general views.

1. εὐσέβειαν d. λόγων N.V. 3. τῶν πολιτικῶν ἐπ' g. 5. κακοπραγίας c.d.f. 8. ἀντετάχθαι F.H. 10. διαλύττων d. ἰσχυρὸς d.f.i. 11. κρείττους Dionysius, qui et infra ἥττους. λογισμοὶ K.

1. εὐσεβείᾳ ἐνόμιζον] See the note on II. 38, 1. Ἐπιφθόνως τι διαπράξασθαι, "to effect any thing in an odious and "guilty manner." So ἀνεπίφθονα, VII. 77, 2. signifies, "conduct irreproachable "and unexceptionable." "Piety was "in fashion with neither party, but "they who succeeded in effecting some "odious purpose under fair pretences "were held in higher esteem."

2. τὰ δὲ μέσα τῶν πολιτῶν] "Those "citizens who joined neither party." Accidentally they would also belong to what we call the middling class of society, because the two opposite parties were composed of the rich and the poor. But the proper meaning of the word here seems to be, "those who "stood neutral between the two fac-"tions," rather than "those who were "in a middle state between wealth and "poverty;" in which latter sense Aristotle uses the term τοὺς μέσους τῶν πολιτῶν. Politics, IV. 11, 4.

6. οὗ τὸ γενναῖον πλεῖστον μετέχει] Either, "which is the chief ingredient "in a noble nature," or, "whose chief "ingredient is nobleness of nature." See the note on I. 84, 5. where the expression is equally open to the two interpretations.

10. οὔτε λόγος—οὔτε ὅρκος] "Neither "promise nor oath." Sophocl. Œdip. Colon. 650. οὔτοι σ' ὑφ' ὅρκου γ', ὡς κακὸν, πιστώσομαι. Οὐκ οὖν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.

11. κρείσσους δὲ ὄντες κ. τ. λ.] The scholiast explains these words by ῥέποντες δὲ οἱ ἄνθρωποι τοῖς λογισμοῖς πρὸς τὸ μὴ ἐλπίζειν τινὰ πίστιν καὶ βεβαιότητα. Göller understands them, κρείσσους ὄντες λογισμῷ ἢ πίστει. But neither of these interpretations explains or justifies the extraordinary meaning thus attached to the word κρείσσους. Dobree says, "Sensus est, *Argumentis "et jurejurando minimè moti.* Angl. "*steeled against.*" He connects therefore κρείσσους ὄντες τῶν λόγων καὶ τῶν ὅρκων. But these genitive cases cannot be thus understood, nor can κρείσσους simply signify κρείσσους τῶν λόγων, even if that expression could bear the sense which Dobree gives to it; a point I think far from certain. Various attempts to interpret this passage have been made, and others might be added to them: but I can see no possible interpretation of it according to the ordinary rules of the Greek language, or without deranging what appears to be the natural order and conjunction of

2 προεσκόπουν] ἢ πιστεῦσαι ἐδύναντο. καὶ οἱ φαυλότεροι γνώμην ὡς τὰ πλείω περιεγίγνοντο· τῷ γὰρ δεδιέναι τό τε αὑτῶν ἐνδεὲς καὶ τὸ τῶν ἐναντίων ξυνετὸν, μὴ λόγοις τε ἥσσους ὦσι καὶ ἐκ τοῦ πολυτρόπου αὐτῶν τῆς γνώμης φθάσωσι προεπι-
3 βουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ δὲ κατα- 5 φρονοῦντες κἂν προαισθέσθαι, καὶ ἔργῳ οὐδὲν σφᾶς δεῖν λαμβάνειν ἃ γνώμῃ ἔξεστιν, ἄφρακτοι μᾶλλον διεφθείροντο.

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν

1. ἐδύνατο C. 2. πλείω] πολλὰ Q. 6. προαισθῶντ g. προαίσθεσθαι B.F. ἔργῳ λογιζόμενοι ὡς οὐδὲν h. δεῖν σφᾶς G. δεῖν om. Q. 9. Cap. 84 versus singulos asterisco notant F.Z. Caput totum uncis incluserunt Bekk. Poppo. Goeller. Capp. 82, 83, et 84 linea ad marginem apposita notat Y. Omnia a verbis ἐν μὲν γὰρ εἰρήνῃ usque ad fin. c. 84. notat W.

the words. If it be not corrupt, (and Dionysius quotes it as we find it in our MSS.,) it seems to be at least untranslateable.

1. καὶ οἱ φαυλότεροι γνώμην κ. τ. λ.] Compare the overthrow of the Presbyterians by the Independents, and that of the Brissotine, or Girondist party, by the Jacobins. In ordinary times in civilized countries intellect has the superiority over physical strength and energy; but revolutions, if they once proceed to bloodshed, for the time being, place men in the condition of barbarians, amongst whom physical strength and courage are more than a match for mere intellect.

5. καταφρονοῦντες κἂν προαισθέσθαι] i. e. διὰ καταφρόνησιν πεποιθότες κἂν προαισθέσθαι, as Göller rightly explains it. "Thinking in their arrogance that they "should be aware in time." Compare V. 40, 3. VI. 11, 5. Herodot. I. 66, 2. Xenophon, Hellenic. IV. 5, 12.

9. ἐν δ' οὖν τῇ Κερκύρᾳ κ.τ.λ.] It is vain to deny the numerous harshnesses, to give them no stronger censure, which are contained in this chapter: and which, added to the authority of the scholiasts, have induced me to believe that it is really an imitation of Thucydides, by some other writer, and, as often happens in such cases, a caricature of his style and manners. For first the pronoun αὐτῶν cannot be easily referred to τὰ ἔργα in the preceding chapter, and yet it can be referred to nothing else. Secondly, if the sentiment be a general one, the tense of δράσειαν seems wrong; and at any rate δράσειαν and ἐπέλθοιεν do not agree with γιγνώσκοιεν. Thirdly, Göller is right in saying that the sense requires rather ἀρχθέντες ὑπὸ τῶν παρεχόντων than ἀρχόμενοι ὑπὸ τῶν παρασχόντων. Fourthly, πάθους is used in a sense perfectly unlike its meaning every where else in Thucydides; and so I think is ἀπαιδευσίᾳ ὀργῆς, for I believe the writer does not mean "coarseness, "rudeness of passion," but "ungo- "vernableness," which is the later sense of ἀπαιδευσία. Fifthly there is the expression ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ φθονεῖν, where ἐν ᾧ μὴ seems to be used without any authority in the sense of εἰ μή, or if not, the expression is extremely obscure. But notwithstanding all this, the matter of the chapter is really very good, and the writer of it, whoever he was, had in this respect studied Thucydides to good purpose. It is a curious question, whether or no there is reason to suppose that he was a Christian. Wasse suspected the hand of a Christian scholiast in the 82nd chapter, §. 12. where the present text has τῷ θείῳ νόμῳ, but

προετολμήθη, καὶ ὁπόσα ὕβρει μὲν ἀρχόμενοι τὸ πλέον ἢ σωφροσύνῃ ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμενοι δράσειαν, πενίας δὲ τῆς εἰωθυίας ἀπαλλαξείοντές τινες, μάλιστα δ' ἂν διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν, παρὰ δίκην γιγνώσκοιεν, οἵ τε μὴ ἐπὶ πλεονεξίᾳ, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαιδευσίᾳ ὀργῆς πλεῖστον ἐκφερόμενοι, ὠμῶς καὶ ἀπαραιτήτως ἐπέλθοιεν. ξυνταραχθέντος τε 2 τοῦ βίου ἐς τὸν καιρὸν τοῦτον τῇ πόλει, καὶ τῶν νόμων κρατήσασα ἡ ἀνθρωπεία φύσις, εἰωθυῖα καὶ παρὰ τοὺς

The evil of human nature, triumphant over the ordinary restraints of law and public opinion, indulged itself in its worst excesses; and tended to perpetuate itself, because each successive act of atrocity became a pretext for a more bloody retaliation.

2. τὴν] om. K.d.e. 4. τινας A.B.C.E.F.G.H.K.L.O.P.b.e.g. μάλιστ' ἂν B.Q. 6. δίκης P. 7. ἀπὸ τοῦ ἴσου H.L.O.P.d. 9. τε] om. L.O.P. 11. κρατήσαντα C. εἴωθε d.i.

Dionysius quoting the passage reads τῷ θείῳ καὶ νομίμῳ. And possibly the old received reading in VII. 86, 5. διὰ τὴν νενομισμένην ἐς τὸ θεῖον ἐπιτήδευσιν, where all the later editors have restored from the best MSS. διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν, may have had its origin in a similar source. If Poppo's conjecture were true, that Dion Cassius had imitated a passage in the present chapter, we could then scarcely ascribe it to a Christian writer; but the words of Dion, LII. 34. πολλὰ γὰρ ἡ φύσις καὶ παρὰ τὸν νόμον πολλοὺς ἁμαρτάνειν ἐξάγει, appear to me to have nothing to do with this chapter, but if they are borrowed from any part of Thucydides they more resemble the language and substance of III. 45, 4. It is possible that a familiar acquaintance with the Byzantine writers might enable us to form some conjectures as to the date of this 84th chapter. I can only say that I believe it to be the work of a Christian, and to have been written not later than the sixth or seventh century. See the note at the end of this book.

τὰ πολλὰ αὐτῶν προετολμήθη] Αὐτῶν refers to τὰ ἔργα in the preceding lines, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. Then follows a statement of the three principal causes of the crimes committed in civil disturbances: 1st, the desire of vengeance for oppression and insolence in the ruling party: 2nd, the thirst of plunder, which urges the needy to covet the property of the rich: 3rd, the mere bitterness of party spirit, which men contract by being habitually opposed to one another. The construction is, προετολμήθη—ὁπόσα—δράσειαν—γιγνώσκοιεν—ἐπέλθοιεν. The words ὑπὸ παρασχόντων belong to ἀρχόμενοι, "All "that men might perpetrate in retalia-"tion, who had been tyrannically go-"verned by that very party which they "now saw in their power." A little below, the words διὰ πάθους seem to signify "passionately," although I know no other instance of this word bearing this signification in a writer as early as Thucydides. Wherever else it occurs in Thucydides it signifies, "suf-"fering, misfortune, calamity." Compare, however, ἀπεχώρησεν ἀπ' αὐτῶν δι' ὀργῆς, VIII. 43, 4. for a similar use of the preposition διά. Οἱ ἀπὸ τοῦ ἴσου μάλιστα ἐπιόντες are those who enter into revolutions on an equality with their adversaries—not as oppressed men thirsting for vengeance, nor as needy men desiring plunder—and whose cruelties are owing merely to the fury of party spirit which they acquire in the course of the contest.

νόμους ἀδικεῖν, ἀσμένη ἐδήλωσεν ἀκρατὴς μὲν ὀργῆς οὖσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προύχοντος· οὐ γὰρ ἂν τοῦ τε ὁσίου τὸ τιμωρεῖσθαι προυτίθεσαν τοῦ τε μὴ ἀδικεῖν τὸ κερδαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ 3 φθονεῖν. ἀξιοῦσί τε τοὺς κοινοὺς περὶ τῶν τοιούτων οἱ 5 ἄνθρωποι νόμους, ἀφ' ὧν ἅπασιν ἐλπὶς ὑπόκειται σφαλεῖσι κἂν αὐτοὺς διασώζεσθαι, ἐν ἄλλων τιμωρίαις προκαταλύειν, καὶ μὴ ὑπολείπεσθαι, εἴ ποτε ἄρα τις κινδυνεύσας τινὸς δεήσεται αὐτῶν.

LXXXV. Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι τοιαύταις 10 ὀργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο, καὶ ὁ Εὐρυμέδων καὶ οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς ναυσίν· ὕστερον δὲ οἱ φεύγοντες τῶν Κερκυραίων (διεσώθησαν γὰρ αὐτῶν ἐς πεντακοσίους) τείχη τε λαβόντες, ἃ ἦν ἐν τῇ ἠπείρῳ, ἐκράτουν τῆς 15 πέραν οἰκείας γῆς, καὶ ἐξ αὐτῆς ὁρμώμενοι ἐλῄζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἔβλαπτον, καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει.

The remnant of the aristocratical party escapes to the main land; from whence they afterwards cross back again to Corcyra, settle themselves on mount Istone, and carry on an incessant plundering warfare against the victorious party.

1. ἀδικεῖν καὶ ἀσμένη i. οὖσα ὀργῆς g. 3. προυτίθεσαν Bekk. 7. καὶ C.E. ἄλλῳ P.Q. προκαταλύσειν Q. 10. τὴν] om. H.V.g. 11. ἐς] πρὸς Q. 13. φυγόντες L. τῶν] om. O. 16. γῆς] om. I. 17. ἐλῄζον E.F.H.N.V.g.h. Poppo. ἐλείζοντο Q.

2. πολεμία δὲ τοῦ προύχοντος] Compare the character of the Greeks, as a nation, which Herodotus puts into the mouth of Achæmenes, τοῦ τε εὐτυχέειν φθονέουσι καὶ τὸ κρέσσον στυγέουσι. VIII. 236, 3.

5. ἀξιοῦσί τε—δεήσεται αὐτῶν] Compare V. 90. The sense is, that "men "in their violence set the example of "doing away with those common laws "of humanity which all parties alike "might have appealed to in their ad-"versity, and by their own previous "conduct put themselves out of the "pale of these laws, when they them-"selves might have occasion to solicit "their protection." Compare Virgil, Æneid, X. 532. "Belli commercia "Turnus Sustulit ista prior jam tum "Pallante perempto." Περὶ τῶν τοιούτων means, "the common laws which "relate to such party quarrels;" such, for instance, as that "to spare the "fallen foe; to remember the vicissi-"tudes of fortune; and not abuse our "prosperity, to set bounds to the viru-"lence of our enmities."

15. τῆς πέραν οἰκείας γῆς] "Their "own territory on the main land oppo-"site." Immediately afterwards some MSS. read ἐλῄζον instead of ἐλῄζοντο, and this reading has been adopted by Poppo. Thucydides generally uses the middle voice, but once, IV, 41, 2. ἐλῄζόν τε τὴν Λακωνικὴν καὶ πλεῖστα ἔβλαπτον, he has used the active.

ἐπρεσβεύοντο δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ Κόρινθον περὶ 2 καθόδου· καὶ ὡς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον χρόνῳ πλοῖα καὶ ἐπικούρους παρασκευασάμενοι διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπρή-
5 σαντες, ὅπως ἀπόγνοια ᾖ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην, τεῖχος ἐνοικοδομησάμενοι ἔφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν, καὶ Λάχητα τὸν Μελα-
10 νώπου στρατηγὸν αὐτῶν καὶ Χαροιάδην τὸν Εὐφιλήτου. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι 2 ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι 3 δὲ τοῖς μὲν Συρακοσίοις ἦσαν πλὴν Καμαριναίων αἱ ἄλλαι Δωρίδες πόλεις, αἵπερ καὶ πρὸς
15 τὴν τῶν Λακεδαιμονίων τὸ πρῶτον ἀρχομένου τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνεπολέμησάν γε, τοῖς δὲ Λεοντίνοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Ῥηγῖνοι δὲ κατὰ τὸ ξυγγενὲς Λεοντίνων. ἐς οὖν τὰς Ἀθήνας πέμψαντες 4

SICILY. First interference of the Athenians in the affairs of Sicily, under pretence of supporting the Ionian states of that island against Syracuse, and the other Dorian states.

1. ἐπρεσβεύετο g. καὶ ἐς τὴν κόρινθον Q. 5. ἀπογνοι E. 6. ἰστήνην c. 7. ἔφθειραν C. 8. οἱ ἀθηναῖοι K. 9. μελανόπου G.I.L.O. et correctus C. 10. χαριοιάδην Q. 11. συρακόσιοι K.f. συρακούσσιοι A.E.F.H. συρρακούσιοι G.L.O.i. quod reposui, solum habent A.C. lib. VII. et VIII. nec rarum F.H.h.B. plerumque συρακόσσιοι vel συρακούσσιοι. Urbem συρακούσσας vocant antiquissimi codices, nec tamen sibi constant. BEKK. 12. καθέστησαν c. καθίστασαν i. 13. καμμαριναίων F. 15. τῶν] om. O. 17. γε] om. e. καμαρίνα G. 18. ῥηγινοὶ A. ῥηγηνοὶ B.F. 19. κατὰ] μετὰ P.

5. τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς] Ellipsis, quam in hoc genere loquendi observat Fr. Portus, crebra est in interrogatione. Thucyd. III. 39, 2. τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; Et 58, 6. τί ἄλλο ἢ—ἀτίμους γερῶν, ὧν νῦν ἴσχουσι, καταλείψετε; Sic in τί δ' εἰ μή, et in illo extra interrogationem apud Aristoph. Equit. 1103. Μηδὲν ἄλλ' εἰ μὴ ἔσθιε. Eodem modo Latini, *quid aliud, quam?* *nihil aliud, quam.* Adi Bud. Comment. p. 1047. DUKER.

16. οὐ μέντοι ξυνεπολέμησάν γε] Compare II. 7, 2. and the note on that passage. It is abundantly plain from the account here given that the Sicilian states had as yet sent no ships over to Greece to aid the Lacedæmonians, agreeably to the instructions of the Lacedæmonians at the beginning of the war; τά τ' ἄλλα ἡσυχάζοντας κ. τ. λ.

17. αἱ Χαλκιδικαὶ] See VI. 75, 3, 4. 82, 2.

οἱ τῶν Λεοντίνων ξύμμαχοι κατά τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἴργοντο καὶ τῆς 5 θαλάσσης. καὶ ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ μήτε σῖτον ἐς τὴν Πελοπόννησον 5 ἄγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι εἰ σφίσι δυνατὰ 6 εἴη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι. [καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας] τὸν πόλεμον ἐποιοῦντο 7 μετὰ τῶν ξυμμάχων. καὶ τὸ θέρος ἐτελεύτα.

ATTICA. Second attack of the plague at Athens: 4700 citizens of the three highest classes perished in the course of its ravages. Numerous earthquakes in different places.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ 10 δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὅμως 2 διακωχή. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη, ὥστε †Ἀθηναίων† γε μὴ εἶναι ὅ τι μᾶλλον 15 [τούτου] ἐκάκωσε τὴν δύναμιν. 3 τετρακοσίων γὰρ ὁπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ 4 ἄλλου ὄχλου ἀνεξεύρετος ἀριθμός. ἐγένοντο δὲ καὶ οἱ πολλοὶ

2. ἴονες V. 3. τῆς τε γῆς] om. G. τε] om. L.O.P.d.e.i. 5. δὲ] τε C.e. om. d. 8. οὖν] δὲ O.c. 12. τις] om. g. 14. πρότερόν γε καὶ i. πρῶτόν γε καὶ L.O. πρῶτον καὶ P. 15. ἀθηναίων γε A.B.E.F.G.H.K.L.N.O P. V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. ἀθηναίους γε Q. Vulgo ἀθηναίους τε. 16. [τούτου]] om. A.B.E.F.G.I.L.N.O.P.V.c.d.f.h.i. Haack. Poppo. Goell. Bekk. τούτοις e. τούτους C. ἐκάκωσε A.B.E.F.G.H.K.N.V.c.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo ἐπίεσε καὶ ἐκάκωσε. 19. ὁ ἀριθμὸς L.O.P. καὶ οἱ πολλοὶ τότε A.B.E.F.G.H.V.f.g.h. Haack. Poppo. Goell. Bekk. καὶ οἱ πολλοὶ σεισμοὶ τότε C.K.L.O.P.b.c.d.e.i. τότε καὶ οἱ σεισμοὶ πολλοὶ Q. Vulgo τότε καὶ οἱ π. σ.

1. οἱ τῶν Λεοντίνων ξύμμαχοι] He says "the allies of the Leontines," rather than "the Leontines and their "allies," because the argument of "an "old alliance already subsisting" could only so far as we know be used by the Rhegians, and not by the Leontines themselves. A fragment of a treaty of alliance between Athens and Rhegium exists in one of the Elgin marbles, and may be seen in Böckh. Corpus Inscript. vol. I. Inscr. 74.

18. ἐκ τῶν τάξεων] What he elsewhere (VI. 43.) calls ἐκ καταλόγου, the heavy-armed soldiers taken from the class of the Zeugitæ. From these are distinguished the Epibatæ, or heavy-armed soldiers, who served in the fleet, and who might be taken from the fourth class, or Thetes. Compare Böckh, Staatshaushaltung der Athener, vol. II. p. 35. (Eng. Translat. vol. II. p. 266.)

19. οἱ πολλοὶ τότε σεισμοὶ] Mr. Bloomfield says that "the article is here not

τότε σεισμοὶ τῆς γῆς, ἔν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς, καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτίῳ.

LXXXVIII. Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηγῖνοι τοῦ αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ 5 τὰς Αἰόλου νήσους καλουμένας· θέρους γὰρ δι' ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. νέμονται 2 δὲ Λιπαραῖοι αὐτὰς Κνιδίων ἄποικοι ὄντες. οἰκοῦσι δ' ἐν μιᾷ τῶν νήσων οὐ μεγάλῃ, καλεῖται δὲ Λιπάρα· 3 τὰς δὲ ἄλλας ἐκ ταύτης ὁρμώμενοι γεωργοῦσι, Διδύμην καὶ 10 Στρογγύλην καὶ Ἱεράν. (νομίζουσι δὲ οἱ ἐκείνῃ ἄνθρωποι ἐν 4 τῇ Ἱερᾷ ὡς ὁ Ἥφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται πῦρ ἀναδιδοῦσα πολὺ καὶ τὴν ἡμέραν καπνόν.) κεῖνται δὲ αἱ 5 νῆσοι αὗται κατὰ τὴν Σικελῶν καὶ Μεσσηνίων γῆν, ξύμμαχοι δ' ἦσαν Συρακοσίων. τεμόντες δ' οἱ Ἀθηναῖοι τὴν γῆν, ὡς 6 15 οὐ προσεχώρουν, ἀπέπλευσαν ἐς τὸ Ῥήγιον. καὶ ὁ χειμὼν 7 ἐτελεύτα, καὶ πέμπτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

SICILY. Fruitless expedition of the Athenians against the Liparæan islands.

LXXXIX. Τοῦ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι

1. καὶ εὐβοίᾳ A.E.F.H.V.g. καὶ ἐν B.—Βοιωτίῳ] om. O.P. 3. Ἀθηναῖοι καὶ] om. d.i. ῥηγινοὶ A.V. ῥηγηνοὶ B. ῥήγιον K. 6. ἀνυδρίας P. ἀδύνατα] οὐκ L. 7. λιπαρῆοι P. κνιδαίων E. τῶν κνιδίων i. ὄντες] om. G.L.O.P.i. 10. οἱ ἐν ἐκείνῃ K. οἱ ἐκεῖνοι d.i. ἐν] οἱ ἐν e. 11. τῇ et mox ὁ om. L.O.P. 12. πολὺ] om. G.L.O.P. 14. τέμνοντες d.e.i. 15. ὁ μὲν χειμὼν e. 16. τῷ πολέμῳ ἐτελεύτα A.B.C.E.F.G.H.L.O.P.V.c.d. e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo ἐτελεύτα τῷ πολέμῳ. 17. συνέγραψε P. 18. πελοποννήσιοι μὲν καὶ K.

"to be tolerated." It seems to me that Thucydides meant to say, "this "was the period of those numerous "earthquakes, whose frequency at one "time has made them remembered as "a sort of epoch." So one might say, when relating the events of the year 1746, "this was the period of *the* "*famous* great frost."

6. δι' ἀνυδρίαν] "Though there are "a few trifling springs, there is a gene- "ral scarcity of water, as the soil, con- "sisting entirely of scoriæ, tufa, pu- "mice, pozzolana, and ashes, without "any intervening stony stratum, ex- "cept occasional masses of obdurate "vitrification, rapidly absorbs the "moisture, the natives are conse- "quently obliged to construct capacious "cisterns, wherein rain-water is kept in "a cool temperature." Captain Smyth's Memoir of Sicily, p. 249. when speaking of the Lipari islands.

7. Κνιδίων ἄποικοι] Sic et Strabo, Pausan. atque alii. Adeundus est de his Cluverius Sicil. Antiq. II. 14. pag. 395. Duker.

A.C. 426. Olymp. 88. 2, 3. ATTICA. Annual invasion of Attica. Earthquakes and inundations of the sea in several places.

καὶ οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον ὡς ἐς τὴν Ἀττικὴν ἐσβαλοῦντες, Ἄγιδος τοῦ Ἀρχιδάμου ἡγουμένου Λακεδαιμονίων βασιλέως, σεισμῶν δὲ γενομένων πολλῶν ἀπετράποντο πάλιν καὶ οὐκ ἐγένετο ἐσβολή. 2 καὶ περὶ τούτους τοὺς 5 χρόνους τῶν σεισμῶν κατεχόντων, τῆς Εὐβοίας ἐν Ὀροβίαις ἡ θάλασσα †ἐπελθοῦσα† ἀπὸ τῆς τότε οὔσης γῆς καὶ κυματωθεῖσα ἐπῆλθε τῆς πόλεως μέρος τι, καὶ τὸ μὲν κατέκλυσε τὸ δ' ὑπενόστησε, καὶ θάλασσα νῦν ἐστὶ πρότερον οὖσα γῆ· καὶ ἀνθρώπους διέφθειρεν ὅσοι μὴ ἐδύ- 10 ναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες. 3 καὶ περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον παραπλησία γίγνεται ἐπίκλυσις, καὶ τοῦ τε φρουρίου τῶν Ἀθηναίων παρεῖλε καὶ δύο νεῶν ἀνειλκυσμένων τὴν ἑτέραν κατέαξεν. 4 ἐγένετο δὲ καὶ ἐν Πεπαρήθῳ κύματος ἐπαναχώρη- 15 σίς τις, οὐ μέντοι ἐπέκλυσέ γε· καὶ σεισμὸς τοῦ τείχους τὶ κατέβαλε καὶ τὸ πρυτανεῖον καὶ ἄλλας οἰκίας ὀλίγας. 5 αἴτιον

1. μὲν et τὴν om. c. 2. ἐμβαλοῦντες O. ἐσβαλόντες G. et correctus C. 3. λακεδαιμονίου L.O.P. 6. τῶν] om. L.O.P. 7. ἐπελθοῦσα Bekk. et vulgo. ἐπεξελθοῦσα e. ἐπανελθοῦσα Poppo. 9. κατέλυσε I. 16. γε ἐπέκλυσέ γε g. ἀπέκλυσέ γε P. ἐπέκλυσε, omissa particula, L.O. 17. οὐκ ὀλίγας K.

6. τῶν σεισμῶν κατεχόντων] "When "the earthquakes were prevalent." Compare I. 10, 1. 11, 5. ὁ λόγος κατέχει, —τοῦ λόγου κατεσχηκότος. I have followed Poppo in placing a comma after κατεχόντων, for Thucydides does not mean that the earthquakes were particularly prevalent in Eubœa, but that at the time when they were frequently happening in Eubœa and in other places, there happened also at Orobiæ an unusual inundation of the sea.

7. †ἐπελθοῦσα† ἀπὸ τῆς τότε οὔσης γῆς] I believe that Göller [with Haack and Poppo] is right in thinking that ἐπανελθοῦσα is the true reading. "The "sea first retired from what was then the "line of the coast, and afterwards rising "in a heap or head of water it invaded "a part of the city; and though the "inundation afterwards partly subsided, "yet in part also it was permanent; in"somuch that some of what was for"merly land is now sea." The previous retiring of the sea, as the precursor of the inundation, is noticed twice afterwards in the chapter; κύματος ἐπαναχώρησίς τις, οὐ μέντοι ἐπέκλυσέ γε, where it is spoken of as remarkable that the retreat of the sea was not followed by an inundation; and again, ἀποστέλλειν τὴν θάλασσαν. The word ὑπονοστεῖν, to express the subsidence of water, occurs in Herodotus, I. 191, 5. and to express the settling downwards of a solid body, owing to the gradual effect of the weather, IV. 62, 3. [Dobree also reads ἐπανελθοῦσα.]

12. Ἀταλάντην] De Atalanta et castello Atheniensium in ea, est etiam supr. II. 32, 1. De ellipsi τοῦ μέρος, quam in his τοῦ τε φρουρίου statuit Schol. plura habet Stephanus Animadv. in lib. de Dialect. p. 45. DUKER.

δ' ἔγωγε νομίζω τοῦ τοιούτου, ᾗ ἰσχυρότατος ὁ σεισμὸς ἐγένετο, κατὰ τοῦτο ἀποστέλλειν τε τὴν θάλασσαν καὶ ἐξαπίνης πάλιν ἐπισπωμένην βιαιότερον τὴν ἐπίκλυσιν ποιεῖν· ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι 5 γενέσθαι.

SICILY.
Operations of the Athenians: they reduce Messina to join their confederacy.

XC. Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι ὡς ἑκάστοις ξυνέβαινεν ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιῶται ἐπ' ἀλλήλους στρατεύοντες καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις· ἃ δὲ λόγου 10 μάλιστα ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μνησθήσομαι. 2 Χαροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγοῦ τεθνηκότος ὑπὸ Συρακοσίων πολέμῳ, Λάχης ἅπασαν ἔχων τῶν νεῶν τὴν ἀρχὴν ἐστράτευσε μετὰ 15 τῶν ξυμμάχων ἐπὶ Μυλὰς τὰς τῶν Μεσσηνίων. 3 ἔτυχον δὲ δύο φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι καί τινα καὶ ἐνέδραν πεποιημέναι τοῖς ἀπὸ τῶν νεῶν. 4 οἱ δὲ Ἀθηναῖοι καὶ οἱ ξύμμαχοι τούς τε ἐκ τῆς ἐνέδρας τρέπουσι καὶ διαφθείρουσι πολλούς, καὶ τῷ ἐρύματι προσβαλόντες 20 ἠνάγκασαν ὁμολογίᾳ τήν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνην ξυστρατεῦσαι. 5 καὶ μετὰ τοῦτο ἐπελθόντων οἱ Μεσσήνιοι τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσεχώρησαν καὶ αὐτοί, ὁμήρους τε δόντες καὶ τἆλλα πιστὰ παρασχόμενοι.

1. ἐγὼ B.K. νομίζω τοῦ τοιούτου A.B.C.E.F.G.H.K.L.O.Q.V.c.e.f.g. Haack. Poppo. Goell. Bekk. νομίζω τοιούτου i. Vulgo τοῦ τοιούτου νομίζω. 2. ἐγένετο] γέγονε c. 3. ἐπισπομένην corr. F. 4. δοκῇ E.F.H.N.V.g. τὸ τοιοῦτον N. τοῦτο L. τοῦτο τοιοῦτο Q. 6. μὲν] om. K. 7. ἕκαστος d. 9. σὺν B.C.E.h. 12. χαριάδου L. γὰρ] δὲ g. τοῦ] τῶν B. 14. λάχης ὁ πᾶσαν E. ἐστράτευε c. 15. ἐπὶ μυλὰς τὰς μεσσηνίων C.O.P.Q.c.d.e.i. ἐπὶ μύλας τὰς μεσσηνίων K. qui et mox μύλαις. ἐπὶ τὰς μυλὰς τῶν μεσσηνίων L. 16. ἐν ταῖς μυλαῖς δύο φυλαὶ L.O.P.d. 17. πεποιηκέναι L.O.P. unde πεποιηκυῖαι efficit Coraes Plutarch. I. p. 375. 19. προβαλόντες Q. 21. ξυνστρατεῦσαι prima manu C. 23. τἄλλα e. Poppo. τἆλλα Bekk. Goell. vulgo et Poppo. ed. 1845. τὰ ἄλλα. παρεχόμενοι V.g.

17. πεποιημέναι] For this middle sense of the passive form of the perfect, see Matthiæ, Gr. Gr. §. 493. Poppo, Prolegomen. I. p. 191.

23. τἆλλα πιστὰ παρασχόμενοι] "Satisfying the Athenians in all other

PELOPONNESUS, ÆGEAN SEA, &c. A. C. 426. Olymp. 88. 3.

PELOPONNESUS, ÆGEAN SEA, &c. Various operations of the Athenians. Unsuccessful attempt upon Melos. Descent on Bœotia.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα μὲν ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἐστρατήγει Δημοσθένης τε ὁ Ἀλκισθένους καὶ Προκλῆς ὁ Θεοδώρου, ἑξήκοντα δὲ ἐς Μῆλον καὶ δισχιλίους ὁπλίτας· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικηράτου. 2 τοὺς γὰρ Μηλίους ὄντας νησιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς τὸ αὑτῶν 3 ξυμμαχικὸν ἰέναι ἐβούλοντο προσαγαγέσθαι. ὡς δὲ αὐτοῖς δῃουμένης τῆς γῆς οὐ προσεχώρουν, ἄραντες ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν ἐς Ὠρωπὸν τῆς πέραν γῆς, ὑπὸ νύκτα δὲ σχόντες εὐθὺς ἐπορεύοντο οἱ ὁπλῖται ἀπὸ τῶν νεῶν πεζῇ 4 ἐς Τάναγραν τῆς Βοιωτίας. οἱ δ' ἐκ τῆς πόλεως πανδημεὶ Ἀθηναῖοι, Ἱππονίκου τε τοῦ Καλλίου στρατηγοῦντος καὶ

1. οἱ] om. d. μὲν] om. K. 3. πατροκλῆς L.O.P.d.e.i. 5. νικηρείτου i. 7. αὐτὸ d.g. αὐτὸν V. 8. προσάγεσθαι I. 9. προσεχώρησαν L.O.P. 13. τε] om. f. στρατηγοῦ P.

"points;" literally, "presenting all "other things of such a nature as to be "satisfactory." Compare I. 32, 2. καὶ ταῦτα πιστεύοντες ἐχυρὰ ὑμῖν παρέξεσθαι. Generally speaking παρέχειν is, "to "present or offer really; and παρέχεσθαι, "to present or offer to notice, to "exhibit." The one expresses an actual giving, the other a figurative one. See Ammonius, De Differentia Vocabulorum, in Παρέχειν. Bekker therefore, I think, is right in preferring τἆλλα, to the common reading τὰ ἄλλα; for Thucydides generally uses the crasis when the word is used as a substantive, that is, when there is no substantive expressed, and τἆλλα is "all else, all "the rest." But in VIII. 100, 2. where there is another word joined with it, τὰ ἄλλα ἐπιτήδεια, the crasis, I think, ought not to be admitted; because there the article does not so much belong to ἄλλα as to ἐπιτήδεια. So again, VIII. 24, 5. Bekker writes μετὰ πολλῶν τε κἀγαθῶν ξυμμάχων, instead of καὶ ἀγαθῶν, and Göller appeals to the expression καλοὶ κἀγαθοὶ as an authority for the alteration. But in the latter the two words were habitually united together, so as almost to have become one; and therefore the καὶ was naturally melted into the following adjective by crasis, according to that general practice in language by which any familiar combination of words is pronounced more briefly, and with the syllables more running into each other, than when the same words are joined with others with which they are less familiarly associated. Now καλοὶ κἀγαθοὶ is a combination of words so familiar as almost to have become one word; whereas πολλοὶ καὶ ἀγαθοὶ is not one expression, nor are the words habitually joined with one another; so that there is no more reason for the crasis there than in any other case where καὶ may happen to precede a word beginning with a vowel.

10. ἐς Ὠρωπὸν τῆς πέραν γῆς] See the note on II. 23, 3.

13. Ἱππονίκου τοῦ Καλλίου] This Hipponicus was the father-in-law of Alcibiades, and one of the richest individuals in Greece. His father Callias was the ambassador who is said to have procured the assent of the Persian king to that memorable treaty, by which the

TRACHINIA. A. C. 426. Olymp. 88. 3.

Εὐρυμέδοντος τοῦ Θουκλέους, ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ γῆν ἀπήντων. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν 5 ἐν τῇ Ταναγρᾳ ἐδῄουν καὶ ἐνηυλίσαντο. καὶ τῇ ὑστεραίᾳ 6 μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων καὶ 5 Θηβαίων τινὰς προσβεβοηθηκότας καὶ ὅπλα λαβόντες καὶ τροπαῖον στήσαντες ἀνεχώρησαν, οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. καὶ παραπλεύσας ὁ Νικίας ταῖς ἑξήκοντα 7 ναυσὶ τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε καὶ ἀνεχώρησεν ἐπ᾽ οἴκου.

10 XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειαν τὴν ἐν Τραχινίᾳ ἀποικίαν καθίσταντο ἀπὸ τοιᾶσδε γνώμης. Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία 2 μέρη, Παράλιοι Ἱερῆς Τραχίνιοι· τούτων δὲ οἱ

TRACHINIA. Heraclea founded by the Lacedæmonians.

3. ἐν] om. d.i. 4. ἐπελθόντας L.O.P. 5. βεβοηθηκότας g. λάβοντας E. καὶ τροπαῖον] καὶ τρόπαια d. τροπαῖον, omisso καὶ, K. 7. ἐπὶ] ἐς B.L.O. 10. τοῦτον τὸν χρόνον B.h. τὸν αὐτὸν χρόνον τοῦτον g. 11. τραχινίᾳ C.G.I. K.c.e.f. et Poppo. τραχῖνι Q. ut III. 100, 3. et IV. 78, 1. V. 12, 1. 51, 1. τραχεινίαις d.i. Vulgo, et Bekk. Goeller. τραχινίαις, quæ lectio fortasse e notissimo Sophocl. Tragœd. titulo ab imperito librario petita est. καθίστατο G. γνώμης τοιᾶσδε e. 12. μιλιῆς B. 13. ἱερεῖς καὶ τραχίνιοι Q. οἱ Τραχίνιοι] οἱ μὲν τραχίνιοι G.H.Q.g.

king's ships of war were forbidden to sail to the westward of the Cyanean and Chelidonian islands. See Andocides against Alcibiad. p. 117. Demosthenes Fals. Legat. p. 428. Herodot. VII. 151, 2. There is a full account of the successive heads of the family of Callias and Hipponicus, in Böckh, Staatshaushalt. d. Athen. II. p. 14, &c. (Eng. Transl. vol. II. p. 242.)

13. Παράλιοι, Ἱερῆς, Τραχίνιοι] It is possible that these names in their origin referred to three classes of persons, politically as well as locally separate from each other. The Hierensians may have been the priest-nobles, the Eupatridæ of Athens, who formed exclusively the *state*, πόλις, and who of course therefore were in exclusive possession of all offices civil and religious. The Paralians would then be the mixed people who always grew up in the course of time around the priest-nobles; the original δῆμος, or commons, who gradually obtained an admission more or less complete to all the rights of citizenship. At Athens they were also called Parali, as in all maritime countries they were made up of traders and seafaring men and strangers, whom the sea, the great highway of nations, had enabled to come from a foreign land; and who found their maintenance in the various pursuits which the neighbourhood of the sea facilitates. The Trachinians, like the ὑπεράκριοι of Athens, were perhaps the remains of the oldest inhabitants of the country, driven to the mountains by that more civilized people who had settled in the plains and richest districts of the land, and who being shut out from all communication with other nations, and from all foreign commerce, lived as the subjects of the priest-nobles, or annoyed them by their perpetual predatory in-

TRACHINIA. A. C. 426. Olymp. 88. 3.

The colony fails, owing to the hostility of the Thessalians, and the tyranny of the Lacedæmonian governors. (92. 93.)

Τραχίνιοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων, τὸ πρῶτον μελλήσαντες Ἀθηναίοις προσθεῖναι σφᾶς αὐτούς, δείσαντες δὲ μὴ οὐ σφίσι πιστοὶ ὦσι, πέμπουσιν ἐς Λακε-3δαίμονα, ἑλόμενοι πρεσβευτὴν Τισαμενόν. ξυνεπρεσβεύοντο 5 δὲ αὐτοῖς καὶ Δωριῆς, ἡ μητρόπολις τῶν Λακεδαιμονίων, τῶν αὐτῶν δεόμενοι· ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ ἐφθείροντο. 4 ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γνώμην εἶχον τὴν ἀποικίαν ἐκπέμπειν, τοῖς τε Τραχινίοις βουλόμενοι καὶ τοῖς Δωριεῦσι 5 τιμωρεῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους πολέμου καλῶς 10 αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι· ἐπί τε γὰρ τῇ Εὐβοίᾳ ναυτικὸν παρασκευασθῆναι ἄν, ὥστ' ἐκ βραχέος τὴν διάβασιν 6 γίγνεσθαι, τῆς τε ἐπὶ Θρᾴκης παρόδου χρησίμως ἕξειν. τό 7 τε ξύμπαν ὥρμηντο τὸ χωρίον κτίζειν. πρῶτον μὲν οὖν ἐν Δελφοῖς τὸν θεὸν ἐπήροντο, κελεύοντος δὲ ἐξέπεμψαν τοὺς 15 οἰκήτορας αὐτῶν τε καὶ τῶν περιοίκων, καὶ τῶν ἄλλων Ἑλλήνων τὸν βουλόμενον ἐκέλευον ἕπεσθαι πλὴν Ἰώνων καὶ 8 Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν. οἰκισταὶ δὲ τρεῖς Λακεδαιμονίων ἡγήσαντο, Λέων καὶ Ἀλκίδας καὶ Δαμάγων.

6. καὶ] οἱ B. δώριον Priscianus, pag. 1099. Putsch. 7. αὐτοὶ ἐφθείροντο A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. G. et vulgo αὐτοὶ πολέμῳ ἐφθείροντο. 12. βραχέως F. διάβασιν ἂν γίγνεσθαι L.O.P. 15. ἐπηρώτων Q. 16. τε] om. c.d. τῶν ἄλλων περιοίκων G.L.O.P.d. 17. γ' ἰώνων A. Bekk. Goell. γ' om. B.E.F.G. ἰτῶν O. 18. ὧν καὶ ἄλλων B. 19. ἀλκείδας K. δημάγων H. δαμάτων f.

roads upon the vallies. But while tracing the possible origin of these names, we must not suppose that they retained their primitive meaning in the time of Thucydides, at least not in its full extent: but that they now expressed little more than local divisions, like the tribes of Rome in the times of the commonwealth.

Ἱερῆς] Difficile dictu est, quinam fuerint Ἱερῆς, nemo enim præter Thucydidem de iis, (quod legerim) loquutus est. Scintillam tamen lucis facit Callimachus in Delum, ubi ait: Δεύτερον ἱερὸν ἄστυ καὶ οὔρεα Μηλίδος αἴης Ἔρχονται etc. Hic enim cum Thucydide videtur quandam urbem vel regionem Meliensium sacram vocare, eo quod primitias Apollini quotannis missas a Dodonæis, qui etiam sacri erant, recipiebant. Vide Palmer. ad Gr. Auct. p. 277. Huds.

6. Δωριεῖς] Vide Strabon. et Steph. voc. Δώριον. Plin. IV. 5. et V. 22. Wass. De Dorio metropoli Lacedæmoniorum supr. I. 107, 2. Quæ paullo post hic leguntur, γνώμην εἶχον—τιμωρεῖν, sunt in Stephano de Urbib. voc. Δώριον, sine nomine auctoris. Duker.

καταστάντες δὲ ἐτείχισαν τὴν πόλιν ἐκ καινῆς, ἣ νῦν Ἡρά- 9
κλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν σταδίους μάλιστα
τεσσαράκοντα, τῆς δὲ θαλάσσης εἴκοσι. νεώριά τε παρε- 10
σκευάζοντο, καὶ ἤρξαντο κατὰ Θερμοπύλας κατ' αὐτὸ τὸ
5 στενὸν, ὅπως εὐφύλακτα αὐτοῖς εἴη. XCIII. οἱ δὲ Ἀθη-
ναῖοι τῆς πόλεως ταύτης ξυνοικιζομένης τὸ πρῶτον ἔδεισάν
τε καὶ ἐνόμισαν ἐπὶ τῇ Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι
βραχύς ἐστιν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας.
ἔπειτα μέντοι παρὰ δόξαν αὐτοῖς ἀπέβη· οὐ γὰρ ἐγένετο ἀπ' 2
10 αὐτῆς δεινὸν οὐδέν. αἴτιον δὲ ἦν· οἵ τε Θεσσαλοὶ ἐν δυνάμει 3
ὄντες τῶν ταύτῃ χωρίων, καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο, φοβού-
μενοι μὴ σφίσι μεγάλῃ ἰσχύϊ παροικῶσιν, ἔφθειρον καὶ διὰ
παντὸς ἐπολέμουν ἀνθρώποις νεοκαταστάτοις, ἕως ἐξετρύ-
χωσαν γενομένους τὸ πρῶτον καὶ πάνυ πολλούς· πᾶς γὰρ

2. ἀπέχουσα γὰρ θερμοπυλῶν d. 3. δὲ] om. A.B.E.F.H.Q.V.g.h. et γρ. G. θαλάττης f. 4. ἤρξαντο] εἶρξαν τὸ E. 8. βήναιον K. 9. παρὰ] περὶ g. 11. ὄντες] om. g. τῇ om. V. 12. ἔφθειρον δὲ Q. 13. ἀνθρώπους νεοκαταστάτους e.

3. τῆς δε θαλάσσης εἴκοσι] Perhibet tamen Strabo (l. IX.) hanc urbem a portu XL. non vero XX. stadiis abesse. Vide Berkelium ad Stephanum περὶ πόλεων. HUDS. The alteration in the face of the country near Thermopylæ, owing to the retreat of the sea, and the changed course of the river Sperchius, (whose mouth is now to the south of Thermopylæ, after it has run for some distance parallel to the line of the cliffs, and has received those smaller streams, the Asopus, Melas, and Dyras, which formerly ran direct into the sea,) makes it difficult to identify the situations of the several places mentioned by ancient writers. But the remains of Heraclea, with its citadel on a hill, and traces of the city lower down, according to the description of Livy, XXXVI. 22. on the north bank of the Asopus, and about four miles from Thermopylæ, (see Dodwell, Class. Tour, vol. II. p. 73.) still correspond with the account of Thucydides. The port of Heraclea was, according to Strabo, forty stadia from the town; a statement in exact agreement with that of Thucydides, who says that the town was forty stadia from Thermopylæ, where the port and docks were constructed. The sea, which was only twenty stadia from the town, was not the sea by the port, but the nearest point of the Malian gulf, which could be reached in a straight line from the edge of Œta, where Heraclea was built. Here however the water was too shallow to admit of the existence of a harbour, even for the light vessels of the Greeks; and thus Appian calls it θάλασσα τραχεῖα καὶ ἀλίμενος. (Syriac. 17.) For the present state of Thermopylæ, see Sir W. Gell, Itiner. of Greece, p. 238, &c.

5. εὐφύλακτα] Compare the note on II. 98, 2. and Matthiæ, Gr. Gr. §. 443. Jelf, 383.

11. ὧν ἐπὶ τῇ γῇ ἐκτίζετο] "To the "detriment of whose territory it was "founding." Compare V. 51. and I. 142, 2, 3.

τις Λακεδαιμονίων οἰκιζόντων θαρσαλέως ᾔει, βέβαιον νομί-
4 ζων τὴν πόλιν. οὐ μέντοι ἥκιστα οἱ ἄρχοντες αὐτῶν τῶν
Λακεδαιμονίων οἱ ἀφικνούμενοι τὰ πράγματά τε ἔφθειρον
καὶ ἐς ὀλιγανθρωπίαν κατέστησαν, ἐκφοβήσαντες τοὺς πολ-
λοὺς, χαλεπῶς τε καὶ ἔστιν ἃ οὐ καλῶς ἐξηγούμενοι, ὥστε 5
ῥᾷον ἤδη αὐτῶν οἱ πρόσοικοι ἐπεκράτουν.

XCIV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον
ὃν ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν
τριάκοντα νεῶν Ἀθηναῖοι περὶ Πελοπόννησον
ὄντες πρῶτον ἐν Ἐλλομένῳ τῆς Λευκαδίας 10
φρουρούς τινας λοχήσαντες διέφθειραν, ἔπειτα
ὕστερον ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον,
Ἀκαρνᾶσί τε πᾶσιν, οἳ πανδημεὶ πλὴν Οἰνια-
δῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ Κεφαλ-
λῆσι καὶ Κερκυραίων πεντεκαίδεκα ναυσί. καὶ 15
2 οἱ μὲν Λευκάδιοι τῆς τε ἔξω γῆς δῃουμένης καὶ τῆς ἐντὸς τοῦ
ἴσθμου, ἐν ᾗ καὶ ἡ Λευκάς ἐστι καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος,
πλήθει βιαζόμενοι ἡσύχαζον· οἱ δὲ Ἀκαρνᾶνες ἠξίουν Δη-
μοσθένην τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν αὐτοὺς,
νομίζοντες ῥᾳδίως τ' ἂν ἐκπολιορκῆσαι πόλεώς τε ἀεὶ σφίσι 20
3 πολεμίας ἀπαλλαγῆναι. Δημοσθένης δ' ἀναπείθεται κατὰ

WESTERN GREECE. Demosthenes, being employed in the west of Greece, is persuaded by the Messenians of Naupactus to make an attack upon Ætolia. State of the Ætolians at this period.

1. τις] om. d. θαρσαλέως] om. pr. G. θαρσαλέος L.O.P.i. (recenti manu G.) et correctus C. qui tamen ex prima manu habet θαρσαλέως εἴη. καὶ βέβαιον L. 2. οἱ] οἳ recens F. 3. ἀφικόμενοι L.O.P. τὰ πράγματα—καὶ om. G. τε] om. d.i. 6. ἐπεκράτησαν c.f. 8. ὃν] om. E. οἱ ἀθηναῖοι ἐν τῇ μήλῳ G. 10. λευκαδίας E. A.B.F.G. et ceteri ἀρκαδίας. 13. οἰνιάδων A.B.F.H.K.L. N.O.P. 14. ξυνέποντο G.I.e.f.g. ξυνείποντο d.i. κεφαλῆσι K.L.O.P. qui sic et infra c. 95, 2. 17. καὶ ᾗ] om. d.i. 19. τῶν] om. d. 20. τ' A.B.E. F.G.H.V.g.h. Poppo. Goell. Bekk. ceteri γ'. πόλεώς τε] καὶ πόλεως C.K.L. O.P.c.d.e.f.i.

16. τοῦ ἴσθμου] Quum antiquitus peninsula esset, a Corinthiis per Cypselum et Gargasum illic missis isthmus perfossus est. (Strab. X. 2, 8.) Sed serius eum necesse est redditum pristinae formae, quae Thucydidis aetate ei erat, quum naves machinarum ope eum superarent. III. 81, 1. IV. 8, 2. Peninsula fuit adhuc quum Philippus Macedo contra Romanos bellum gereret, sed Livii aetate rursus insula. Poppo. Prolegom. II. p. 151. For the present state of Leucadia or Santa Maura, the reader may consult the annexed map, for which I am again indebted to the kindness of captain Smyth.

τὸν χρόνον τοῦτον ὑπὸ Μεσσηνίων ὡς καλὸν αὐτῷ στρατιᾶς τοσαύτης ξυνειλεγμένης Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ τε πολεμίοις οὖσι, καὶ ἢν κρατήσῃ αὐτῶν, ῥᾳδίως καὶ τὸ ἄλλο ἠπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσειν. 4 τὸ γὰρ 5 ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον, οἰκοῦν δὲ κατὰ κώμας ἀτειχίστους, καὶ ταύτας διὰ πολλοῦ, καὶ σκευῇ ψιλῇ χρώμενον, οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβοηθῆσαι, καταστραφῆναι. 5 ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν Ἀποδώτοις, ἔπειτα δὲ Ὀφιονεῦσι καὶ μετὰ τούτους Εὐρυ- 10 τᾶσιν, ὅπερ μέγιστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγνωστότατοι δὲ γλῶσσαν καὶ ὠμοφάγοι εἰσὶν, ὡς λέγονται· τούτων γὰρ ληφθέντων ῥᾳδίως καὶ τἄλλα προσχωρήσειν. XCV. ὁ δὲ τῶν Μεσσηνίων χάριτι πεισθεὶς, καὶ μάλιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνά- 15 μεως τοῖς ἠπειρώταις ξυμμάχοις μετὰ τῶν Αἰτωλῶν δύνασθαι ἂν κατὰ γῆν ἐλθεῖν ἐπὶ Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν ἐς Κυτίνιον τὸ Δωρικὸν, ἐν δεξιᾷ ἔχων τὸν Παρνασσὸν, ἕως καταβαίη ἐς Φωκέας, οἳ προθύμως ἐδόκουν κατὰ τὴν Ἀθηναίων ἀεί ποτε

Demosthenes, hoping to combine the conquest of Ætolia with the reduction of Phocis and Bœotia, commences his invasion.

4. Ἠπειρωτικὸν Bekk. τὸ ταύτῃ] τοσαύτῃ P. 6. κατὰ] om. b. ταύτας] om. c.f. 7. ψιλῇ] πολλῇ e.g. 8. καὶ καταστραφῆναι K. 9. ἀποδότοις E.G.I.L.O.P. ut infra c. 100, 1. ἀπόδοτον L.O.Q.d.e. δὲ καὶ ὀφιονεῦσι O. δὲ ὀφονιεῦσι c. τούτους] τοὺς E. ταῦτα c. εὐρυτάσιν H.K.P. 10. ἀγνώτατοι K. 11. λέγεται L.Q. 12. τἆλλα Bekk. Poppo. προχωρήσειν E.N.f. προχωρήσει V. 15. Ἠπειρ. Bekk. 16. δύνασθαι—Λοκρῶν] om. K. ἐπὶ τοὺς βοιωτοὺς N.V. 17. κυντίνιον G.K.L.O. κυντώνιον P. κύτιον c. 18. ἔχων A.B.F. Poppo. Goell. Bekk. E.G. et vulgo ἔχον. καταβάλῃ ὡς φωκέας i.

3. τὸ ἄλλο ἠπειρωτικὸν τὸ ταύτῃ] I have followed Haack and Poppo in considering the word ἠπειρωτικὸν rather as a general than a proper name; for had it as yet assumed the latter character, the words τὸ ταύτῃ immediately following would have been superfluous. At the same time it was insensibly becoming a proper name, as "the tribes "of the main land," when spoken of without any further addition, would have been commonly understood of the main land opposite Corcyra, which not being familiarly known to the Greeks, and their visits to it being commonly made from Corcyra, and the neighbouring islands, was called by the general name of the main, or main land; like the terra firma of Venice, and what used to be called the Spanish main, or terra firma, in South America.

φιλίαν ξυστρατεύειν ἢ κἂν βίᾳ προσαχθῆναι· καὶ Φωκεῦσιν ἤδη ὅμορος ἡ Βοιωτία ἐστίν· ἄρας οὖν ξύμπαντι τῷ στρατεύματι ἀπὸ τῆς Λευκάδος ἀκόντων Ἀκαρνάνων παρέπλευσεν 2 ἐς Σόλλιον. κοινώσας δὲ τὴν ἐπίνοιαν τοῖς Ἀκαρνᾶσιν, ὡς οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς 5 τῇ λοιπῇ στρατιᾷ, Κεφαλλῆσι καὶ Μεσσηνίοις καὶ Ζακυνθίοις καὶ Ἀθηναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νεῶν (αἱ γὰρ πεντεκαίδεκα τῶν Κερκυραίων ἀπῆλθον νῆες), 3 ἐστράτευσεν ἐπ' Αἰτωλούς. ὡρμᾶτο δὲ ἐξ Οἰνεῶνος τῆς 4 Λοκρίδος. οἱ δὲ Ὀζόλαι οὗτοι Λοκροὶ ξύμμαχοι ἦσαν, καὶ 10 ἔδει αὐτοὺς πανστρατιᾷ ἀπαντῆσαι τοῖς Ἀθηναίοις ἐς τὴν μεσόγειαν· ὄντες γὰρ ὅμοροι τοῖς Αἰτωλοῖς καὶ ὁμόσκευοι μεγάλη ὠφελία ἐδόκουν εἶναι ξυστρατεύοντες μάχης τε

1. κἂν] καὶ d. 2. ἤδη] ἦι δὴ A. ἡ δὴ K. ξὺν παντὶ B.E.F.V. 3. ἀκόντων ἀκαρνάνων A.B.E.F.G.H.K.V.g. Poppo. Goell. Bekk. Vulgo ἀκόντων τῶν ἀκαρνάνων. παρέπλευσαν d.i. 5. οὐ] om. e. ἐπιτείχισιν Q. 8. ἀπῆλθον αἱ νῆες c. νῆες ἀπῆλθον f. 9. ὡρμᾶτο δὲ] om. G.L.O.P. οἰνεῶν Q.g. 12. μεσόγειαν A.B.E.F.H.Q.V.e.g. Haack. Poppo. Goell. Bekk. μεσόγεαν I. G. et vulgo μεσόγειον. 13. εἶναι] om. c.

5. τὴν οὐ περιτείχισιν] Compare I. 137, 7. V. 50, 4.

7. τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νεῶν] According to this calculation, the number of Epibatæ on board a trireme was ten; for the number of ships from which they were on this occasion landed was thirty. See c. 91, 1. 94, 1. So by comparing II. 92, 8. 102, 1. we find four hundred Epibatæ described as the complement of forty ships, τετρακοσίοις ὁπλίταις Ἀθηναίων, τῶν ἀπὸ τῶν νεῶν. And the same proportion results from a comparison of IV. 76, 1. 101, 3. When any ὁπλῖται are especially mentioned, they are to be understood as troops embarked for a particular service, and not as the ordinary Epibatæ: but whether they are to be considered as exclusive or inclusive of these does not, I think, fully appear. The ὁπλῖται, when especially noticed, belong to the class of the Zeugitæ, ἐκ καταλόγου—the Epibatæ on ordinary occasions seem to have been taken from the fourth class, or Thetes. The proportion mentioned, VI. 43. of seven hundred Epibatæ to one hundred ships, sixty of which were equipped in the ordinary way, and forty had troops on board, is hard to be explained. The sixty light ships would have had six hundred Epibatæ: but one hundred is a number divisible neither by sixty nor by forty; so that it is not easy to account for the selection of the number seven hundred for the number of one hundred vessels. The number of forty Epibatæ to a ship, mentioned by Herodotus, VI. 15, 2. belongs to the earlier state of Greek naval tactics, when victory depended more on the number and prowess of the soldiers on board, than on the manœuvres of the seamen; (Thucyd. I. 49, 1—3.) and it was in this very point that the Athenians improved the system, by decreasing the number of ἐπιβάται, and relying on the more skilful management of their vessels. See VII. 62, 2. 67, 2.

ἐμπειρίᾳ τῆς ἐκείνων καὶ χωρίων. XCVI. αὐλισάμενος δὲ τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ, ἐν ᾧ Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν, χρησθὲν αὐτῷ ἐν Νεμέᾳ 5 τοῦτο παθεῖν, ἅμα τῇ ἕῳ ἄρας ἐπορεύετο ἐς τὴν Αἰτωλίαν. καὶ αἱρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν καὶ τῇ δευτέρᾳ Κροκύ- 2 λειον καὶ τῇ τρίτῃ Τείχιον, ἔμενέ τε αὐτοῦ καὶ τὴν λείαν ἐς Εὐπάλιον τῆς Λοκρίδος ἀπέπεμψε· τὴν γὰρ γνώμην εἶχε τἆλλα καταστρεψάμενος οὕτως ἐπὶ Ὀφιονέας, εἰ μὴ βού-10 λοιντο ξυγχωρεῖν, ἐς Ναύπακτον ἐπαναχωρήσας στρατεῦσαι ὕστερον. τοὺς δὲ Αἰτωλοὺς οὐκ ἐλάνθανεν αὕτη ἡ παρασκευὴ 3 οὔτε ὅτε τὸ πρῶτον ἐπεβουλεύετο, ἐπειδή τε ὁ στρατὸς ἐσεβε-βλήκει, πολλῇ χειρὶ ἐπεβοήθουν πάντες, ὥστε καὶ οἱ ἔσχατοι Ὀφιονέων οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες Βωμιῆς 15 καὶ Καλλιῆς ἐβοήθησαν. XCVII. τῷ δὲ Δημοσθένει τοιόνδε τι οἱ Μεσσήνιοι παρῄνουν, ὅπερ καὶ τὸ πρῶτον· ἀναδιδάσκοντες αὐτὸν τῶν Αἰτωλῶν ὡς

Progress of the invasion. All the Ætolian tribes unite in the common defence.

Demosthenes, pressing on without waiting for the arrival of his Lo-

2. ἐν τοῦ] ἐντὸς K. νεμίου P. 5. τοῦτο] τοῦ F. 6. κροκύλειον A.B.C.F.G.H. K.V.c.d.e.f.g.h.i. Poppo. Goell. Bekk. κροκύλιον E. et vulgo. 7. τείχιον H.I.L. P.V.g. Haack. Goell. Bekk. Poppo. τειχίον A.B.F.G.d.f.h. τιχίον E. vulgo τίχιον. 8. εὐπάλιον A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. εὐπόλειον K. E. et vulgo εὐπόλιον. Sic et infra c. 102, 1. 9. τἆλλα Q.V. vulgo τὰ ἄλλα. hæc ad βούλοιντο om. K. 10. συγχωρεῖν B.C.E.F.H.d.e.g.h.i. ἀναχώρησας K. ἐστράτευσεν e. 12. ἐπεβεβλήκει K. ἐβεβλήκει d. 15. ἐπεβοήθησαν Stephanus Byz.

3. ἐν ᾧ Ἡσίοδος &c.] De morte Hesiodi vide Plutarchum in libello de Convivio septem Sapientum, et Holstenii notas ad Stephanum Byzant. in voce Νεμέα. Huds.

λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν] "Is said to have been killed by the "people of this country;" that is, by Amphiphanes and Ganyctor, the sons of Phegeus, in revenge for an alleged insult offered by Hesiod to their sister. See Proclus, Life of Hesiod, Poetæ Minor. Græc. Oxon. 1820. vol. II. p. 7. and Pausanias, IX. 31.

6. Ποτιδανίαν] De Potidania Palmer. IV. Græc. Ant. 22. Duker.

14. οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες] These words must not be understood to mean that any Ætolian tribes extended to the very shore of the Malian gulf; but yet, I think, they imply that the Bomiensians and Calliensians not only occupied the very heads of the valleys on the Ætolian side of Œta, (as Strabo says that the source of the Evenus was in the country of the Bomiensians, X. 2, 5. (p. 451.)) but extended over the ridge, and some way down the valleys of the streams running towards the Ægean. The valleys of the streams running from the south into the Sperchius appear to have been part of the territory of the Calliensians, and so Kruse has represented them in his map. Compare Pausanias, X. 22.

erian auxiliaries, is surrounded by the Ætolians, and defeated with great loss, partly owing to the nature of the country, with which the Athenians were wholly unacquainted. (97. 98.)

εἴη ῥᾳδία ἡ αἵρεσις, ἰέναι ἐκέλευον ὅτι τάχιστα ἐπὶ τὰς κώμας καὶ μὴ μένειν ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντιτάξωνται, τὴν δ' ἐν ποσὶν 2 ἀεὶ πειρᾶσθαι αἱρεῖν. ὁ δὲ τούτοις τε πεισθεὶς καὶ τῇ τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἠναν- 5 τιοῦτο, τοὺς Λοκροὺς οὐκ ἀναμείνας οὓς αὐτῷ ἔδει προσβοηθῆσαι (ψιλῶν γὰρ ἀκοντιστῶν ἐνδεὴς ἦν μάλιστα) ἐχώρει ἐπὶ Αἰγιτίου, καὶ κατὰ κράτος αἱρεῖ ἐπιών. 3 ὑπέφευγον γὰρ οἱ ἄνθρωποι καὶ ἐκάθηντο ἐπὶ τῶν λόφων τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χωρίων, ἀπέχουσα 10 4 τῆς θαλάσσης ὀγδοήκοντα σταδίους μάλιστα. οἱ δὲ Αἰτωλοὶ (βεβοηθηκότες γὰρ ἤδη ἦσαν ἐπὶ τὸ Αἰγίτιον) προσέβαλλον τοῖς Ἀθηναίοις καὶ τοῖς ξυμμάχοις καταθέοντες ἀπὸ τῶν λόφων ἄλλοι ἄλλοθεν καὶ ἐσηκόντιζον, καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ 15 ἐπέκειντο· καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἥσσους ἦσαν οἱ Ἀθηναῖοι. XCVIII. μέχρι μὲν οὖν οἱ τοξόται εἶχόν τε τὰ βέλη αὐτοῖς καὶ οἷοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον· τοξευόμενοι γὰρ οἱ

2. ἂν οἱ ξύμπαντες K. 3. ξυναθροισθέντες d.i. 5. ἠναντιοῦντο g. 7. γὰρ] om. e. 9. ἐπέφευγον d. ἐπὶ τῶν λόφων τῶν] om. P. ὑπὲρ τῶν λ. τῶν e. 11. μάλιστα σταδίους Q. 12. ἤδη] om. N.V.c.d. προσέβαλον C.G.H.I. K.L.e. 13. τοῖς ante ἀθηναίοις om. Q.g. 19. οἱ δὲ A.E.F.G.H.V.g. Goell. Bekk. Poppo. Vulgo οἵδε.

8. Αἰγιτίου] Hujus oppidi nulla apud Veteres memoria. Wass. De ejus situ Palmer. III. Græc. Ant. 14. Duker.

18. εἶχον τὰ βέλη αὐτοῖς] The dative αὐτοῖς refers to the Athenians. "So "long as *they saw that* their archers "had their arrows and could use them, "so long did they continue to resist." See the notes on I. 6, 3. 101, 2. II. 101, 5. The dative case cannot be rendered literally in English, but its force is, I think, exactly expressed by the words in Italics. Its object seems to be to express the action spoken of as relating to and affecting the feelings and conduct of the party concerned in it. Without the dative αὐτοῖς, the fact of the archers keeping their arrows would be stated simply in itself; "so long as "the archers had their arrows:" but with the αὐτοῖς, it is described as in relation to the Athenians; "*so long as "they found, or saw, that* the archers "had their arrows:" and thus the Athenians being in reality the principal subject of the sentence, the following words, οἱ δὲ ἀντεῖχον, refer naturally to them also. With respect to δὲ in the apodosis, or occurring with the principal verb in the sentence, see the notes on I. 11, 2. II. 65, 5. IV. 132, 2. &c.

Αἰτωλοὶ ἄνθρωποι ψιλοὶ ἀνεστέλλοντο· ἐπειδὴ δὲ τοῦ τε τοξάρχου ἀποθανόντος οὗτοι διεσκεδάσθησαν καὶ αὐτοὶ ἐκεκμήκεσαν καὶ ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι, οἵ τε Αἰτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω δὴ τραπόμενοι 5 ἔφευγον, καὶ ἐσπίπτοντες ἔς τε χαράδρας ἀνεκβάτους καὶ χωρία ὧν οὐκ ἦσαν ἔμπειροι διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν, Χρόμων ὁ Μεσσήνιος, ἐτύγχανε τεθνηκώς. οἱ δὲ Αἰτωλοὶ ἐσακοντίζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ 2 τροπῇ κατὰ πόδας αἱροῦντες ἄνθρωποι ποδώκεις καὶ ψιλοὶ 10 διέφθειρον, τοὺς δὲ πλείους τῶν ὁδῶν ἁμαρτάνοντας καὶ ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἦσαν, πῦρ κομισάμενοι περιεπίμπρασαν· πᾶσά τε ἰδέα κατέστη τῆς φυγῆς καὶ τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μόλις τε ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρίδος, ὅθεν περ καὶ 15 ὡρμήθησαν, οἱ περιγενόμενοι κατέφυγον. ἀπέθανον δὲ τῶν 3 τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ὁπλῖται περὶ εἴκοσι μάλιστα καὶ ἑκατόν, τοσοῦτοι μὲν τὸ πλῆθος καὶ

2. ἐσκεδάσθησαν N.V. 3. καὶ uncis inclusit Bekk. 7. ἔτυχε G.L.O.P. 8. καὶ πολλοὺς L.O. τῇ] om. L.O. 10. διέφθειραν V. 11. ἐσφερομένους] Fortasse leg. ἐκφερομένους. BEKKER. 12. περιεπίπρασαν B.h. περιεμπίπρασαν i. τε] δὲ L.O. 13. τῷ στρατοπέδῳ Benedict. Poppo. Goell. Bekk. Dobræus. Libri τῶν στρατοπέδων. 15. κατέφυγον] om. g. 16. τε] om. L.g. 17. μὲν δὴ τὸ Q.

1. τοῦ τοξάρχου] The archers here spoken of were probably a part of the allied force of Cephallenians and Messenians, as no Athenians are mentioned, except the three hundred Epibatæ, or heavy-armed soldiers, who were landed from the ships. It is possible, however, that the mere rowers of the ships might sometimes, in cases of emergency, serve on shore as archers or light troops of other descriptions; as some archers are noticed as forming part of the force with which Demosthenes defended Pylus; IV. 9, 2. although he had no other fighting men than the crews of his three ships and of two Messenian vessels that had accidentally put into the port.

3. καὶ ἐπὶ πολὺ] The conjunction καὶ, as being wholly superfluous, has been enclosed in brackets by Bekker. Krüger, on the other hand, in his notes on Dionysius, p. 274, defends it, and compares καὶ ἐπὶ πολὺ with the expressions καὶ μάλα, καὶ πάνυ, and others of a similar kind. And Poppo, who formerly thought the conjunction unnecessary, now assents to the opinion of Krüger. According to Krüger, καὶ ἐπὶ πολυ would signify, "even for a long time;" i. e. "for as much as a considerable "time."

ἡλικία ἡ αὐτή· οὗτοι βέλτιστοι δὴ ἄνδρες ἐν τῷ πολέμῳ 4 τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρησαν. ἀπέθανε δὲ καὶ 5 ὁ ἕτερος στρατηγὸς Προκλῆς. τοὺς δὲ νεκροὺς ὑποσπόνδους ἀνελόμενοι παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες ἐς Ναύπακτον ὕστερον ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. 5 6 Δημοσθένης δὲ περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

SICILY and ITALY. Trifling operations of the Athenians on the coast of Locri.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινι τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν, 10 καὶ περιπόλιον αἱροῦσιν ὃ ἦν ἐπὶ τῷ Ἄληκι ποταμῷ.

WESTERN GREECE. The Ætolians solicit the aid of a Peloponnesian army to reduce Naupactus.

C. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοὶ προπέμψαντες πρότερον ἔς τε Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις, Τόλοφόν τε τὸν Ὀφιονέα καὶ Βοριάδην τὸν Εὐρυτᾶνα καὶ 15 Τίσανδρον τὸν Ἀπόδωτον, πείθουσιν ὥστε σφίσι πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ 2 τὴν τῶν Ἀθηναίων ἐπαγωγήν. καὶ ἐξέπεμψαν

1. αὐτοὶ V. οὗτοι δὴ βέλτιστοι G. omisso ἄνδρες, L.O.P.e. οὕτω δὴ βέλτιστοι d.i. 3. ὁ ἕτερος] ὥτερος g. πατροκλῆς L.O.P.d.e. 4. παρὰ] ὑπὸ L. 6. τὰ] om. d. ὑπελήφθη V. 10. προβοηθήσαντας I. 11. ἄληκι A.K. ἔληκι P. 14. ἐς ante Λακεδαίμονα om. K. τήλεφόν L.O.P.Q. τὴν λόφον d. 17. στρατιὰν καὶ ἐπὶ d. ἐπὶ] ἐς τὴν O. ἐς τὴν ναύπακτον V.

1. Vide an legendum, καὶ ἡλικία αὕτη βέλτιστοι κ. τ. λ. ἡλικία ut supra c. 67, 2. ἡλικίαν ἡμῶν διεφθαρμένην. Vid. Harpocration. DOBREE.

βέλτιστοι δὴ ἄνδρες] This remark leads us to conclude that the Epibatæ on this occasion were not taken solely from the class of the Thetes, but that some young men of higher families had been induced to serve on this expedition, partly attracted by the popular character of Demosthenes, and partly from the hope of plunder in the descents occasionally to be made on the enemy's coasts.

11. περιπόλιον] A guard fort or station of the περίπολοι [see c. 115, 7.] Compare IV. 67, 1. VI. 45. 2. VII. 48, 5. Formerly the word was written with a capital letter, as if it were a proper name.

13. προπέμψαντες πρότερον] That is, "before the Athenian expedition against "Ætolia had taken place." The enmity between Ætolia and Naupactus had already been noticed, c. 94, 3. and one object of the expedition of Demosthenes was, to free the most faithful of the allies of Athens from the attacks of an enemy who was even at that very time applying to the Peloponnesians for their aid in order to effect its destruction.

Λακεδαιμόνιοι περὶ τὸ φθινόπωρον τρισχιλίους ὁπλίτας τῶν ξυμμάχων. τούτων ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν 3 Τραχῖνι πόλεως τότε νεοκτίστου οὔσης· Σπαρτιάτης δ' ἦρχεν Εὐρύλοχος τῆς στρατιᾶς, καὶ ξυνηκολούθουν αὐτῷ 5 Μακάριος καὶ Μενεδαῖος οἱ Σπαρτιᾶται. CI. ξυλλεγέντος δὲ τοῦ στρατεύματος ἐς Δελφοὺς ἐπεκηρυκεύετο Εὐρύλοχος Λοκροῖς τοῖς Ὀζόλαις· διὰ τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα τῶν Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς. 10 ξυνέπρασσον δὲ μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ 2 τὸ τῶν Φωκέων ἔχθος δεδιότες· καὶ αὐτοὶ πρῶτον δόντες ὁμήρους καὶ τοὺς ἄλλους ἔπεισαν δοῦναι φοβουμένους τὸν ἐπιόντα στρατὸν, πρῶτον μὲν οὖν τοὺς ὁμόρους αὐτοῖς Μυονέας (ταύτῃ γὰρ δυσεσβολώτατος ἡ Λοκρὶς), ἔπειτα

The Peloponnesian army arrives at Delphi, and proceeds through the country of the Ozolian Locrians against Naupactus.

1. οἱ λακεδαιμόνιοι K. 2. ἑξακόσιοι i. 3. τριχῖνι E. πόλεως om. G. 5. μενέδαιος B. μενέδατος A.C.E.F.G.I.Q.V.b.c.d.e.f.g.h.i. 8. τοῦτο P. ἦν ἡ ἐς c. 9. ἀποστῆναι g. 10. ἀμφισῆς F.H.L.P. ἀμφισεῖς d.e.g.i. ἀμφιπησσεῖς O. 11. πρῶτον] om. N.V. 13. οὖν] γὰρ d.i. om. G.L.O.P.Q.c. τοὺς] om. d. αὐτῶν V. 14. δυσεμβολ. O.c.e. δυσεκβολ. G.d.

5. οἱ Σπαρτιᾶται] See the note on III. 25, 1. Does it not appear from IV. 38, 1. αὐτὸς τρίτος ἐφῃρημένος ἄρχειν κατὰ νόμον, that there were commonly two officers appointed to succeed to the command one after the other, upon the death of their superior, whenever a Lacedæmonian army took the field. Thus three persons are mentioned as sent to superintend the new colony of Heraclea. III. 92, 8. and the same number occurs twice again, IV. 132, 3. V. 12, 1. in relation to the Spartan officers sent out to take the command in Chalcidice. If this be so, the expression οἱ Σπαρτιᾶται might imply that Macarius and Menedæus were the other two Spartans who, together with Eurylochus, made up the number of Spartan citizens usually employed in foreign commands.

10. Ἀμφισσῆς] Ar. Ἀμφισῆς, sed cum σσ plerique omnes utriusque linguæ auctores. Wass.

14. Μυονέας] Their situation is described by Pausanias, X. 38, 4. ἄνω μὲν ὑπὲρ Ἀμφίσσης πρὸς ἤπειρον Μυωνία, σταδίοις ἀπωτέρω τριάκοντα Ἀμφίσσης—κεῖται δὲ πόλισμα ἐπὶ ὑψηλοῦ. The road from Amphissa to Naupactus first ascended the valley in which Amphissa itself stood; crossing the mountains at the head of this valley, and then descended by another valley to Naupactus. The Myonensians, or Myoneans, lived near the head of the first valley, or valley of Amphissa: so that an army marching from Amphissa to Naupactus must have passed through their country. The present road from Salona on the Crissæan gulf to Naupactus or Lepanto, follows nearly the same direction. See Sir W. Gell, Itinerar. of Greece, p. 197. As for the tribes whose names immediately follow, it is not possible to ascertain their respective situations exactly: it is sufficient, as no military movements are

Ἰπνέας καὶ Μεσσαπίους καὶ Τριταιέας καὶ Χαλαίους καὶ 3 Τολοφωνίους καὶ Ἡσσίους καὶ Οἰανθέας. οὗτοι καὶ ξυνε-4 στράτευον πάντες. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν, ἠκολούθουν δὲ οὔ· καὶ Ὑαῖοι οὐκ ἔδοσαν ὁμήρους πρὶν αὐτῶν εἷλον κώμην Πόλιν ὄνομα ἔχουσαν. CII. ἐπειδὴ δὲ παρε- 5 σκεύαστο πάντα καὶ τοὺς ὁμήρους κατέθετο ἐς Κυτίνιον τὸ Δωρικὸν, ἐχώρει τῷ στρατῷ ἐπὶ τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευόμενος Οἰνεῶνα αἱρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ 2 γὰρ προσεχώρησαν. γενόμενοι δ' ἐν τῇ Ναυ- 10 πακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προσβεβοηθηκότες, ἐδῄουν τὴν γῆν καὶ τὸ προάστειον ἀτείχιστον ὂν εἷλον· ἐπί τε Μολύκριον ἐλθόντες τὴν Κορινθίων μὲν ἀποικίαν Ἀθηναίων 3 δὲ ὑπήκοον αἱροῦσι. Δημοσθένης δὲ ὁ Ἀθηναῖος (ἔτι γὰρ 15 ἐτύγχανεν ὢν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον) προαισθόμενος τοῦ στρατοῦ καὶ δείσας περὶ αὐτῆς, ἐλθὼν

Naupactus is saved by the Acarnanians, who, at the earnest request of Demosthenes, furnish him with troops sufficient to defend the 2 place. The Peloponnesians then proceed to Calydon, and concert an attack with the Ambraciots upon Acarnania and Argos Amphilochicum.

1. *μεσαπίους* K.L. Sic VII. 33, 3. *μεσαπίου* L.O.K.h.k. *τριτοιέας* C.G.I.L. O.P.d.i. *χαλαίους* A.B.C.E.F.G.H.K.L.N.O.P.V.d.e.f.g.i. Haack. Poppo. Goell. Bekk. Vulgo *χαλλαίους*. 2. *κολοφωνίους* L.O. *τολοφονίους* d.e. *ἠσσαίους* G.I.L.O.P.Q.d.e. *καὶ ξυνεστρ.*] *ξυνεστρ. δὲ* G.L.O.P. *ξυνεστρ.* C.d.e.g. 3. *ὀλπιαῖοι* C.K.Q.V.f. 4. *υἱαῖοι* K. *οἰαῖοι* i. 5. *εἷλον*] *εἷλκον* A.B.E.F. 6. *κατέθετο*] om. E. 7. *κυντίνιον* K.L.O. *κιτίνιον* e. 8. *τὸν ναύπακτον* d. *τὸ ναύπακτον* i. 9. *οἰνεῶνα* F. *οἰῶνα* I. *οιγεων* d. *αὐτὸν* Q.g. et correctus C. 11. *προβεβοηθηκότες* O. *βεβοηθηκότες* L. *προβεβοηκότες* b. 12. *προάστιον* F.K. 13. *μολύκριον* A.B.E.F.H.K.V.c.f.g. Poppo. *μολίκρηον* d. i. Vulgo, Bekk. Goell. *μολύκρειον*. 15. *δὲ*] *γὰρ* i. 17. an *αὐτῇ*? Bekk.

here described in detail, to know that they were the several tribes or states of the Ozolian Locrians.

9. *Οἰνεῶνα αἱρεῖ αὐτῶν καὶ Εὐπάλιον*] These towns must have been on or near the sea-coast, on the lower road to Naupactus, possibly in the direction of the present road from Salona to Lepanto, or Epacto, by Petrinitza. See Gell's Itiner. of Greece, p. 294. and Dodwell, Classical Tour, vol. I. p. 129. Œneon is expressly said to have been on the sea-coast, c. 98, 2. and so Dr. Cramer has rightly placed it in his map.

16. *μετὰ τὰ ἐκ τῆς Αἰτωλίας*] "After "what had befallen him from Ætolia," or, "had happened on the side, or in "the quarter, of Ætolia." Compare IV. 81, 2. *τὸν—μετὰ τὰ ἐκ Σικελίας πόλεμον*. and the note on I. 64, 1.

17. *δείσας περὶ αὐτῆς*] As Thucydides in expressions of this sort commonly uses the dative case, (I. 60, 1. 67, 1. 74, 5. 119, 2. IV. 123, 2.) Bekker proposes to read *περὶ αὐτῇ* in this place also. But

πείθει Ἀκαρνᾶνας, χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀναχώρησιν, βοηθῆσαι Ναυπάκτῳ. καὶ πέμπουσι μετ' αὐτοῦ 4 ἐπὶ τῶν νεῶν χιλίους ὁπλίτας, οἳ ἐσελθόντες περιεποίησαν τὸ χωρίον. δεινὸν γὰρ ἦν μὴ μεγάλου ὄντος τοῦ τείχους, 5 5 ὀλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν. Εὐρύλοχος δὲ 6 καὶ οἱ μετ' αὐτοῦ ὡς ᾔσθοντο τὴν στρατιὰν ἐσεληλυθυῖαν καὶ ἀδύνατον ὂν τὴν πόλιν βίᾳ ἑλεῖν, ἀνεχώρησαν, οὐκ ἐπὶ Πελοποννήσου, ἀλλ' ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα καὶ ἐς τὰ ταύτῃ χωρία καὶ ἐς 10 Πρόσχιον τῆς Αἰτωλίας. οἱ γὰρ Ἀμπρακιῶται ἐλθόντες 7 πρὸς αὐτοὺς πείθουσιν ὥστε μετὰ σφῶν Ἄργει τε τῷ Ἀμφιλοχικῷ καὶ Ἀμφιλοχίᾳ τῇ ἄλλῃ ἐπιχειρῆσαι καὶ Ἀκαρνανίᾳ ἅμα, λέγοντες ὅτι ἢν τούτων κρατήσωσι, πᾶν τὸ ἠπειρωτικὸν Λακεδαιμονίοις ξύμμαχον καθεστήξει. καὶ ὁ 8 15 μὲν Εὐρύλοχος πεισθεὶς καὶ τοὺς Αἰτωλοὺς ἀφεὶς ἡσύχαζε τῷ στρατῷ περὶ τοὺς χώρους τούτους, ἕως τοῖς Ἀμπρακιώταις ἐκστρατευσαμένοις περὶ τὸ Ἄργος δέοι βοηθεῖν. καὶ τὸ 9 θέρος ἐτελεύτα.

2. αὐτοὺς ἐκ d. 3. ἐπὶ] ἐκ B. ἐ E.F. ἐπελθόντες G. περιεποιησαν B.E.F.G.H.I.f.g.h. Poppo. Goell. Bekk. περιεποιήσαντο χωρίον C. A. et vulgo περιεποιήσαντο. 4 μὴ] om. K. μεγάλου μὲν ὄντος N.V. 5. ἀντισχῶσιν K. δὲ] om. K. 9. καὶ ἐς τὰ] ἐς d. 10. πρόσχον K. 11. μετ' αὐτῶν c. τε] om. d. 13. Ἀκαρνανίᾳ ἅμα· λέγοντες κ. τ. λ. C. Ita Bekk. in ed. 1832. ὅτι] om. d.i. 14. Ἠπειρωτικὸν vulgo, Bekk. Goell. nos cum Poppon. et Haack. hic quoque minuscula litera scripsimus. 15. εὐρύμαχος d.i. ἀφθεὶς V. 16. ἕως—βοηθεῖν] om. Q.

tive occurs VIII. 93, 3. ἐφοβεῖτο περὶ τοῦ παντὸς πολιτικοῦ. and in Xenoph. Cyrop. I. 4, 22. δείσας περί τε τοῦ υἱοῦ καὶ τοῦ Κύρου. See Poppo, on Thucyd. I. 67, 1.

8. ἐς τὴν Αἰολίδα] Poppo and Göller understand this as the ancient name of the town of Calydon. And Hesychius in Αἰολικὸν θέαμα (see Theocrit. Idyll. I. 56.) says, ἡ γὰρ Καλυδὼν Αἰολὶς ἐκαλεῖτο. On the other hand, Wasse, Palmer, and Kruse, interpret it as the name of the country in which Calydon was situated: and Strabo mentions a tradition, "that the Æolians once in-"vaded and occupied the country "round Pleuron, which had formerly "belonged to the Curetes." X. 3, 6. And this, I think, is the true meaning, that the district once called Æolis was now called by the names of the two principal towns in it, Calydon and Pleuron.

SICILY. A. C. 426. Olymp. 88. 3.

SICILY.
Trifling operations of the Athenians in Sicily and Italy.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγιγνομένου χειμῶνος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων, καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξύμμαχοι ὄντες ἀποστάντες αὐτοῖς ἀπὸ Συρακοσίων ξυνεπολέμουν, ἐπ' 5 Ἴνησσαν τὸ Σικελικὸν πόλισμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλλον καὶ ὡς οὐκ ἐδύναντο ἑλεῖν, 2 ἀπῄεσαν. ἐν δὲ τῇ ἀναχωρήσει ὑστέροις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπουσί τε μέρος τι τοῦ 10 3 στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. καὶ μετὰ τοῦτο ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς ποιησάμενοι κατὰ τὸν Καικῖνον ποταμὸν, τοὺς προσβοηθοῦντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος ὡς τριακοσίους μάχῃ ἐκράτησαν καὶ ὅπλα λαβόντες ἀπε- 15 χώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθη- 2 ναῖοι κατὰ χρησμὸν δή τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισί-

2. Ἑλλήνων] ἄλλων L. 5. ἐπολέμουν K. ἐπ' ἴνησσαν F.H.g. Haack. Poppo. Goell. Bekk. ut legendum conjecerant Cluverius et Bochartus. ἐπὶ νίσαν G.L.O.P.Q.d.e.i. A.B.E. et vulgo ἐπὶ νῆσσαν. Conf. VI. 94, 3. νίσαν correctus C. 7. προσέβαλλον A.B.E.F. pr. G. et vulgo. προσέβαλον K.Q.d.e.i. corr. G. Bekk. Goell. 8. ἀθηναίοις K. 10. τρέπουσί τε] om. g. τὸ μέρος d.i. μέρος, omisso τι, L.O.P.e. 11. καὶ ante ἀπέκτειναν om. g. 13. καικῖνον A.B.E.F.G.H.g. Poppo. Goell. καϊκῖνον Bekk. καικηνὸν P.d. καικον e. καικυνον i. Vulgo καϊκινόν. τοὺς] om. e. 14. μετὰ τοῦ προξένου N.V. καταπάτωνος c.f. 17. οἱ ἀθηναῖοι K.Q. 18. αὐτὴν post γὰρ habet V.

6. Ἴνησσαν τὸ Σικελικὸν πόλισμα] "The Sicel town, or chief strong hold;" i. e. "the strong hold of the Sicels just "before spoken of." This place was situated on Ætna, and was afterwards called Ætna. Diodorus, XI. p. 281. The imperfect προσέβαλλον expresses, "proceeded, or began to attack the "town." For the practice of the Syracusans occupying the citadels of the Sicel towns, compare VI. 88, 5.

17. Δῆλον ἐκάθηραν] In insula Delo Apollini sacra nec parere fas fuit, nec mortuum sepelire. Hinc (quod mortui in ipsa sepulturæ essent mandati) illa Deli κάθαρσις, quam non semel Athenienses procurarunt. Vide Diodor. Sic. l. XII. et Strab. l. X. De ritu vero Atheniensium in urbe lustranda vide Meursii Attic. Lect. l. IV. c. 23. HUDS. Add. Spanhem. ad Callimach. Hymn. in Del. v. 1. et 277. DUKER.

18. κατὰ χρησμὸν δή τινα] Compare I. 24, 2. κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθείς. III. 10, 5. αὐτόνομοι δὴ ὄντες. VI. 54, 4. ὡς οὐ διὰ τοῦτο δή. VII. 81, 2. δίχα δὴ ὄντας. I have collected all these places together,

DELOS.
Solemn purification of the island of Delos by the Athenians. (Thucydides here takes occasion to mention the great festivals anciently held at Delos, and quotes two passages from Homer's hymn to Apollo.)

στρατος ὁ τύραννος πρότερον αὐτὴν, οὐχ ἅπασαν ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου· τότε δὲ πᾶσα ἐκαθάρθη τοιῷδε τρόπῳ. θῆκαι ὅσαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, 3 πάσας ἀνεῖλον, καὶ τὸ λοιπὸν προεῖπον μήτε 5 ἐναποθνήσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν, ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι. (ἀπέχει δὲ ἡ 4 Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος, ἰσχύσας τινὰ χρόνον ναυτικῷ καὶ τῶν τε ἄλλων 10 νήσων ἄρξας καὶ τὴν Ῥήνειαν ἑλὼν, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ ἁλύσει δήσας πρὸς τὴν Δῆλον.) καὶ τὴν πεντε- 5 τηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθηναῖοι, τὰ Δήλια. ἦν δέ ποτε καὶ τὸ πάλαι μεγάλη ξύνοδος 6

2. ἐφωρᾶτο V.c.f. ἀφεωρᾶτο G.L.O.P. 3. δὴ c. 5. προεῖπον] om. d.i. 6. ἐναποτίκτειν e. 8. τῆς Δήλου] om. f. 9. χρόνωι B. 11. πενταετηρίδα G.L.O.P. πενταετηρίαν d.e.i. πεντετηρίαν C.

to show how it is that δὴ, like δῆθεν, is sometimes used by writers to show that the statement or the reasons which they are recording are not what they really believe, but such as were given by the parties themselves. In VII. 81, 2. δίχα δὴ ὄντας, and in I. 24, 2. κατὰ δὴ τὸν παλαιὸν νόμον κατακληθεὶς, there is no such signification, but the conjunction merely serves to draw the attention and notice of the reader; "Being, you see, "divided." "Being invited, you are "to observe, according to the old law." But this expression is so readily susceptible of becoming ironical, like the English expression, "forsooth," that αὐτόνομοι δὴ ὄντες, III. 10, 5. "Being, "you see, independent," means, "Be-"ing, as they pretend, independent:" and in the present chapter, κατὰ χρησμὸν δή τινα means, "In compliance, "as they professed, with a certain "oracle." The god of Delos, Apollo, was particularly the god of the Dorians: his aid had been promised to the Peloponnesians at the beginning of the war; and in the plague which had visited Athens, he was thought to have redeemed his promise. It was therefore important to the Athenians to propitiate him; and the government would readily avail themselves of any oracular answer, whether real or invented for the occasion, which is the suspicion implied by δὴ, to perform an act of reverence to his birthplace.

2. ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου] Compare I. 8, 2. and Herodot. I. 64, 2, 3. ἐπ' ὅσον ἔποψις τοῦ ἱροῦ εἶχε.

13. τὰ Δήλια] Vide Meursii Græciam Feriatam, p. 83. HUDS. Et Spanhem. ad Inscript. Hymn. Callimach. in Delum. Περικτίονες νησιῶται, quorum conventum in Delum mox memorat Thucydides, sunt incolæ Cycladum, Idem ibid. ad v. 3. Θεωρεῖν hac significatione cum præpositione εἰς dicit etiam Lucian. Timon. pag. 152. ἀλλ' οὐδὲ ἐθεώρησα οὐδὲ ἐγὼ πώποτε εἰς Ὀλυμπίαν; quod est ex Aristoph. Vesp. 1183. Ἐγὼ δὲ τεθεώρηκα πώποτ' οὐδαμοῦ, Πλὴν ἐς Πάρον. *Ludos spectatum venire* interpretatur H. Stephanus: *ad sacra proficisci, interesse sacris*, Reines. VI. Var. Lect. 6. p. 463. Sed quod est in Thucyd. VIII. 10, 1. καὶ οἱ Ἀθηναῖοι ἐθεώρουν ἐς αὐτὰ, nempe τὰ Ἴσθμια, de iis dicitur, qui publice θεωροὶ mittebantur, de qui-

ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νησιωτῶν· ξύν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἴωνες, καὶ ἀγὼν ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ 7 μουσικὸς, χορούς τε ἀνῆγον αἱ πόλεις. δηλοῖ δὲ μάλιστα Ὅμηρος ὅτι τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἅ ἐστιν ἐκ 5 προοιμίου Ἀπόλλωνος·

> ἄλλοτε Δήλῳ, Φοῖβε, μάλιστά γε θυμὸν ἐτέρφθης,
> ἔνθα τοι ἑλκεχίτωνες Ἰάονες ἠγερέθονται
> σὺν σφοῖσιν τεκέεσσι γυναιξί τε σὴν ἐς ἀγυιάν·
> ἔνθα σε πυγμαχίῃ καὶ ὀρχηστυῖ καὶ ἀοιδῇ
> μνησάμενοι τέρπουσιν, ὅταν καθέσωσιν ἀγῶνα. 10

1. ἐς τὴν Δῆλον] om. d.i. περικτυόνων G.I.d.i. 3. Ἐφέσια] Vid. Locell. ad Xenophont. Ephes. p. 3. 7. 5. ταῦτα V. 6. τοῦ ἀπόλλωνος K. 7. ἄλλοτε Haack. Poppo. Goell. ed. 2. ἀλλ' ὅτε A.B.C.E.F.G.H.K.L.N.O.P. Q.V.c.d.e.f.g.h.i. Bekk. Vulgo ἀλλὰ σύ. Φοῖβε] om. A.B. μάλιστά γε θυμὸν ἐτέρφθης libri omnes: Haack. Poppo. Goell. Bekk. Vulgo μάλιστ' ἐπιτέρπεαι ἦτορ. cum ceteris libris consentit C. 8. ἴωνες B.K. ἠγερέθοντο Q. 9. αὐτοῖς σὺν τεκέεσσι γυναιξί τε αἰδοίῃσιν N. ceteri, ut edidi, nisi quod nonnulli σφίσιν vel σφῖσι et τὴν et ἄγυιαν. Vulgo αὐτοῖς σὺν παίδεσσι καὶ αἰδοίῃς ἀλόχοισιν. cum ceteris libris consentit C. ita Haack. Poppo. Goell. Bekk. 10. σε] τε Q. πυγμαχίῃ τε καὶ Goell. Bekk. καὶ] τε καὶ I. κ' c.f. ὀρχηστύϊ plerique omnes Bekk. ὀρχηθμῷ N. Totum versum vulgo ita edunt ἔνθα σε πυγμαχίῃ τε καὶ ὀρχηθμῷ καὶ ἀοιδῇ. nobiscum Poppo. 11. τέρπωσιν d. καθέσωσιν B.C.E.F.G.H.P.V.d.e.f.g.h.i. et, incertis litteris κα, A. καὶ θέσωσιν I. καθιστῶνται Q. vulgo στήσωνται. nobiscum Haack. Poppo. Goell. Bekk.

bus Spanhem. l.d. v. 314. quemadmodum apud Thucyd. V. 18, 1. θεωρεῖν κατὰ τὰ πάτρια, est, ut ibi Schol. θεωροὺς πέμπειν. Quæ de Ephesiis hic tradit Thucydides, ea pluribus exsequitur Dion. Halic. IV. 25. Add. Spanhem. ll. dd. et ad v. 279. ubi Poëta, πᾶσαι δὲ χοροὺς ἀνάγουσι πόληες. Duker.

5. ἐκ προοιμίου Ἀπόλλωνος] Προοίμιον pro Hymno, etiam alii dicunt. Vid. Menag. ad Laërt. VIII. 57. Sed de etymo aliter, ac plerique alii, qui ab οἴμη, id est ᾠδή, derivant, sentit Schol. & Æschyl. ad v. 7. Sept. cont. Theb. Τὸ τοῦ προοιμίου ὄνομα, inquit, οὐκ ἄλλο, ἢ τὸν ἔπαινον δηλοῖ. πρὸ γὰρ τῶν οἴμων καὶ τῶν ὁδῶν οἱ παλαιοὶ τοὺς ἐπαίνους ᾖδον. ὥσπερ ἐστὶ καὶ τὸ ἐγκώμιον, τὸ ἐν κώμαις καὶ στενωποῖς λεγόμενον. κώμας γὰρ ἐκάλουν τοὺς στενωπούς. Etsi autem ex hoc loco constat, Thucydidem Hymnum Apollinis, qui nunc quoque exstat, pro genuino fœtu Homeri habuisse: tamen ex eo non confici potest, eum idem de omnibus aliis, qui sub Homeri nomine circumferuntur, sensisse. Itaque paullo liberaliorem, quam par erat, puto fuisse Menagium l. d. ita scribentem, quasi existimet, hinc ostendi, Thucydidem omnes, ut Homericos, agnovisse. Sed legi debent, quæ de hoc argumento scripserunt Fabricius II. Biblioth. Gr. 2. 4. et Barnesius ad Homer. Hymn. in Apoll. v. 1. et 169. Duker.

7. ἄλλοτε] I have followed Haack and Poppo in adopting this reading, instead of ἀλλ' ὅτε, which Bekker has preferred on the authority of almost all the MSS. The reading in the common text of Homer's Hymns is ἀλλὰ σὺ, but, in all the lines here quoted, the MSS. of Thucydides give a very different text from our existing MSS. of

ὅτι δὲ καὶ μουσικῆς ἀγὼν ἦν καὶ ἀγωνιούμενοι ἐφοίτων, ἐν 8 τοῖσδε αὖ δηλοῖ, ἅ ἐστιν ἐκ τοῦ αὐτοῦ προοιμίου· τὸν γὰρ Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ ἐπαίνου ἐς τάδε τὰ ἔπη, ἐν οἷς καὶ ἑαυτοῦ ἐπεμνήσθη·

5 ἀλλ' ἄγεθ', ἱλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξὺν,
χαίρετε δ' ὑμεῖς πᾶσαι. ἐμεῖο δὲ καὶ μετόπισθε
μνήσασθ', ὁππότε κέν τις ἐπιχθονίων ἀνθρώπων
ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπελθὼν
"ὦ κοῦραι, τίς δ' ὔμμιν ἀνὴρ ἥδιστος ἀοιδῶν
10 "ἐνθάδε πωλεῖται, καὶ τέῳ τέρπεσθε μάλιστα;"
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' εὐφήμως
"τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἔνι παιπαλοέσσῃ."

τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν ὅτι ἦν καὶ τὸ πάλαι 9 μεγάλη ξύνοδος καὶ ἑορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τοὺς μὲν 15 χοροὺς οἱ νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἔπεμπον, τὰ δὲ περὶ τοὺς ἀγῶνας καὶ τὰ πλεῖστα κατελύθη ὑπὸ ξυμφορῶν, ὡς εἰκὸς, πρὶν δὴ οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποίησαν καὶ ἱπποδρομίας, ὃ πρότερον οὐκ ἦν.

1. μουσικὸς e. 2. αὖ] οὖν c. ἅ] ὅ E. 5. ἄγεθ' ἡλίκοι K.Q. ἄγε δὴ λήκοι c. ἄγε δὴ λητὼ b. 6. ἐμοῖο I.P.Q.V.c.d.e. 7. ὁπότε B.F.H.K.g. 8. ἂν εἴρηται C.K. ἀνήρηται B.h. ἂν ἦρται I. ἀταλαπείριος ἄλλος ἐπελθὼν I. ταλαπείριος ἄλλος ἐπελθὼν C. et ceteri præter c. omittentem participium. vulgo ξεῖνος ταλαπείριος ἐλθών. nobiscum Haack. Poppo. Goeller. Bekk. 9. ὑμῖν B.C.E.F.H.I.K.P.V.c.f.g.h.i. ὔμιν corr. F. ὕμιν Q. ἀηδων g. 11. ὑποκρίνασθαι B.E.F. ἀποκρίνασθαι h. vulgo ὑποκρίνασθε. nobiscum Poppo. Goeller. Bekk. εὐφήμως I.P.Q.V.c.d.e.f.i. Poppo. Goeller. Bekk. Vulgo ἀφήμως. 12. ἔνι] ἐν K. παπαλοέσσῃ b. πεπαλοέσῃ g. 15. καὶ ἀθηναῖοι Q. om. L. 16. καὶ τὰ πλεῖστα om. G. κατελύθη] κατελείφθη K. συμφορῶν Q. 17. οἱ τότε V. τότε] om. Q. post ἀγῶνα ponit L. 18. ὃ] ὅπερ i. οὐκ ἦν] om. c.

Homer, which have been revised by the grammarians of Alexandria. Ἄλλοτε is, "otherwhiles, at other times."

15. μεθ' ἱερῶν ἔπεμπον] "Sent the "choral bands of dancers with sacri- "fices." Ἱερεῖα would mean simply the animals killed in the sacrifices; ἱερὰ seems to include every thing required for the sacrifice, such perhaps as the tripod, (compare Herodot. IV. 179, 1.) and all the other vessels, &c. that were needed. Plutarch, in his Life of Nicias, speaking of Nicias going to Delos with one of the Athenian θεωρίαι, describes him as τὸν χορὸν ἔχων, καὶ τὰ ἱερεῖα, καὶ τὴν ἄλλην παρασκευήν. c. 3. The τὰ ἱερεῖα καὶ τὴν ἄλλην παρασκευὴν appear to correspond to the ἱερὰ of Thucydides.

WESTERN GREECE.
Expedition of the Ambraciots and Peloponnesians against Amphilochian Argos. The Ambraciots occupy Olpæ: the Acarnanians choose Demosthenes for their commander, and propose to hinder the Peloponnesians from effecting a junction with the Ambraciots.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ ὑποσχόμενοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐκστρατεύονται ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίοις ὁπλίταις, καὶ ἐσβαλόντες ἐς τὴν Ἀργείαν καταλαμβάνουσιν Ὄλπας, τεῖχος ἐπὶ λόφου ἰσχυρὸν πρὸς τῇ θαλάσσῃ, ὅ ποτε Ἀκαρνᾶνες τειχισάμενοι κοινῷ δικαστηρίῳ ἐχρῶντο· ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως ἐπιθαλασσίας οὔσης πέντε καὶ εἴκοσι σταδίους μάλιστα. 2 οἱ δὲ Ἀκαρνᾶνες οἱ μὲν ἐς Ἄργος ξυνεβοήθουν, οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου Πελοποννησίους μὴ λάθωσι πρὸς τοὺς Ἀμπρακιώτας διελθόντες, ἐστρατοπεδεύσαντο· πέμπουσι δὲ καὶ ἐπὶ Δημοσθένην τὸν ἐς τὴν Αἰτωλίαν Ἀθηναίων στρατηγήσαντα, ὅπως σφίσιν ἡγεμὼν γίγνηται, καὶ ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων αἳ ἔτυχον περὶ Πελοπόννησον οὖσαι, ὧν ἦρχεν Ἀριστοτέλης τε

1. τοῦ—ὑποσχόμενοι] καὶ σχόμενοι c. 3. ἐπὶ τὸ ἄργος τὸ A.B.L. 4. ἐκβαλόντες P. ἐσβάλλοντες c. 5. ὀλπὰς K. et infra Q. ὄλπας B. 7. ἐπέχει E. 14. ἐστρατοπεδεύοντο d. ἐπὶ] om. d. 15. ἀθηναῖοι P. om. d.g. 16. ναῦς τῶν ἀθηναίων L.O.P.Q.d.

7. κοινῷ δικαστηρίῳ] Describit ex hoc loco Stephan. v. Ὄλπαι. Duker.

11. τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται] This is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is situated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names; "In Amphilochia, in the place called Wells." Compare Herodot. VI. 101, 1. κατέσχον τὰς νέας τῆς Ἐρετρικῆς χώρης κατὰ Ταμύνας. IV. 110, 3. ἀπικνέονται τῆς λίμνης τῆς Μαιήτιδος ἐπὶ Κρημνούς. The fuller expression occurs, IV. 151, 3. ἀπικέσθαι ἐς Λιβύην, καὶ Λιβύης ἐς Πλατέαν νῆσον. So Thucydides, I. 111, 1. ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. and 114, 4. τῆς Ἀττικῆς ἐς Ἐλευσῖνα ἐσβαλόντες. II. 18, 1. 21, 1. 25, 4, &c. When the town is the principal subject, and the name of the country is added to describe its situation more exactly, the name of the town comes first, as I. 108, 1. ἐν Τανάγρᾳ τῆς Βοιωτίας. II. 2, 1. ἐς Πλάταιαν τῆς Βοιωτίας. 25, 1. ἐς Μεθώνην τῆς Λακωνικῆς.

ὁ Τιμοκράτους καὶ Ἱεροφῶν ὁ Ἀντιμνήστου. ἀπέστειλαν δὲ 3 καὶ ἄγγελον οἱ περὶ τὰς Ὄλπας Ἀμπρακιῶται ἐς τὴν πόλιν κελεύοντες σφίσι βοηθεῖν πανδημεί, δεδιότες μὴ οἱ μετ' Εὐρυλόχου οὐ δύνωνται διελθεῖν τοὺς Ἀκαρνᾶνας καὶ σφίσιν 5 ἢ μονωθεῖσιν ἢ μάχη γένηται ἢ ἀναχωρεῖν βουλομένοις οὐκ ᾖ ἀσφαλές. CVI. οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοποννήσιοι ὡς ᾔσθοντο τοὺς ἐν Ὄλπαις Ἀμπρακιώτας ἥκοντας, ἄραντες ἐκ τοῦ Προσχίου ἐβοήθουν κατὰ τάχος, καὶ διαβάντες τὸν Ἀχελῷον ἐχώρουν δι' Ἀκαρνανίας οὔσης ἐρήμου 10

The Peloponnesians elude the vigilance of the Acarnanians, and effect a junction with the Ambraciots at Olpæ.

2. ἀμπρ. καὶ ἐς d. 3. μὴ οἱ] om. P. 4. οὐ] μὴ L.O.P.i. δυνῶνται B. 5. ἢ om. G. ἢ] ἦν Q. 6. ᾖ] ἦν I. 7. ἐν ταῖς ὄλπαις c.

7. τοὺς ἐν Ὄλπαις Ἀμπρακιώτας ἥκοντας] Literally, "When they found "that the Ambraciots at Olpæ were "arrived," i. e. "were arrived there, at "Olpæ." Thucydides speaks of "the "Ambraciots at Olpæ," because he had mentioned their arrival there in the preceding chapter; and he now says, that the Peloponnesians were informed of it. Ἥκοντας, like οἰχομένους, is rightly used in a past signification. See the note on II. 65, 12. and compare VI. 96, 1. ὡς ἐπύθοντο τοὺς ἱππέας ἥκοντας. Compare also for the preposition ἐν, and the repetition of ἐς αὐτὰς after ἥκοντας, IV. 14, 1. ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυίαις ἐνέβαλλον, where ἐς αὐτὴν must be understood after the participle καταπεφευγυίαις.

8. ἄραντες ἐκ τοῦ Προσχίου κ. τ. λ.] The route of the Peloponnesian army was as follows. They set out from Proschion, a town of Ætolia, not far from Pleuron and Calydon, whither they had retreated after their fruitless attempt upon Naupactus. (ch. 102, 6.) They then crossed the Achelous, the boundary between Ætolia and Acarnania, (Strabo, X. 2, 1.) and marching up the river, passed through the country of the Stratians, but left the town of Stratus itself at some little distance on the right hand. From the Stratian territory they passed into that of the Phytians, or Phætæans, (Polybius, IV. 63, 7.) who were also a people of Acarnania, situated to the north of Stratus; and from thence through the extreme eastern frontier of the Medeonians, or Medionians; (Polybius, II. 2. Livy, XXXVI. 11.) for the greater part of their country lay further to the westward, reaching down to the sea-coast. They then entered the territory of Limnæa, the last place in Acarnania: from whence, had they followed a straight course, they would have entered at once into the country of Argos; (II. 80, 11.) but as their object was not the town of Argos, but Olpæ, which lay to the northward of it, they turned to the right, and so entered Agræa; and keeping the mountains during the day, descended into the country of Argos about nightfall; then passing under cover of the darkness between the town of Argos and the Acarnanian army at Crenæ, or Wells, they effected their junction in safety with the Ambraciots at Olpæ. As no actual survey has been yet taken of this country, it is impossible to ascertain the position of the obscure places here mentioned. But we know from Thucydides, that Argos Amphilochichum and Olpæ both stood close upon the sea, at twenty-five stadia from one another; and Crenæ, or Wells, would seem by its name to have been a spot just at the foot of the hills, where the

διὰ τὴν ἐς Ἄργος βοήθειαν, ἐν δεξιᾷ μὲν ἔχοντες τὴν Στρατίων πόλιν καὶ τὴν φρουρὰν αὐτῶν, ἐν ἀριστερᾷ δὲ τὴν 2 ἄλλην Ἀκαρνανίαν. καὶ διελθόντες τὴν Στρατίων γῆν ἐχώ-

1. ἀργείους O.

springs are thrown out, just as Wells in Somersetshire is actually situated. Probably, then, Crenæ was some distance inland, east of Argos Amphilochichum, just at the foot of the hills, and, as is evident, on the ordinary road from Acarnania to Ambracia. But this place being occupied by the Acarnanians, the Peloponnesians passed in the night between it and Argos, and so got into the road nearer the sea, which led direct from Argos to Olpæ. The deep ravine which divided the two armies before the battle, was probably the bed of a torrent running down into the sea, between the hills which here approach close upon the coast, like Shanklin chine, on the south-east coast of the Isle of Wight.

[A map of the gulf of Arta, by Lieut. Wolfe, R. N. accompanied by some observations, appeared in the Journal of the Geographical Society, vol. III. part I. p. 77. But as Lieut. Wolfe does not appear to have extended his survey beyond the immediate coasts of the gulf, it does not assist us in removing the obscurities in the narrative of Thucydides. We learn however that the hills on the east side of the gulf of Arta or Ambracia rise abruptly from the sea to the height of 450 or 500 feet. Their northern extremity overlooks the plains of Arta or Ambracia; and here are some polygonal walls enclosing an area of considerable extent. The ascent from the plains is steep and rugged, and here commences a series of military passes as far as Karavasara, (the most south-eastern point of the gulf,) commanding the high road from Albania to Greece, which leads over this ridge. It is evident that these hills were the scene of the actions described by Thucydides. Karavasara close by the supposed ruins of Argos Amphilochicum, is eleven miles distant from the northern extremity of the range of hills, where they overlook the plain of Ambracia. The summit of the hill supposed to be Argos is about 350 feet high; whence you see to the southward an inland lake of considerable size; but no river flows through the valley into the gulf; water at Karavasara being obtained from wells. To the eastward the hills rise abruptly to the height of about 1500 feet, and here are two peaks which Lieut. Wolfe calls Idomene. The country is still covered with oak forests; the lower hills are overgrown with a thick underwood of briers (Rhamnus Paliurus?) and myrtle amongst the masses of limestone rock. Close to the sea on a hill about two miles and a half north from Argos are some ruins which Lieut. Wolfe calls Olpæ. And about one mile north-east of these across the valley of Argatha are some extensive ruins, described as polygonal, to which he gives the name of Metropolis. But these names cannot be relied on; I have only wished to collect the facts mentioned by Lieut. Wolfe from his own observation as to the actual nature of the country. The limestone of this neighbourhood is I suppose full of caverns and underground streams, which burst out upon the surface with a plentiful gush of water at their very source. Crenæ or Wells would probably be a remarkable collection of these sources, such as occur frequently in the limestone of the central Apennines. The lake visible from the hill of Argos, which has no visible outlet into the gulf, is probably drained by some underground streams, which if they any where break out to the surface would undoubtedly rise with a very copious flow of water. An examination of the ground by one who was at once a scholar and a geographer would probably soon enable us to ascertain all the spots mentioned by Thucydides; and Greece is now so accessible that ere long this, with many other questions in ancient geography, will in all likelihood be set at rest.]

ρουν διὰ τῆς Φυτίας καὶ αὖθις Μεδεῶνος παρ' ἔσχατα, ἔπειτα διὰ Λιμναίας· καὶ ἐπέβησαν τῆς Ἀγραίων, οὐκέτι Ἀκαρνανίας, φιλίας δὲ σφίσι. λαβόμενοι δὲ τοῦ Θυάμου ὄρους, ὅ 3 ἐστιν ἀγροῖκον, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν 5 Ἀργείαν νυκτὸς ἤδη, καὶ διεξελθόντες μεταξὺ τῆς τε Ἀργείων πόλεως καὶ τῆς ἐπὶ Κρήναις Ἀκαρνάνων φυλακῆς ἔλαθον καὶ προσέμιξαν τοῖς ἐν Ὄλπαις Ἀμπρακιώταις. CVII. γενόμενοι δὲ ἀθρόοι ἅμα τῇ ἡμέρᾳ καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ στρατόπεδον ἐποιήσαντο.

10 *The Acarnanians under Demosthenes, aided by a few Athenians, prepare to give battle to the Peloponnesians and Ambraciots at Olpæ.*

Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν οὐ πολλῷ 2 ὕστερον παραγίγνονται ἐς τὸν Ἀμπρακικὸν κόλπον βοηθοῦντες τοῖς Ἀργείοις, καὶ Δημοσθένης Μεσσηνίων μὲν ἔχων διακοσίους ὁπλίτας, ἑξήκοντα δὲ τοξότας Ἀθηναίων. καὶ 3 15 αἱ μὲν νῆες περὶ τὰς Ὄλπας τὸν λόφον ἐκ θαλάσσης ἐφώρμουν· οἱ δὲ Ἀκαρνᾶνες καὶ Ἀμφιλόχων ὀλίγοι (οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν βίᾳ κατείχοντο) ἐς τὸ Ἄργος ἤδη ξυνεληλυθότες παρεσκευάζοντο ὡς μαχούμενοι τοῖς ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ αἱροῦνται 20 Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. ὁ δὲ προσα- 4

1. *παρέσχατα* B.F. 2. *οὐδέτι* E. 4. *ἀγροῖκον* B.E.F.H.Q.V.g. Poppo. Goell. Bekk. A.G. et ceteri *ἄγροικον*. 12. *κόλπον*] om. B.E.F.H.N.V.g.h. Poppo. 13. *μὲν ἔχων μεσηνίων* e. *ὁπλίτας διακοσίους* L.O.P. 15. *παρὰ* L. *τῶν λόφων* I.O.d.e.i. 17. *ἀπὸ* Q. 18. *μαχόμενοι* P. 20. *δημοσθένη* A.B. C.F.G.H.V.f.h.i. Poppo. Goell. Bekk. E. et vulgo *δημοσθένην*.

8. *καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην*] Olpis proxima, et earum fortassis adeo pars aliqua, Metropolis. Poppo. Prolegom. II. p. 142. Kruse thinks that when Thucydides speaks of Olpæ in the plural, he means to include the whole hill, one part of which was occupied by the Acarnanian fort, and another by Metropolis; and that by Olpe in the singular he means the fort only. Olpæ certainly appears to be the general name, and Metropolis to have been one particular part of the hill; but what it was, and why so called, seems doubtful. Probably there was no town actually existing, but the hill may have been chosen as the scene of their national court by the Acarnanians, from some tradition representing it as the earliest settlement of their race; and one part of it in particular may have retained the name of the "mother "city" of Acarnania, although it had served rather for the common sacrifices of the first tribe who settled in the neighbourhood, than had ever been regularly built and fortified as a town.

γαγὼν ἐγγὺς τῆς Ὄλπης ἐστρατοπεδεύσατο· χαράδρα δ' 5 αὐτοὺς μεγάλη διεῖργε. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ 6 δ' ἕκτῃ ἐτάσσοντο ἀμφότεροι ὡς ἐς μάχην. καὶ (μεῖζόν γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον) ὁ Δημοσθένης δείσας μὴ κυκλωθῇ λοχίζει ἐς ὁδόν τινα κοίλην 5 καὶ λοχμώδη ὁπλίτας καὶ ψιλοὺς ξυναμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερέχον τῶν ἐναντίων ἐν τῇ ξυνόδῳ 7 αὐτῇ ἐξαναστάντες οὗτοι κατὰ νώτου γίγνωνται. ἐπεὶ δὲ παρεσκεύαστο ἀμφοτέροις, ᾔεσαν ἐς χεῖρας, Δημοσθένης μὲν τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ Ἀθηναίων ὀλί- 10 γων· τὸ δὲ ἄλλο Ἀκαρνᾶνες ὡς ἕκαστοι τεταγμένοι ἐπεῖχον, καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί· Πελοποννήσιοι δὲ καὶ Ἀμπρακιῶται ἀναμὶξ τεταγμένοι πλὴν Μαντινέων· οὗτοι δὲ ἐν τῷ εὐωνύμῳ μᾶλλον, καὶ οὐ τὸ κέρας ἄκρον ἔχοντες, ἀθρόοι ἦσαν, ἀλλ' Εὐρύλοχος ἔσχατον εἶχε τὸ εὐώνυμον 15 καὶ οἱ μετ' αὐτοῦ, κατὰ Μεσσηνίους καὶ Δημοσθένην.

CVIII. ὡς δ' ἐν χερσὶν ἤδη ὄντες περιέσχον τῷ κέρᾳ οἱ Πελοποννήσιοι καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ ἐκ τῆς ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖς κατὰ νώτου προσπίπτουσί τε καὶ τρέπουσιν, 20 ὥστε μήτε ἐς ἀλκὴν ὑπομεῖναι φοβηθέντας τε

Battle of Olpæ: the Peloponnesians and Ambraciots are defeated.

1. τῆς ὄλπης ἐγγὺς h. 4. ὁ δὲ δημοσθένης b. Poppo. (qui in ed. 1845. δὲ om.) Goell. 5. κυκλωθῇ] κωλυθῇ L.O.Q. 6. ἐς] ὡς e. om. d. 8. ἀναστάντες c.f νῶτον A.B.E.F.H.P.h. νώτου G. νώτων g. γίγνονται V. ἐπειδὴ Q. 10. ἔχων] om. e. μετὰ τῶν μεσσηνίων Q. 13. μαντιναίων e. 14. μᾶλλον om. V. 19. ἐπιγινόμενοι L.O.P. 20. τέρπουσι c. 21. μὴ L.O.P. ἐς] om. K. φοβηθέντες A.B.E.F.H.V.b.d.g.h.i.

5. ὁδὸν κοίλην καὶ λοχμώδη] A deep lane with its banks overgrown with brushwood: a Devonshire lane.

8. κατὰ νώτου] Sic quoque cap. seq. §. 1. et IV. 33, 1. DUKER.

11. τὸ δὲ ἄλλο Ἀκαρνᾶνες—ἐπεῖχον] Compare I. 48, 2. τὸ δὲ ἄλλο αὐτοὶ ἐπεῖχον. The word ἐπέχειν is constantly used to express "occupying a place in "the line of battle." In Herodotus, IX. 31. we read ἐπεῖχον (οἱ Πέρσαι) τοὺς Τεγεήτας· that is, "reached as far "as the Tegeans; were stationed over-"against them." So in this place τὸ ἄλλο Ἀκαρνᾶνες ἐπεῖχον signifies, "The "Acarnanians extended far enough to "occupy all the rest of the line." Compare II. 77, 3. ὅσον ἐδύναντο—πλεῖστον ἐπισχεῖν. In what follows, I have placed a colon after ἀκοντισταὶ, as Poppo has done, because the nominatives Πελοποννήσιοι καὶ Ἀμπρακιῶται answer to Δημοσθένης μὲν, and come before the verb ᾔεσαν.

ἐς φυγὴν καὶ τὸ πλέον τοῦ στρατεύματος καταστῆσαι· ἐπειδὴ γὰρ εἶδον τὸ κατ' Εὐρύλοχον καὶ ὃ κράτιστον ἦν διαφθειρόμενον, πολλῷ μᾶλλον ἐφοβοῦντο. καὶ οἱ Μεσσή- 2 νιοι ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους τὸ πολὺ τοῦ ἔργου 5 ἐξῆλθον. οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας 3 ἐνίκων τὸ καθ' ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἀπεδίωξαν· καὶ γὰρ μαχιμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχάνουσιν ὄντες. ἐπαναχωροῦντες δὲ ὡς ἑώρων τὸ πλέον νενικημένον 4 καὶ οἱ ἄλλοι Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσώ- 10 ζοντο ἐς τὰς Ὄλπας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως καὶ οὐδενὶ κόσμῳ προσπίπτοντες πλὴν Μαντινέων· οὗτοι δὲ μάλιστα ξυντεταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώρησαν. καὶ ἡ μὲν μάχη ἐτελεύτα ἕως ὀψέ. 5

CIX. Μενεδαῖος δὲ τῇ ὑστεραίᾳ, Εὐρυλόχου τεθνεῶτος 15 καὶ Μακαρίου αὐτὸς παρειληφὼς τὴν ἀρχήν, καὶ ἀπορῶν μεγάλης ἥσσης γεγενημένης ὅτῳ τρόπῳ ἢ μένων πολιορκήσεται ἔκ τε γῆς καὶ ἐκ θαλάσσης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλημένος, ἢ καὶ ἀναχωρῶν διασωθήσεται, προσφέρει λόγον 20 περὶ σπονδῶν καὶ ἀναχωρήσεως Δημοσθένει καὶ τοῖς Ἀκαρ-

Demosthenes concludes a secret agreement with the Peloponnesians, allowing them to return home in safety.

1. στρατοῦ A.h. 4. τοῦ ante δημοσθένους om. K. 5. ἐξῆλθον A.B.F.H. N.V.g.h. Poppo. Goell. Bekk. E.G. et vulgo ἐπεξῆλθον. 6. αὐτοὺς L.O.P. 10. ἀφυλάκτως A.B.h. 13. ἕως] ἐς C.H.K.L.O.P.c.d.f.i. Haack. Poppo. ἕως ἐς F.Q.g. et corr. G. Conf. Lobeck. ad Phrynich. p. 47. 14. μενέδατος N.V. qui et infra μενεδάτῳ. 15. μακαρίνου I. 17. καὶ θαλάσσης P.d.f.g.i. 18. καὶ ταῖς L.O.P. ἀποκεκλῃμένος B.E.F.H.K.L.O.b.c.g.h. Poppo. Goell. Bekk. A. quid habeat, non liquet. ἀποκεκλημένος C. vulgo ἀποκεκλεισμένος. 19. καὶ om. V. λόγους N.O.

11. προσπίπτοντες] "Hurrying on; "throwing themselves onward;" i. e. "to reach their camp;" for, as Haack observes, Thucydides is speaking of the flight of the Peloponnesians.

13. ἐτελεύτα ἕως ὀψέ] Compare I. 71, 5. μέχρι τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής. Lobeck rightly explains it παρέτεινε ἕως ὀψὲ, καὶ ὀψὲ ἐτελεύτα. Ad Phrynich. p. 47.

19. λόγον] Hoc numero librorum dari potest, ut hic præferatur λόγον· alioqui non minus recte dicitur λόγους προσφέρειν τινὶ, quam λόγον. Thucydid. II. 70, 1. Οὕτω δὴ λόγους προσφέρουσι περὶ ξυμβάσεως τοῖς στρατηγοῖς τῶν Ἀθηναίων. Sic εἰς λόγον ἐλθεῖν, Aristoph. Equit. 803. et εἰς λόγους, Vesp. 470. vid. Kuster. ad Equit. Διδόναι λόγον, Lucian. Abdicat. 714. et λόγους. Idem Revivisc. 394. DUKER.

2 νάνων στρατηγοῖς, καὶ περὶ νεκρῶν ἅμα ἀναιρέσεως. οἱ δὲ νεκροὺς μὲν ἀπέδοσαν καὶ τροπαῖον αὐτοὶ ἔστησαν καὶ τοὺς ἑαυτῶν τριακοσίους μάλιστα ἀποθανόντας ἀνείλοντο· ἀναχώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς οὐκ ἐσπείσαντο ἅπασι, κρύφα δὲ Δημοσθένης μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων 5 σπένδονται Μαντινεῦσι καὶ Μενεδαίῳ καὶ τοῖς ἄλλοις ἄρχουσι τῶν Πελοποννησίων καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώτατοι ἀποχωρεῖν κατὰ τάχος, βουλόμενος ψιλῶσαι τοὺς Ἀμπρακιώτας τε καὶ τὸν μισθοφόρον ὄχλον τὸν ξενικόν, μάλιστα δὲ Λακεδαιμονίους καὶ Πελοποννησίους διαβαλεῖν 10 ἐς τοὺς ἐκείνῃ χρῄζων Ἕλληνας, ὡς καταπροδόντες τὸ 3 ἑαυτῶν προὐργιαίτερον ἐποιήσαντο. καὶ οἱ μὲν τούς τε νεκροὺς ἀνείλοντο καὶ διὰ τάχους ἔθαπτον, ὥσπερ ὑπῆρχε, καὶ τὴν ἀποχώρησιν κρύφα οἷς ἐδέδοτο ἐπεβούλευον· CX. τῷ δὲ Δημοσθένει καὶ τοῖς Ἀκαρνᾶσιν ἀγγέλ- 15 λεται τοὺς Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως πανδημεὶ κατὰ τὴν πρώτην ἐκ τῶν Ὀλπῶν ἀγγελίαν ἐπιβοηθεῖν διὰ τῶν Ἀμφιλόχων, βουλομένους τοῖς ἐν Ὄλπαις ξυμμῖξαι, εἰδότας 2 οὐδὲν τῶν γεγενημένων. καὶ πέμπει εὐθὺς τοῦ στρατοῦ 20 μέρος τι τὰς ὁδοὺς προλοχιοῦντας καὶ τὰ καρτερὰ προκαταληψομένους, καὶ τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. CXI. ἐν τούτῳ δ' οἱ Μαντινῆς καὶ οἷς ἔσπειστο, πρόφασιν ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες, ὑπαπῄεσαν κατ' 25

Demosthenes prepares to cut off a body of Ambraciots, who, ignorant of the late battle, had set out from home to join their countrymen at Olpæ.

The Peloponnesians, favoured by their secret agreement with

1. ἀναιρήσεως Q. 2. αὐτοὶ] μὲν K. 3. ἀναχωρήσειν E. 5. ξυνστρατηγῶν H.K. ξυστρατηγῶν vulgo et Bekk. ξυνστρατήγων F. ξυστρατήγων Poppo. 6. σπένδεται e. 7. ἦσαν οἱ ἀξιολογώτατοι d. 8. ἀναχωρεῖν L.Q. βουλόμενος δὲ ψιλῶσαι d. 9. μισθοφόρον A.B.E.F.G.H.K.L.O.V.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo μισθοφόρων. 10. διαλαβεῖν b. 12. τε om. V. 13. τάχος i. 14. ὑπεβούλευον d. 15. ἀγάλλεται B. 17. πανδημεὶ] om. d. 18. ἐπιβ. καὶ διὰ N.V.g. 19. τοὺς A.B.E.F.d.g.h. ξυμμῖξαι Bekk. Poppo. συμμίξαι c.d.i. 21. προληψομένους d. καταληψομένους e. 22. παρεσκευάζοντο I.P.d. παρεσκεύαστο N.V. παρεσκευάζοντο C. 24. ἐπέπειστο e.

13. ὥσπερ ὑπῆρχε] Ὡς ἦν αὐτοῖς δυνατόν. ὡς ἐκ τῶν παρόντων δυνατὸν ἦν. SCHOLIAST.

Demosthenes, abandon their allies, and effect their escape to Agræa, where Salynthius, the king of the country, hospitably receives them.

ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον δῆθεν· προκεχωρηκότες δὲ ἤδη ἄποθεν τῆς Ὄλπης θᾶσσον ἀπεχώρουν. οἱ δ' Ἀμπρακιῶται καὶ 2 οἱ ἄλλοι, ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι 5 ξυνελθόντες, ὡς ἔγνωσαν ἀπιόντας, ὥρμησαν καὶ αὐτοὶ καὶ ἔθεον δρόμῳ, ἐπικαταλαβεῖν βουλόμενοι. οἱ δὲ 3 Ἀκαρνᾶνες τὸ μὲν πρῶτον καὶ πάντας ἐνόμισαν ἀπιέναι ἀσπόνδους ὁμοίως, καὶ τοὺς Πελοποννησίους ἐπεδίωκον· καί τινας αὐτῶν τῶν στρατηγῶν κωλύοντας καὶ φάσκοντας 10 ἐσπεῖσθαι αὐτοῖς ἠκόντισέ τις, νομίσας καταπροδίδοσθαι σφᾶς· ἔπειτα μέντοι τοὺς μὲν Μαντινέας καὶ τοὺς Πελοποννησίους ἀφίεσαν, τοὺς δ' Ἀμπρακιώτας ἔκτεινον. καὶ ἦν 4 πολλὴ ἔρις καὶ ἄγνοια εἴτε Ἀμπρακιώτης τίς ἐστιν εἴτε Πελοποννήσιος. καὶ ἐς διακοσίους μέν τινας αὐτῶν ἀπέ- 5 15 κτειναν· οἱ δ' ἄλλοι διέφυγον ἐς τὴν Ἀγραΐδα ὅμορον οὖσαν, καὶ Σαλύνθιος αὐτοὺς ὁ βασιλεὺς τῶν Ἀγραίων φίλος ὢν ὑπεδέξατο.

CXII. Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφικνοῦνται ἐπ' Ἰδομένην. ἐστὸν δὲ δύο λόφω ἡ Ἰδομένη ὑψηλώ· τού- 2

2. ἄποθεν A.B. Goell. Bekk. Vulgo, et Poppo. ἄπωθεν. 5. ξυνεξελθόντες C.Q. συνεξελθόντες c. ἀπιόντες F. 8. ἀπεδίωκον P.c.d.f.i. καὶ ἐπεδίωκον K. 9. τῶν αὐτῶν K. 11. μὲν] om. L.O.P. 13. εἴτε II.] ειγε K. ἤ τε Q. ἢ c.f. 14. τινας] om. e. ἀπέκτειναν αὐτῶν Q. 15. ἔφυγον O.d.g. γραΐδα L.O.P.d. ὅμορον αὐτῶν οὖσαν e. 16. αὐτοὺς] om. i. 18. ἀφικνοῦνται] om. b.

3. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι, κ. τ. λ.] "But the Ambraciots and the "rest," (i. e. the mercenaries, who had been mentioned above, c. 109, 2.) "as "many as happened to have in this "manner accompanied them in any "numbers, began on their part also to "set off running, in hopes of over-"taking the Peloponnesians," οὕτως, i. e. ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογήν. And he says "as many as hap-"pened to have gone out with them *in* "*any numbers*," ἀθρόοι, because single men, or parties of no more than two or three together, would think the experiment too hazardous.

10. ἠκόντισέ τις] "One or two men "threw darts at them." Compare Herodot. III. 140, 5. ἀναβέβηκε δ' ἤ τις ἢ οὐδεὶς, "Not more than one or two, if "any." And Xenophon. Anab. I. 8, 20. τοξευθῆναί τις ἐλέγετο.

18. ἀφικνοῦνται ἐπ' Ἰδομένην] The site of Idomene ought to be easy to ascertain; for two high points called by a common name, are probably seen together and formed a marked object like the two Langdale Pikes to all the surrounding country. They must be looked for, I think, somewhere among the hills which rise immediately on the east of the gulf, and can scarcely be in

Demosthenes cuts off the whole body of the Ambraciots who were on the march to join their countrymen.

τοιν τὸν μὲν μείζω νυκτὸς ἐπιγενομένης οἱ προαποσταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ τοῦ στρατοπέδου ἔλαθόν τε καὶ ἔφθασαν προκαταλαβόντες, τὸν δ' ἐλάσσω ἔτυχον οἱ Ἀμ-3πρακιῶται προαναβάντες καὶ ηὐλίσαντο. ὁ δὲ Δημοσθένης δειπνήσας ἐχώρει καὶ τὸ ἄλλο στράτευμα ἀπὸ ἑσπέρας εὐθύς, αὐτὸς μὲν τὸ ἥμισυ ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ δ' ἄλλο 4 διὰ τῶν Ἀμφιλοχικῶν ὀρῶν. καὶ ἅμα ὄρθρῳ ἐπιπίπτει τοῖς Ἀμπρακιώταις ἔτι ἐν ταῖς εὐναῖς καὶ οὐ προῃσθημένοις τὰ γεγενημένα, ἀλλὰ πολὺ μᾶλλον νομίσασι τοὺς ἑαυτῶν εἶναι· καὶ γὰρ τοὺς Μεσσηνίους πρώτους ἐπίτηδες ὁ Δημοσθένης προὔταξε καὶ προσαγορεύειν ἐκέλευε, Δωρίδα τε γλῶσσαν

3. στρατόπεδον d. 7. ἐπὶ] om. K. 8. ἐπίπτει E.Q. ἐμπίπτει L.O.P.d. 9. προῃσθομένοις d.i. 10. προγεγενημένα c. 12. προύταξε Bekk. προαγορεύειν L. ἐκέλευσε B.d.i. δωριάδα G.i.

the ridge to the eastward of Karavasera or Karavanserai, where Lieut. Wolfe places them: or at least if Idomene be there, Argos and Olpæ cannot certainly be where they are represented on his map. The ἐσβολὴ spoken of immediately afterwards is clearly the entrance into a mountain country from a plain; but what particular pass is meant cannot be determined till the whole geography of this neighbourhood is settled. In a map of the northern frontier of Greece by Col. Baker, in the Geographical Society's Journal, vol. VII. part I. executed from an actual survey made in order to fix the limits of the present kingdom of Greece between the years 1832 and 1835, and apparently very accurate, there is a plain or valley represented as coming down to the shore of the gulf just to the south of the ridge of Makrinoros, and dividing it from the ridge of Mount Kastri, and the hills behind Karavanserai. It may be that the ἐσβολὴ was the pass from this plain into the hills of Makrinoros, and that while Demosthenes marched straight upon the pass along the shore, the rest of the army moved by the hills farther inland, crossed the valley at a higher point, and so came upon the hills of Makrinoros above the pass where the road from Ambracia descended from them to the plain. Or again, the ἐσβολὴ may be the entrance to the hills from the plain of Arta, at the spot called Palea Kulia by Lieut. Wolfe, where there is now an Hellenic ruin on the top of a wooded knoll about 500 feet above the sea, which is a conspicuous object from every part of the gulf. See Col. Baker's Memoir. Can this wooded knoll be one of the two summits which Thucydides calls Idomene?

12. προὔταξε καὶ—ἐκέλευε] Here again, as in I. 138, 1. the imperfect is used where the sense seems to require the aorist. Compare Poppo, Prolegom. I. 155. 275. Matthiæ, Gr. Gr. §. 505. That these tenses are often varied in a narration is well known, the aorist simply stating the fact, the imperfect converting it, if I may so speak, into a picture, by representing it as still going on, and not yet become wholly past. Jelf. 401. 4. See the note on III. 22, 4. And this must be the clue to the use of the imperfect in the present instance, and in others of the same sort, in verbs of com-

ἱέντας καὶ τοῖς προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ οὐ καθορωμένους τῇ ὄψει νυκτὸς ἔτι οὔσης. ὡς οὖν ἐπέπεσε 5 τῷ στρατεύματι αὐτῶν, τρέπουσι, καὶ τοὺς μὲν πολλοὺς αὐτοῦ διέφθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ἐς φυγὴν 5 ὥρμησαν. προκατειλημμένων δὲ τῶν ὁδῶν, καὶ ἅμα τῶν 6 μὲν Ἀμφιλόχων ἐμπείρων ὄντων τῆς ἑαυτῶν γῆς καὶ ψιλῶν πρὸς ὁπλίτας, τῶν δὲ ἀπείρων καὶ ἀνεπιστημόνων ὅπῃ τράπωνται, ἐσπίπτοντες ἔς τε χαράδρας καὶ τὰς προλελοχισμένας ἐνέδρας διεφθείροντο. καὶ ἐς πᾶσαν ἰδέαν χωρή- 7 10 σαντες τῆς φυγῆς ἐτράποντό τινες καὶ ἐς τὴν θάλασσαν οὐ πολὺ ἀπέχουσαν, καὶ ὡς εἶδον τὰς Ἀττικὰς ναῦς παραπλεούσας ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσένευσαν ἡγησάμενοι ἐν τῷ αὐτίκα φόβῳ κρεῖσσον εἶναι σφίσιν ὑπὸ τῶν ἐν ταῖς ναυσὶν, εἰ δεῖ, διαφθαρῆναι ἢ ὑπὸ τῶν βαρβάρων καὶ 15 ἐχθίστων Ἀμφιλόχων. οἱ μὲν οὖν Ἀμπρακιῶται τοιούτῳ 8 τρόπῳ κακωθέντες ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν ἐς τὴν

1. καὶ οὐ] οὐδὲ L.O. οὐ K. 5. καὶ προκατειλημμένων L.P. 7. ἀπείρων τε καὶ Q. ὅπῃ A.B.C.E.F.G.H.I.K.N.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo ὅποι. 8. τε] τὰς N.V. om. K. 12. συντυχίᾳ d. 14. ταῖς om. G. εἰ δεῖ A.B.C.E.F.G.H.I.K.L.N.O.P.Q. et, qui post διαφθαρῆναι habet, V.c.d.e.g. Haack. Poppo. Goell. Bekk. εἰ δὴ f. vulgo ἤδη. διαφθεῖραι g. 15. ἀμφιλοχιτῶν Q.

manding, exhorting, speaking, &c. (see Poppo on I. 119, 2.) as ἔλεγε and not ἔλεξε is generally used to introduce the several speeches that are given at length. For Δωρίδα γλῶσσαν ἱέντας, compare Herodot. VI. 29, 2. Περσίδα γλῶσσαν μετείς. and I. 57, 1. ἥν τινα δὲ γλῶσσαν ἵεσαν οἱ Πελασγοί. Immediately afterwards, πίστιν παρεχομένους does not, I think, signify, "giving them a pledge "or promise," which would be rather παρέχοντας, but, "making them feel "confidence," i. e. in consequence of their Doric dialect. Compare IV. 86, 4. οἷς τὰ ἔργα—δόκησιν ἀναγκαίαν παρέχεται. and VII. 67, 1. ἐλπὶς—προθυμίαν παρέχεται.

2. νυκτὸς ἔτι οὔσης] Paullo ante, ἅμα ὄρθρῳ ἐπιπίπτει τοῖς Ἀμπρακιώταις. Est ergo ὄρθρος, quum nondum cerni potest, et adhuc nox est, id est, tempus, quod præcedit auroram, quo quis adhuc lucerna uti potest. Ita veteres; recentiores, ut auctor est Phrynichus, ὄρθρον dixerunt, quæ antiquis erat ἕως, *aurora*. Et hanc significationem τοῦ ὄρθρος Thomas Magist. in ὀρθρεύω etiam e Thucyd. II. 3, 4. ostendit; φυλάξαντες ἔτι νύκτα, καὶ αὐτὸ τὸ περίορθρον. DUKER. Compare also IV. 110, 2. νυκτὸς ἔτι καὶ περὶ ὄρθρον.

12. ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ] "Whilst "the action was taking place." Compare I. 33, 1. ἡ ξυντυχία—τῆς ἡμετέρας χρείας.

14. ὑπὸ τῶν βαρβάρων—Ἀμφιλόχων] The Ambraciots affected to regard the Amphilochians as barbarians, because they were in reality a mixed race, mostly of Pelasgian extraction. See II. 68, 5.

πόλιν· Ἀκαρνᾶνες δὲ σκυλεύσαντες τοὺς νεκροὺς καὶ τροπαῖα στήσαντες ἀπεχώρησαν ἐς Ἄργος. CXIII. καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κῆρυξ ἀπὸ τῶν ἐς Ἀγραίους καταφυγόντων ἐκ τῆς Ὄλπης Ἀμπρακιωτῶν ἀναίρεσιν αἰτήσων τῶν νεκρῶν οὓς ἀπέκτειναν 5 ὕστερον τῆς πρώτης μάχης, ὅτε μετὰ τῶν Μαντινέων καὶ τῶν ὑποσπόνδων ξυνεξῄεσαν 2 ἄσπονδοι. ἰδὼν δ' ὁ κῆρυξ τὰ ὅπλα τῶν ἀπὸ τῆς πόλεως Ἀμπρακιωτῶν ἐθαύμαζε τὸ πλῆθος· οὐ γὰρ 3 ᾔδει τὸ πάθος, ἀλλ' ᾤετο τῶν μετὰ σφῶν εἶναι. καί τις 10 αὐτὸν ἤρετο ὅ τι θαυμάζοι καὶ ὁπόσοι αὐτῶν τεθνᾶσιν, οἰόμενος αὖ ὁ ἐρωτῶν εἶναι τὸν κήρυκα ἀπὸ τῶν ἐν Ἰδομέναις. 4 ὁ δ' ἔφη διακοσίους μάλιστα. 5 ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν "οὔκουν τὰ ὅπλα ταυτὶ φαίνεται, ἀλλὰ πλέον ἢ χιλίων." 6 αὖθις δὲ εἶπεν ἐκεῖνος "οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων 15 7 "ἐστίν." ὁ δ' ἀπεκρίνατο "εἴπερ γε ὑμεῖς ἐν Ἰδομένῃ χθὲς 8 "ἐμάχεσθε." "ἀλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθές, ἀλλὰ 9 "πρώην ἐν τῇ ἀποχωρήσει." "καὶ μὲν δὴ τούτοις γε ἡμεῖς "χθὲς ἀπὸ τῆς πόλεως βοηθήσασι τῆς Ἀμπρακιωτῶν ἐμα- 10 "χόμεθα." ὁ δὲ κῆρυξ ὡς ἤκουσε καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς 20 πόλεως βοήθεια διέφθαρται, ἀνοιμώξας καὶ ἐκπλαγεὶς τῷ μεγέθει τῶν παρόντων κακῶν ἀπῆλθεν εὐθὺς ἄπρακτος καὶ 11 οὐκέτι ἀπῄτει τοὺς νεκρούς. πάθος γὰρ τοῦτο μιᾷ πόλει Ἑλληνίδι ἐν ἴσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν 12 πόλεμον τόνδε ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀπο- 25

The news of this defeat is communicated to the wreck of the Ambraciots who fought at Olpæ, by the herald whom they had sent to the Athenian camp, to ask leave to bury their dead.

1. ἐχθροὺς L.O.P. τὰ τρόπαια Q.c. τρόπαιον d. 2. ἀνεχώρησαν Q. 3. κῆρυξ et sic ubique Bekk. 4. καταφευγόντων L.P. ἐκ A.B.C.E.F.G.H. L.O.P.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo ἀπό. ὀλπῆς F. 7. ξυνήιεσαν A. 11. αὐτὸν] αὐτῶν I.b.e. εἴρετο Q. θαυμάζει V.d.g.i. 12. αὖ] ἂν C.L.O.P.d.i. οὖν K.c.h. τὸ κήρυγμα P. ἰδομένῃ L. 18. γε] τε B. 20. τῆς] τοῖς K. 22. κακῶν] om. L.P. 23. πόλει] om. L.O.P. 24. δὴ] om. d.

14. οὔκουν τὰ ὅπλα ταυτὶ φαίνεται] "These arms here then are, you see, "not *the arms of the number you speak* "*of*, but of more than a thousand." Ταυτὶ, "these here."

θανόντων, διότι ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ μέγεθος τῆς πόλεως. Ἀμπρακίαν μέντοι οἶδα ὅτι 13 εἰ ἐβουλήθησαν Ἀκαρνᾶνες καὶ Ἀμφίλοχοι Ἀθηναίοις καὶ Δημοσθένει πειθόμενοι ἐξελεῖν, αὐτοβοεὶ ἂν εἷλον· νῦν δ' 5 ἔδεισαν μὴ οἱ Ἀθηναῖοι ἔχοντες αὐτὴν χαλεπώτεροι σφίσι πάροικοι ὦσι. CXIV. μετὰ δὲ ταῦτα τρίτον μέρος νείμαντες τῶν σκύλων τοῖς Ἀθηναίοις τὰ ἄλλα κατὰ τὰς πόλεις διείλοντο. καὶ τὰ μὲν τῶν Ἀθη- 2 ναίων πλέοντα ἑάλω, τὰ δὲ νῦν ἀνακείμενα ἐν 10 τοῖς Ἀττικοῖς ἱεροῖς Δημοσθένει ἐξῃρέθησαν τριακόσιαι πανοπλίαι, καὶ ἄγων αὐτὰς κατέπλευσε· καὶ ἐγένετο ἅμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ξυμφορὰν ἀπὸ ταύτης τῆς πράξεως ἀδεεστέρα ἡ κάθοδος. ἀπῆλθον δὲ καὶ οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς 3 15 Ναύπακτον. Ἀκαρνᾶνες δὲ καὶ Ἀμφίλοχοι ἀπελθόντων 4 Ἀθηναίων καὶ Δημοσθένους τοῖς ὡς Σαλύνθιον καὶ Ἀγραίους καταφυγοῦσιν Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχώρησιν ἐσπείσαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετανέστησαν

Demosthenes returns to Athens. The Acarnanians and Amphilochians conclude a peace and defensive alliance with the Ambraciots.

3. ἐβουλ. οἱ ἀκαρνᾶνες B.K. 4. πειθόμενοι om. G. ἐξελθεῖν h. ἐπελθεῖν E. 6. τρίτον μέρος νείμαντες] om. K. 7. κατὰ] καὶ P. 9. πλέονα Valla. 11. τριακόσιαι corr. G. αὐτὸς K. 12. ἅμα] om. K.V. τὴν τῆς αἰτωλίας A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. τὴν ἐκ τῆς αἰτωλίας C.E. I.K.c.f. vulgo τὴν ἐν αἰτωλίᾳ. 16. ἀλύνθιον A.B.E.F.H.g. καὶ Ἀγραίους] om. I.O. 18. οἰνίδων d.i. οἰνιάδων plerique. οἵπερ—Σαλυνθίου Hermann. Goell. Bekk. probante Poppo. vulgo οἵπερ—Σαλύνθιον.

10. ἐξῃρέθησαν] Thomas Mag. in ἐξεῖλε. ἐξεῖλε τῷ δεῖνι γέρας, καὶ ἐξῇρε. Θουκυδίδης· Δημοσθένει—πανοπλίαι. Obvius est hic usus verbi ἐξαιρεῖν, pro δοῦναί τι ὡς ἐξαίρετον. Scholiastes parvus Homeri in Iliad. α΄. 369. Ἐκ δ' ἕλον Ἀτρείδῃ Χρυσηΐδα· ὡς ἐξαίρετον, inquit, ἔλαβον, καὶ ἔδωκαν. Add. ibi Eustath. pag. 119. et in Iliad μ΄. p. 907. Τὰ δὲ νῦν—ἱεροῖς citat Thomas in ἀνακείμενος. Duker.

18. οἵπερ—Σαλυνθίου] This is Hermann's conjecture, first mentioned by Poppo in his Observationes Criticæ, p. 117. and approved by him in his edition, and admitted into the text by Göller and Mr. Bloomfield. The old reading was οἵπερ—Σαλύνθιον καὶ Ἀγραίους. but all the best MSS. omit the words καὶ Ἀγραίους, and οἵπερ καὶ μετανέστησαν παρὰ Σαλύνθιον seems worse than a superfluous addition immediately after the words τοῖς ὡς Σαλύνθιον καταφυγοῦσιν. According to the very slight alteration of Hermann, the sense is, "to which place," i. e. Œniadæ, "they also had removed from "Salynthius." It is probable that the

5 παρὰ Σαλυνθίου. καὶ ἐς τὸν ἔπειτα χρόνον σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο ἑκατὸν ἔτη Ἀκαρνᾶνες καὶ Ἀμφίλοχοι πρὸς Ἀμπρακιώτας ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίους μήτε Ἀκαρνᾶνας μετὰ Ἀμπρακιωτῶν ἐπ' Ἀθηναίους, βοηθεῖν δὲ τῇ ἀλλήλων, καὶ ἀποδοῦναι Ἀμπρακιώτας ὁπόσα ἢ χωρία ἢ ὁμήρους Ἀμφιλόχων ἔχουσι, καὶ ἐπὶ Ἀνακτόριον 6 μὴ βοηθεῖν πολέμιον ὂν Ἀκαρνᾶσιν. ταῦτα ξυνθέμενοι διέ-7 λυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίνθιοι φυλακὴν ἑαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσίους ὁπλίτας, καὶ Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα· οἳ κομι-8 ζόμενοι χαλεπῶς διὰ τῆς ἠπείρου ἀφίκοντο. τὰ μὲν κατ' Ἀμπρακίαν οὕτως ἐγένετο.

CXV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος ἔς τε τὴν Ἱμεραίαν ἀπόβασιν ἐποιήσαντο ἐκ τῶν νεῶν μετὰ τῶν Σικελῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ ἔσχατα τῆς Ἱμεραίας, καὶ ἐπὶ τὰς Αἰόλου νήσους ἔπλευσαν. 2 ἀναχωρήσαντες δὲ ἐς Ῥήγιον Πυθόδωρον τὸν Ἰσολόχου Ἀθηναίων

SICILY. The Athenians prepare to send a larger fleet to Sicily at the instigation of their allies in that island.

1. σαλύνθιον καὶ ἐς A.B.C.E.F.G.H.K.N.P.V.d.f.g.h.i. Haack. Poppo. vulgo σαλύνθιον καὶ ἀγραίους καὶ ἐς. Poppo in ed. 1843. Σαλυνθίου. καὶ ἐς. 5. βοηθεῖν τε δὲ K. 6. ἀμπρακιώταις g. 7. ὁμήρους Taur. et, si Bekker. rectè intelligo, A.B.E.F. Poppo. Goell. Bekk. G. et ceteri ὁμόρους. 8. ὂν] om. O.P. 9. ταῦτα δὲ N.V. 11. ξενοκλείδην g. τοῦ εὐθυκλ. Q. 12. Ἠπείρου littera majusculâ Bekk. ἀφίκετο b. 14. τῇ] om. g. 16. Σικελῶν] Libri omnes et Bekk. σικελιωτῶν. 17. ἡμεραίας Q. αἰόλους E.

Ambraciots had accompanied the Peloponnesians to Œniadæ, because their immediate return to their own country was cut off by the Acarnanians, and still more by the Amphilochians, through whose territory they must have passed: and when arrived at Œniadæ, the Peloponnesians had possibly no means of transport across to Peloponnesus, and the Ambraciots were divided from their home by the whole of Acarnania, as well as by Amphilochian Argos. The use of the aorist for the pluperfect tense is paralleled by ἃς καταδύσειαν, I. 50, 1. rather than by the passage quoted by Poppo from I. 62, 2.

16. Σικελῶν] This correction, as certainly required by the sense of the passage as that of ὁμήρους for ὁμόρους, had escaped the notice of all the editors and translators of Thucydides before Mr. Bloomfield. He justly observes, "Who "are *the* Siceliots? The Athenians had "no other allies among those except "the Leontines, and *they* inhabited the "sea-coast; whereas the Siculi (or ori-

στρατηγὸν καταλαμβάνουσιν ἐπὶ τὰς ναῦς διάδοχον ὧν ὁ Λάχης ἦρχεν. οἱ γὰρ ἐν Σικελίᾳ ξύμμαχοι πλεύσαντες 3 ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι ναυσί. τῆς 4 μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης 5 ὀλίγαις ναυσὶν εἰργόμενοι παρεσκευάζοντο ναυτικὸν ξυναγείροντες ὡς οὐ περιοψόμενοι. καὶ ἐπλήρουν ναῦς τεσσαράκοντα 5 οἱ Ἀθηναῖοι ὡς ἀποστελοῦντες αὐτοῖς, ἅμα μὲν ἡγούμενοι θᾶσσον τὸν ἐκεῖ πόλεμον καταλυθήσεσθαι, ἅμα δὲ βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιεῖσθαι. τὸν μὲν οὖν ἕνα 6 10 τῶν στρατηγῶν ἀπέστειλαν Πυθόδωρον ὀλίγαις ναυσί· Σοφοκλέα δὲ τὸν Σωστρατίδου καὶ Εὐρυμέδοντα τὸν Θουκλέους ἐπὶ τῶν πλειόνων νεῶν ἀποπέμψειν ἔμελλον. ὁ δὲ 7 Πυθόδωρος ἤδη ἔχων τὴν τοῦ Λάχητος τῶν νεῶν ἀρχὴν ἔπλευσε τελευτῶντος τοῦ χειμῶνος ἐπὶ τὸ Λοκρῶν φρούριον, 15 ὃ πρότερον Λάχης εἷλε· καὶ νικηθεὶς μάχῃ ὑπὸ τῶν Λοκρῶν ἀνεχώρησεν.

CXVI. Ἐρρύη δὲ περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ῥύαξ τοῦ πυρὸς ἐκ τῆς Αἴτνης, ὥσπερ καὶ τὸ πρότερον, καὶ γῆν τινὰ ἔφθειρε

1. διάδον V. 2. ἐν τῇ σικελίᾳ L.O. συμμαχία G, omisso Σικελίᾳ. πλεύσαντες] Est qui πρεσβεύσαντες malit. BEKK. 4. γὰρ] om. Q. 5. παρεσκευάζοντο ναυτικὸν A.B.C.F.G.P.V. Poppo. Goell. Bekk. παρεσκεύαζον τὸ ναυτικὸν E.H.c.e.f.g. sed correctus H. παρεσκευάζοντο. Vulgo, et Haack. παρεσκευάζοντο τὸ ναυτικόν. ξυνεγείροντες P. 8. θᾶσσον post πόλεμον habet V. 9. τοῦ ναυτικοῦ ποιεῖσθαι μελέτην K. οὖν] om. K. 14. ἔπλευσε] ἔπεμψεν Q. 15. εἶχε b.f. τῶν] om. L.P. 16. ἀπεχώρησεν C.F.L.O.P. marg. N.c.e.f.g. 18. τὸ] om. C.K.L.O.P.c.d.e.f.

"ginal inhabitants of the island, as "distinguished from the Siceliots, or "new settlers) inhabited the central "parts of the island, (see VI. 88, 4.) "(which will agree with what is just "afterwards said of making an inva- "sion from the upper country,) and "generally made common cause with "the Athenians." The same mistake of Σικελιωτῶν for Σικελῶν is to be found in every MS. except three, in VII. 57, 11. where it has been, however, properly corrected by the recent editors.

17. ὁ ῥύαξ τοῦ πυρὸς] "The fire "stream," or "fire flood." The article is used, because "the fire flood" was a well known phenomenon peculiar to Ætna. So Appian, Civil Wars, V. 117. ἐμπεσεῖσθαι σφίσι καὶ τὸν ῥύακα. and Strabo, VI. 2, 3.

A. C. 425. Olymp. 88. 3. Eruption of Mount Ætna.

τῶν Καταναίων, οἳ ἐπὶ τῇ Αἴτνῃ τῷ ὄρει οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ Σικελίᾳ. 2 λέγεται δὲ πεντηκοστῷ ἔτει ῥυῆναι τοῦτο μετὰ τὸ πρότερον ῥεῦμα, τὸ δὲ ξύμπαν τρὶς γεγενῆσθαι 3 τὸ ῥεῦμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα μὲν 5 κατὰ τὸν χειμῶνα τοῦτον ἐγένετο, καὶ ἕκτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

1. ἐπὶ τῇ αἴτνῃ A.B.E.F.G.H.Q.V.g. Poppo. Goell. Bekk. ὑπὸ τῷ ὄρει τῇ αἴτνῃ G. Bekk. Vulgo, et Haack. ὑπὸ τῇ αἴτνῃ. 2. ὄρος ἐστὶν K. ἐν σικελίᾳ L.O.Q. τῆς σικελίας e. 4. τρεις i. γεννᾶσθαι d.i. 5. τὸ ῥεῦμα] om. d. μὲν οὖν K. 6. ἔτος ἕκτον L. 7. ξυνέγραψεν C.c.g.h.i. Poppo. Goell. Bekk. Vulgo, et Haack. ξυνέγραψε.

NOTE ON III. 84.

IN the first edition of this volume I defended the genuineness of this chapter; but I am now inclined to believe that it is spurious. It is not that my opinion of the matter of it differs from what I thought of it formerly: and in this respect I think that Göller's objections to it are quite unreasonable. But nine years additional acquaintance with the language of Thucydides and of the other Attic writers, makes me feel more strongly the great dissimilarity between it, and the style of this chapter. And I am also more and more convinced of the general soundness of the judgment of the Scholiasts in such matters; and when the Scholiast of the Augsburg MS. (F.) says of the 84th chapter, *τὰ ὠβελισμένα οὐδενί τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι· ἀσαφῆ γὰρ καὶ τῷ τύπῳ τῆς ἑρμηνείας καὶ τοῖς διανοήμασι πολὺν ἐμφαίνοντα τὸν νεωτερισμόν*, I think that an opinion so generally entertained by such practised judges is entitled to the greatest deference. There are many questions in which experience and knowledge are more than counterbalanced by some professional or party prejudice; and then it is rather a mark of folly to listen to them than of presumption to reject their testimony. But with the ancient Scholiasts and Grammarians there is no such deduction to be made from the value of their evidence: there was no conceivable motive to dispose them to question the genuineness of the whole or a part of any ancient composition, except the fair convictions of their critical tact, to which long practice had given a surprising power of discernment. Putting together therefore the positive opinion of all the ancient Scholiasts, with the manifest harshnesses, and, as I think, the affected and caricatured expression of the language of this chapter, and considering also that Dionysius after commenting upon and quoting at full length the 82nd and 83rd chapters takes no notice of the 84th, I cannot but believe that this whole passage was added originally as a note upon, or as a brief summary of the contents of the two preceding chapters, and that afterwards it found its way into the text. The writer was probably a Christian, and certainly was a man

who understood his subject; for the matter appears to me to be quite worthy of Thucydides, and had not the writer tried to imitate Thucydides' style, and in so doing merely produced a caricature of its defects, the language of the passage might possibly have been as good as its substance. And when we consider how many thousands of persons were in the habit of reading Thucydides at Constantinople between the fourth and seventh centuries, it would be too venturous to assume that not one of them could have read him to such good purpose, as to have been able to write this imitation of him.

APPENDIX I.

Thucyd. I. 13, 1, *Τυρραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γιγνομένων· πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι.*

Of the natural periods or divisions in the history of nations.

THE change described in these words is so important, and bears so much on the right understanding of the history, not only of Greece, but of all other nations, that I have thought it deserving of a fuller consideration than it could receive in a note. Its importance consists in this, that it is a natural period in history, marking the transition of every country from what I may call a state of childhood to manhood. Now states, like individuals, go through certain changes in a certain order, and are subject at different stages of their course to certain peculiar disorders. But they differ from individuals in this, that though the order of the periods is regular, their duration is not so; and their features are more liable to be mistaken, as they can only be distinguished by the presence of their characteristic phenomena. One state may have existed a thousand years, and its history may be full of striking events, and yet it may be still in its childhood: another may not be a century old, and its history may contain nothing remarkable to a careless reader, and yet it may be verging to old age. The knowledge of these periods furnishes us with a clue to the study of history, which the continuous succession of events related in chronological order seems particularly to require. For instance, in our own history we are apt to take certain artificial divisions, such as the accession of the different lines of kings, or an event like the restoration, which is rather a subdivision of one particular period, than the beginning or termination of a period in itself. And in this manner we get no distinct notions of the beginning, middle, and end of the history of a people, and often appeal to examples which are nothing to the purpose, because they are taken from a different stage of a nation's existence from that to which they are applied.

I take then the words which I have quoted at the beginning of this essay, and shall proceed to notice the critical period described in them, the period, namely, when wealth begins to possess the ascendency formerly enjoyed by nobility; and the contending parties in the state assume the form of rich and poor, the few and the many, instead of the old distinction of nobles and commons, of a conquering race and a conquered.

One of these periods here to be noticed. The transition from the ascendency of birth to that of property.

This ascendency, enjoyed in the earliest state of society by noble birth, has been traced in various countries, and its phenomena most successfully investigated by Giovanni Battista Vico[1], in his *Principi di Scienza nuova;* a work disfigured indeed by some strange extravagancies, but in its substance so profound and so striking, that the little celebrity which it has obtained out of Italy is one of the most remarkable facts in literary history. Vico's work was published in 1725, yet I scarcely remember ever to have seen it noticed by any subsequent writers who have touched upon the same subject even down to our own times.

This subject ably treated by Giov. Battista Vico, in his *Principi di Scienza nuova.*

The statement of Thucydides with respect to Greece contains, it may be seen, no mention of any period of aristocratical government; but describes the transition as taking place from limited hereditary monarchies to tyrannies: it may appear therefore to a superficial observer that nobility enjoyed no such ascendency as I have imagined, and that the very first case to which I apply my theorem disproves its truth. But the old Homeric monarchies were in fact an instance of power depending on blood, and therefore of the ascendency of nobility. They were like the feudal monarchies of modern Europe, essentially aristocracies, in which the separation of all the chiefs or nobles from the inferior people was far more strongly marked than the elevation of the king above his nobles. Nay, if we consider Greece as a whole, and remember the small space included within the limits of the several kingdoms in the heroic ages, the kings, as they are called, resemble the feudal vassals of France and Germany, each supreme over a dominion as extensive as the Greek kingdoms, and forming together a body widely separated from the commons, and whose members were felt to belong to the same class, and to be on a level with each other in purity of blood, however great might have been the differences between them in power and connections. It was virtually then the ascendency of nobility, when all power and distinction were confined to the class of nobles, whether there

The heroic monarchies in Greece were instances of the ascendency of nobility.

[1] I mention Vico particularly, because his work is not generally known. My obligations to the great writers of Germany, to Niebuhr, Müller, Wachsmuth, &c. it is almost unnecessary to mention, as, since the publication of their works, it would imply strange presumption or strange ignorance to write upon ancient history without having studied them.

was one individual elevated above the rest of his class with still higher power and distinction, or whether all the members of it exercised the sovereignty jointly or alternately. So in other countries the same state of society has varied more or less in its subordinate relations, and yet, if carefully examined, will be found every where to retain its essential character, and to mark the first period, or youth, of political existence. Some of these varieties it may not be uninstructive to notice, and to trace the causes which have led to them. The simplest and probably the earliest form was that in which the offices of chief and priest were united in the same persons, as in the heroic times in Greece, and in the well known instance of Melchisedek, king of Salem, at a far more remote period. This is the first transition from domestic or patriarchal to something like civil society; and if the several sons of a patriarch established themselves in separate habitations, they would each become the chiefs and priests of their immediate followers. But in the course of a few generations, if the united body of these little societies happened to settle in another country, and the dangers of their new situation forced them to choose some one chief for their common leader, yet still the other chiefs would remain as widely distinguished as before from the mass of the people, and would still retain their sacred and sovereign character, although its exercise was limited to their own particular tribe, and somewhat obscured by the greater elevation of the king of the whole nation. Nay, even when the posterity of these original nobles was so multiplied that many of them were necessarily excluded from an active share in the government, still they did not lose the distinction of their birth; they were naturally eligible to public offices, to priesthoods, and to commands in war, if they did not actually enjoy them; and their equality was maintained by their right of meeting in a general assembly, to control, if need were, those of their body to whom the executive authority had been delegated, and by being exempt from any judicial sentence of the greater chiefs, or kings, unless the free voices of their own equals, or peers, had first declared them guilty. This first form of aristocracy, in which civil and military command were united with the office of priest, existed, besides the instances already noticed, in Rome and in Etruria; in the former, along with the habitual appointment of a king; in the latter, the purely aristocratic form generally prevailed, and a king, or chief of the whole nation, was only chosen in seasons of peculiar difficulty.

It existed generally in other countries, though under subordinate varieties of form.

1st form—where the offices of priest and chief were united in the same persons.

Another and later form of the ancient aristocracies was that in which the offices of priest and chief were distinct from one another, as in India, in Persia, in Egypt, in ancient Gaul, and in the feudal kingdoms of modern Europe. The origin of this sepa-

2d form—where the offices of priest and chief were distinct.

ration of powers, was probably various. In some instances it may have been produced by the invasion of a ruder people, who while they took to themselves the possession of the land and the civil and military government, yet learned to respect the superior knowledge of the old inhabitants, and left to their chiefs the dignity and influence of the priesthood, while they deprived them of their actual power as rulers and leaders in war. This was the case in the foundation of the modern feudal kingdoms: the Gaulish or Roman clergy [2] preserved and increased their rank and influence under the Frank invaders, while the property of the soil, the sceptre, and the sword were transferred almost entirely to the conquerors. Thus also the Median magi continued to enjoy their religious preeminence and immunities under the Persian kings, while all other classes of the Median nation were shorn of their supremacy, and held an inferior rank under the Persians. In other cases the separation of the two powers arose from the character of the national religion. In a rude people, religion, unless supported by the art of its ministers, holds but a low place in public estimation: he who was chief and priest would value himself upon the former character much more than upon the latter: his priestly duties would be in time devolved upon persons of an [3] inferior class, to spare himself the trouble of performing them; or, if retained, would be used as mere engines of state craft for the maintenance of his own civil superiority. Thus among the ancient Scythians we read of no priests at all; that is, the chiefs either performed the sacrifices themselves, or devolved them, as a menial duty, upon their servants: among the Anglo-Saxons there were priests, but as they formed no order in the state, as they were not allowed to carry arms, or to ride but on a mare, it should seem that they were only an inferior class, the mere ministers at the sacrifices, on whom the chiefs had thrown the performance of a duty which they disdained to execute themselves. The existence of prophets among both the Scythians and Saxons, as of certain prophetic families among the ancient Greeks, must not be mistaken for a priesthood. The priestly and prophetic character were not necessarily connected with one another; and the latter was not like the former held to be communicable only by descent. Besides, that impatience to penetrate into futurity, which has in every age and country encouraged pretensions to prophecy, is quite distinct from those feelings of reverence and devotion which are the salt of religion even in its worst corruptions. Prophets or fortune-tellers

Its various origin.

1st, From the conquest of a ruder people.

2d, From the low character of the religion and the barbarism of the people.

[2] See Hallam, Middle Ages, vol. I. p. 146. ed. 8vo. Thierry, Conquête de l'Angleterre par les Normands, tome I. p. 32, &c.

[3] As in the story of the Potitii at Rome, whose family was supposed to have become extinct as a punishment for their profaneness in devolving their hereditary priesthood upon public slaves. Livy, I. 7.

might exist among a people too brutish to have any conceptions of religion, as they have peculiarly marked the lowest tribes of negroes, and the degraded race of the gypsies. In these instances, then, the separation of the offices of priest and chief would arise from the rudeness of the people, and the want of any external or internal recommendations in the religion itself. But the more common form of separation arose from the very opposite cause. In proportion as religion was valued; as its ceremonies were more imposing; as the necessity of fixing the period of its festivals led to the study of astronomy; and as men's minds, thus saved from sinking into barbarism, retained the traditions of older times, and preserved in their devotions something more worthy of Him who is the true object of all worship; so would the priest-chiefs of the people esteem their priesthood above their civil and military authority, and would especially prefer their peaceful and sacred duties to the exercises and combats of arms. Hence, whilst they ministered at the temples of the gods, presided at festivals, and perhaps awarded punishments and settled differences between man and man, as the representatives of the gods, they appointed persons less distinguished and less sacred [4]to lead out the people to battle, and sometimes would fix upon some warlike stranger, whose adventures in arms had spread his renown, and who, living by his sword, was ready to offer his services to any who could hold out a worthy recompense. Military command thus conferred was sure to become ere long political sovereignty; but the king thus raised could not venture to invade the old privileges, or diminish the ancient dignity of the priestly order; the priests still [5]remained the highest class in the state, and the military leaders and soldiers, who received for their services grants of land from the sovereign, on the tenure of joining his standard whenever he should summon them, and who thus became the founders of a new nobility, inseparably connected with territorial property, held notwithstanding only the second rank. Still, however, so general was the aristocratical spirit in early times, the territorial nobility adopted the feelings and institutions of the earlier priest-nobles in their

3rd, From the higher character of the religion, and the great veneration paid to it.

[4] It appears that one of the principal reasons which made the Israelites change their earlier government into a monarchy, was a wish that the leader of their armies should be the first man in the state, and not, as had been hitherto the case, subordinate to the religious authorities. For although Samuel was not a priest, yet still in his government the religious character predominated over the civil and military, as was naturally the case where the religion was so pure and elevated in its principles as amongst the Israelites.

[5] As in India, Egypt, Gaul, and Attica. The military caste in Egypt held their lands from the sovereign. (Compare Herodot. II. 168. and Genesis xlvii. 20—22.) In Attica the Eupatridæ and Geomori corresponded to the priests and military class of Egypt; whereas in the colonies which were founded when society was more advanced, and when the distinctions of blood had yielded to those of property, the Geomori, or military landowners, formed the first and most aristocratical class. Compare Herodot. VII. 155, 2. Thucyd. VIII. 21.

earnestness to preserve their blood pure from any mixture with the classes below them; intermarriages were forbidden, and the mass of the community were as carefully excluded by the military nobles from all civil and military power, as they were by the priesthood from all religious authority, and from the knowledge of which the priestly order were then the sole possessors.

3rd form. Aristocracy of conquest; where the conquerors become noble in relation to the conquered.

A third form of aristocracy, later perhaps than either of the two already noticed, retained some of their features, while in other points it resembled the most recent form of all, the aristocracy of colonies. The third form then I may call by way of distinction the aristocracy of conquest. An invading people occupies the country of a people of a different race: the old inhabitants either seek a refuge elsewhere, or are reduced to a state of vassalage; nor does even their religion survive the common wreck. The conquerors introduce their own institutions, differing in their internal relations according to the circumstances of their previous condition, but establishing always one and the same relation between them and their subjects, the relation [6] of nobility and commonalty. Inferior leaders, or even common soldiers of distinguished bravery, in the conquering army, acquired lands, and became territorial nobles with respect to the conquered people; while, on the other hand, the common interest and common dangers of the invaders drew them all more closely together, and diminished or destroyed those distinctions of rank which might have existed between them in their former country. A nobility of race succeeds to that of family; and is guarded from corruption by the same restrictions upon intermarriage with persons not noble, that is to say, not of the conquering people. It will be observed that in all these cases the ascendency of blood is still the prevailing principle, insomuch that even when partially interrupted, in one case by the admission of a military leader and his followers to share the sovereignty of the priest-nobles, and in the other by the circumstances of the conquest naturally impairing all artificial distinctions between the conquerors themselves, still it soon recovered its force, and proved only to have formed for itself a new channel, in which it continued to flow with even an increase of strength and rapidity. In fact, nobility having taken property not so much into its alliance as into its service, strengthening itself with the real power of wealth, yet making noble descent a necessary qualification, without which political power was unattainable, established itself on a firmer basis, and opposed a barrier to the advance of popular principles

[6] This was the case with the Dorians in Peloponnesus after the conquest, as also with the Normans in England. "Les va-"lets de l'homme d'armes Normand, son "écuyer, son porte-lance, furent gentils-"hommes; ils furent des hommes nobles "et considerables auprès du Saxon autre-"fois riche, autrefois noble lui-même, main-"tenant courbé sous l' épée de l'etranger," &c. Thierry, tome I. p. 343.

which long delayed their triumph, and rendered it in the end incomplete.

The ascendency thus enjoyed by noble blood was not merely the fruit of the natural respect which men feel for the sons, and even for the descendants, of those who have been illustrious in their generation. Two other powerful causes contributed to it; the one, a real superiority of military prowess or wisdom, such as at this day distinguishes the European from the Hottentots or the natives of New South Wales, and which has ever accompanied certain races of mankind as compared with others; the other may be found in the doctrines of a false religion, which, having first made to itself gods of men, taught, as a consequence of this doctrine, that the posterity of the men thus deified were themselves of a higher order than the bulk of mankind, and were more valued and loved by the god who in his mortal state had been their progenitor. Of these two causes, the one was wholly founded on falsehood; the other rested on what was true once, but it was a truth not eternal and necessary, but temporary and contingent; a truth the term of whose existence it became those who profited by it to do their best to abridge. Differences of race have not yet been proved indestructible, and the probability is that they might be removed or infinitely lessened, if the members of the superior race shewed half as much eagerness in elevating and enlightening the inferior, as they have generally done in degrading them. But the guilt of all aristocracies has consisted not so much in their original acquisition of power, as in their perseverance in retaining it: so that what was innocent or even reasonable at the beginning, has become in later times atrocious injustice; as if a parent in his dotage should claim the same authority over his son in the vigour of manhood, which formerly in the maturity of his own faculties he had exercised naturally and profitably over the infancy of his child.

The ascendency of blood was sometimes just and natural in its origin, but was continued after it had ceased to be so.

The principle then of the ascendency of noble blood necessarily marks the infancy of mankind; and wherever it has long continued to exist, it marks a state of infancy unnaturally prolonged by the selfish policy or criminal neglect of those who ought rather to have gradually trained it up to the independence of manhood. I now proceed to examine the course of circumstances by which this aristocratical dominion has been overthrown; by what untoward causes the critical periods of this overthrow have in many instances only led to a worse and more hopeless disorder; and how, in other cases, the purposes of God for the progress of the human race have been better answered, and the moral and political constitution, when recovered from the shock of its crisis, has gone on healthfully towards the full perfection of its being. For this purpose then it will be necessary to trace the origin

How this ascendency has been overthrown. Of the origin of the COMMONS.

and progress of the estate of the COMMONS, noticing particularly those causes which influenced its condition, and which served in some cases to ensure and complete its victory, or in others impeded its natural growth, and have kept it in a state of perpetual insignificance.

1st form—where the commons were the slaves of the nobles.

The earliest form of the existence of the commons appears to be that in which they were no other than the slaves of the chiefs or nobles. This form appears in the numerous households of the heads of the pastoral tribes, almost before any thing deserving the name of a state was to be met with. At a much later period it prevailed in [7]Parthia, and has been one of the characteristics of the Sclavonic nations in modern Europe. It naturally marks the infancy of society when the inferior occupations of life and all common trades were followed exclusively by slaves or by [8]foreigners; and by the former probably somewhat earlier than by the latter. The chiefs of a tribe, whether they were one or many, fixed their dwelling on the tops of isolated hills, or where a high table land terminated abruptly in precipitous cliffs: here they made their followers construct walls for their defence, and within this fortified precinct they lived with their families and their personal attendants, and here also they made a place of worship for the gods of their fathers. Below, at the foot of the hill, rose the dwellings of the rest of their dependents, the keepers of their flocks and herds, or the cultivators of their lands, who for their own security were glad to live under the protection of the castle of their chief. If several of these little tribes united to form one people, they would sometimes occupy a spot where several eminences were to be found, near to each other, yet distinct; and each of these would form a separate *κώμη*, or village, appropriated to a separate tribe, while all together composed the city of the united people. [9]Sparta was an instance of a city thus formed out of a cluster of distinct villages; and, according to some opinions, Rome was another. But in general the original city consisted properly of one fortified enclosure, on commanding ground, which contained the habitations of the chiefs and their immediate dependents, with the temples of their hereditary gods; while the dwellings of the rest of their dependents were built [10]without the walls, either at the

[7] Justin. XLI. 2.

[8] *Παρ' ἐνίοις ἦν δοῦλον τὸ βάναυσον ἢ ξενικόν.* Aristotle, Politics, III. 5, 3.

[9] See Thucyd, I. 10, 2. and the note.

[10] This on a larger scale seems to have been the plan of some of the great eastern capitals. What was properly called the city of Ecbatana consisted of seven concentric fortified enclosures, the external circle being about the size of Athens; but all these were only the residence of the king, and apparently of the higher castes, the magi and principal warriors: the mass of the population lived without the walls. See Herodot. I. 98. 99, 1. So in Babylon, the great external walls enclosed a district rather than a city, but within these were two smaller fortified enclosures, the tower of Belus, and the royal quarter or precinct of the court, which, as far as we can judge from the existing remains of it, extended along the Euphrates for about two miles. (See Mr. Rich's Memoir, in which the Mujelibé seems to answer to the *βασιλήϊα* of Herodotus, I. 181, 2.)

foot of the hill, or scattered over the surrounding country. And these men, not living in the town but round about it, not citizens but dependents, were the original περίοικοι of Grecian History. Their numbers in process of time increased, and their own condition improved. Their numbers increased by the number of strangers, who, in a rude and unsettled state of society, were constantly driven from their homes to seek a refuge elsewhere; the slaves or followers of another chief, who hoped to find an easier service; adventurers attracted by the military fame of the tribe to which they desired to join themselves; and men with blood on their hands, flying from the vengeance of the family of him whom they had slain. Persons of the last class, as being often of noble blood in their own tribe or country, were received as citizens [11] in their new home: but fugitives of the other two descriptions swelled the number of the περίοικοι, or commons. Sometimes also a whole people expelled from their own country, or led by some other cause to seek a new abode, solicited an asylum amongst the inhabitants of another city. They were admitted to dwell with them, (σύνοικοι ἐγένοντο,) like the Israelites in Egypt, and the Pelasgians in [12] Attica; and had a distinct quarter assigned for their residence: but neither were these considered as citizens, and either continued a distinct race, and were subjected to the dominion of the citizens till they were either driven or became enabled to emigrate once more: or if they blended with the old inhabitants of the land, it was with the commons, not with the citizens; and they swelled the mass of that already mixed population which was grown up around the city of the chiefs, and which made it now a citadel in the midst of a city, rather than the principal part of the city itself. Meantime, while the numbers of the commons thus increased, their condition improved also. In the middle ages the emancipation of the serfs of the nobility was largely effected by the influence of Christianity; nor was the church slow in urging in this instance a full compliance with the spirit of the gospel. But the gospel addresses itself in vain in our days to the proprietors of slaves; and this difference neither arises from any moral superiority in the noble over the planter, nor altogether from the diminished zeal of the church. It springs out of the different relation in which the slaves stood to their masters. The dependents of a feudal noble were the instruments of his pride and power rather than of his wealth; their numbers swelled his state, their swords maintained his quarrels; but if they were changed from serfs to tenants, their services in these respects would be nearly the same; so that it was no extraordinary sacrifice of selfishness to emancipate them. Thus also the followers

11 See the story of Phœnix, Homer, Iliad, IX. 479, &c. and of Epeigeus, Iliad, XVI. 570. Compare also the famous story of Atys and Adrastus in Herodotus, I. 34, &c.

12 Compare Herodotus, II. 51, 2. VI. 137. Thucyd. II. 17, 1. note.

of the nobles of a much more remote period were employed in war or agriculture much more than in household offices. Slaves of this latter description were extremely few; [13] they were bred up with the children of the family, and little distinction was made in the treatment of the one and the other. Meantime the agricultural vassals were suffered to make the most of their own industry, and portions of land [14] were sometimes granted them by their lords, in which they acquired in a few generations a sort of property: while those who lived nearer to the towns acquired wealth by following various branches of trade or handicraft employments. In this manner they grew comparatively rich and powerful; and when a change of circumstances took place, and the chiefs began to feel that wealth was an important means of power, it was too late then to reduce their vassals to the condition of our colonial slaves, and to make a profit of their labour, when they were on the point of asserting their complete equality with their lords.

The commons were not originally considered as citizens.

But before this change was effected, all but the chiefs, that is, all who were not of noble blood, whether they were born dependents on the nobles, or whether they were strangers who had been induced to settle amongst them, were alike comprised under the denomination of "commons," δῆμος, and were not considered members of the state, or πολῖται. The widely different feeling which existed towards them, and towards the citizens or members of the state, is best shown by the different language in which Homer makes Ulysses address them. (Iliad, book II.) They could neither command in war or in peace; they could not minister at the altars of the gods; nor were their voices admitted in the decision of state affairs. They were, in short, in the heroic times, what the slaves and resident foreigners were in the historic age, that is, inhabitants of the country, but not citizens. They could not possess land, nor intermarry with the citizen nobility of the commonwealth: and if they were free from personal slavery, yet both politically and in private life they were liable to constant oppression; for the "limited prerogatives" of the kings of ancient Greece are to be understood only with respect to their nobles; over the commons both the kings and nobles were absolute. Still, as we have seen, if they could acquire any property, either in war or by commerce, it remained fully their own: they thus obtained consideration, and learned to feel their own power and rights; and were already sufficiently important to be courted as auxiliaries in the civil contests of the aristocracy, before they were strong enough to assert their claims in their own name, and enter as principals into the quarrel in their own cause.

13 Herodot. VI. 137, 4. VIII. 137, 3. Juvenal, XIV. 168. 14 Festus in "Patres."

The outline here given, as far as relates to the ancient world, can be made out only from a careful comparison of various scattered passages in ancient authors; nor perhaps can every portion of it be supported by direct testimony, although in the main I have no doubt that all who have studied ancient history attentively will admit its correctness. But for the analogous period of society in modern times we have evidence full and direct; and a slight sketch of the Constitution of Augsburg[15] will at once illustrate and confirm what I have given as a picture of the origin of the commons generally under similar circumstances. On the conquest of Swabia by the Franks, a certain number of persons, free by birth, (Ingenui,) and enjoying in consequence of their birth the privileges of an aristocracy, such as the exclusive right of serving in war, of administering justice, and of discharging the offices of religion, settled with their dependents in the town of Augsburg. In process of time there grew up around them a large population, chiefly formed out of the class of freedmen, that is, of the vassals or dependents of the free citizens who had been emancipated by their lords; and this population was settled not within the precincts of the city, but outside the walls in suburbs surrounded by a palisade, whence they were denominated "Pfalburger," or "citizens of the palisade," the Greek *περίοικοι*, to distinguish them from the genuine citizens who lived within the walls. But the free or noble inhabitants of the inner town were alone called simply "citizens," (burger;) a "decree of the citizens of "Augsburg" was synonymous with a "decree of the great council of the "inhabitants of free blood," and by no means comprehended the Pfalburger, although these last formed the most numerous part of the population. The "citizens" of Augsburg, although living in a town, and not on their lands in the country, were yet in all respects accounted the equals of the Milites Agrarii, or country nobility, throughout Germany; they used all the distinctions of nobility, banners and armorial bearings, and they intermarried with the nobles, as belonging to the same class in society. They had their two Stadt-Pfleger, or burgomasters, their ordinary council of twelve citizens, annually chosen by the council of the preceding year; and their great council, (the Comitia Curiata of the early Roman constitution,) composed of the whole body of citizens. But about the beginning of the 14th century the commons found themselves sufficiently advanced in wealth and power to lay claim to their share of the rights of citizenship. They seem first to have been admitted into the great council, as the plebeians at Rome voted in the comitia before they were admitted into the

Example of the origin and progress of the commons, afforded by the history of Augsburg.

15 The whole of this account of the constitution of Augsburg is taken from Paul von Stetten's "Geschichte der adlichen "Geschlechter in Augsburg." ("History of "the Noble Families of Augsburg.") Augsburg. 1762.

senate, or eligible to the consulship: then the ordinary council was increased from twelve to four and twenty, the additional members being apparently chosen from the commons; but the twelve patrician counsellors still formed a separate tribunal, to which cases were brought in the last resort, although on other occasions they formed one body with the counsellors of the commons. Still faithfully representing the same course of events which had marked the downfall of the old aristocracies of Greece and Rome, Augsburg had her noble family of popular principles, whose members, whether from ambition or true patriotism, asserted the rights of the commons, and exposed themselves to the persecutions of their own body; and Sibot Stolzhirsch and his kinsmen acted the part of Clisthenes and the Alcmæonidæ at Athens, of the Valerii and Manlius Capitolinus at Rome. Finally, in the year 1368, the companies of trades, or, in other words, the commons of Augsburg, succeeded without a struggle in gaining for themselves not only an equality of rights with the nobles, but an absolute ascendency; and in the first moment of their triumph they proposed to destroy the political existence of the nobility altogether, and to oblige every citizen under the old constitution to become a commoner and a member of some [16] one of the companies. They listened however to the entreaties of the nobles, and allowed them to remain a separate order; they gave them also their share in the government, ordering that fifteen nobles should be chosen into the common council of the companies, and that one of these should be always burgomaster along with the burgomaster of the commons.

The value of this example, in shewing the natural tendency of society when not obstructed by disturbing causes.

This story of the gradual emancipation of the commons of Augsburg is particularly deserving of attention, because it exhibits a rare instance of society advancing in its natural course without the interference of any disturbing causes; and the example therefore is well fitted to show what are to be considered as the general laws of a nation's progress, if left to itself, and what are merely accidental and forcible interruptions of them. For instance, the subsequent revolution in Augsburg in 1548, by which the aristocracy regained almost all their former ascendency, was not produced by any internal and natural causes, but by foreign violence; the emperor Charles the Fifth, in his hatred of all free and just government, forcibly dispossessing the commons of their power. But even where the disturbing cause is certain in its interference, as in mechanics the resistance of the air always prevents a body from obeying the natural laws of motion, still the

16 This was done from time to time at Florence as a reward of the liberal principles of particular nobles; for the nobility being disqualified from holding public offices, could only be rendered eligible to them by being made commoners. On the other hand, unpopular commoners were sometimes ennobled, in order to disfranchise them. See Hallam, Middle Ages, chap. III. part ii. p. 435.

general principles of the science are universally held to be essential to the attainment of a true knowledge of it. Much more does this hold good in political science, where disturbing causes need not of necessity come into action, and what is true in principle may sometimes, as at Augsburg up to the year 1548, be no less true in practice.

The history of Augsburg down to the overthrow of its liberty by Charles the Fifth, shows the manner in which the aristocracy of blood is naturally overthrown by the ordinary progress of a people in wealth and civilization; it shows too with how little difficulty and danger this change may be effected, where no disturbing causes exist, and where the effort of the political constitution is neither hurried forwards, nor violently checked, external circumstances combining also to favour it. Spring is ever a critical period, and the fairest promise of blossom on the healthiest tree may be cut off by one of the sudden frosts or storms so incident to that changeful season. In the political spring also there are peculiar dangers internal and external, which in too large a proportion of instances have never allowed the blossom to ripen. These may be stated principally as three; 1st, The union of property, under peculiar local circumstances, with nobility; 2nd, The increasing influence of wealth leading to absolute monarchy instead of a free government; 3rd, An unfavourable state of foreign relations. I proceed to speak of these in their order.

But disturbing causes have in fact generally interfered with this natural course of things.

Three principal dangers which beset the transition from the ascendency of nobility to that of wealth.

1st, The union of property, under peculiar local circumstances, with nobility. This is a check upon the growth of liberty which peculiarly belongs to what I have called aristocracies of conquest: for in these cases the first settlement of the conquering people renders the distribution of property fearfully unequal, and the hostile relation long maintained between the conquerors and the conquered leads to fruitless insurrections, and subsequent confiscations, or to laws directly restraining the acquisition of property by the conquered people. But where the distinction between nobles and commons is not founded on conquest, the emancipation of the latter is checked by the local circumstances of the country, or the moral and physical constitution of the race of its inhabitants. Distance from the sea, the want of great rivers, the existence of large forests or deserts, the interposition of numerous chains of mountains or impracticable hills, any thing, in short, that impedes communication, and thus shuts out foreign commerce, necessarily tends to prevent the creation of any wealth but that arising from land, and the land is already monopolized by the aristocracy. Now where the land, as in Judæa, is divided in the beginning amidst the whole people, the absence of foreign commerce,

1st danger; the union of property under peculiar local circumstances, with nobility.

although incompatible with any high advancement in knowledge and general cultivation of mind, is not incompatible with a large amount of national virtue and happiness: but an agricultural country in the hands of an aristocracy is a state at once of physical, intellectual, and moral degradation, and which tends to exclude all opportunities of amendment. Again, the moral and physical constitution of different races of mankind produces results worth noticing. The lively and social temper of the Greeks and Italians led them to desire frequent intercourse with one another, and could scarcely exist without the excitement of the theatre and the forum. Thus the chiefs resided in the towns, even while their main property was derived from the country; and they were far more accessible to the influence or power of the commons than if, like the territorial nobility of Germany, they had resided on their estates in castles, which were so many strongholds of their dominion. On the other hand, the strong passion for field sports which distinguished the Teutonic nations, and their little aptitude for social and intellectual enjoyments, made them in general abandon the towns to their vassals, and continue to keep themselves and their immediate dependents out of the reach of the humanizing influences of general society, as well as of the direct force of popular power. Under these circumstances, then, property is united with nobility in keeping down the progress of the nation; either because the commons are prevented from acquiring commercial wealth, by which alone they can hope to balance the territorial wealth of the aristocracy; or because the nobles find in the very situation of their property an advantageous military position, enabling them to escape the influence of the commons before an actual collision takes place, and to enter into the contest when it does come with superior means of resistance.

2nd. But the most fatal danger which threatens the political constitution, arises out of the very crisis of its state of transition from the ascendency of blood to that of property, when monarchical despotism is the result instead of general liberty. Sometimes this despotism has been itself only transient, and after having been the instrument of good in plucking up by the roots the old aristocracy, has yielded in its turn to a free and liberal government; but in other cases it has realized the fable of the horse and the stag, and has established a worse and more enduring tyranny over the people than that which it supplanted. Of the first class were the despotisms noticed by Thucydides as springing up almost every where on the first overthrow of the old aristocratical monarchies: of the second, the history of modern Europe affords but too many examples. But in both, the evil arose from the imperfect distribution of wealth; commerce

2nd danger; that the change from aristocracy should end in despotism rather than in a free government.

was confined to a few hands, and produced a rate of profit proportionably large; and the increased attention paid to agriculture added to the wealth of a few only, because the land was engrossed by only a small portion of the community. In Greece a man who could purchase the services of a small body of mercenary soldiers, seized the citadel, and made himself tyrant. In modern Europe a king who was rich enough to substitute a small standing army for the feudal array of an earlier period, became at once independent of the support of his nobles, and powerful enough to crush them if they offered any opposition to his plans. In the famous revolution of 1660 in Denmark, the commons surrendered their liberties to the crown in order to purchase thus dearly the subversion of the aristocracy. And wherever a king has existed in modern Europe, the overthrow of the aristocracy has generally been effected by his means. Happy the people who have not suffered their liberties to be merely transferred from one spoiler to another, but have asserted their right to share in the victory of the crown. But in modern Europe, the size of the kingdoms, and the much more strongly monarchical spirit of the people, allowed the kings to consolidate their work; while in ancient Greece the tyrant of a single town was far more readily overthrown. It has been an aggravation to the evil in modern times, that the king, after he had once established his power, seemed to make common cause with the aristocracy against the people, and lent his support to maintain them in their many exemptions and prerogatives. At the same time, the means by which he has maintained his own despotism, a mercenary standing army, has rendered finance a most important subject of attention, and has marked that second stage in society, in which money rather than birth confers the ascendency.

3d danger, arising out of foreign wars, and the union of two or more nations under one sovereign.

3rd. But if we look a little further we shall trace this unfavourable aspect of the great crisis in the progress of society to one cause above all others, to an unfavourable state of foreign relations, or, in other words, to foreign wars. Well has Thucydides, with his accustomed wisdom, denounced war as the great aggravation of the factions of Greece; it was this which hardened their hearts, and blinded their reason, till they were ready for the perpetration of any folly and any crime. And to the exemption from this curse, which Great Britain enjoyed during the latter half of the sixteenth and the beginning of the seventeenth century, the favourable termination of our political crisis is mainly to be attributed. In no country had it commenced with symptoms more alarming: the aristocracy were exhausted by the wars of the Roses; the clergy changed from an independent estate of the realm to the veriest slaves of the king's pleasure; the commons were daily advancing, it is true, in wealth and intelligence, but their

strength was not yet matured, and was wholly incompetent to resist a vigorous military despotism. But providentially was it ordered that the prudence and parsimony of Elizabeth, and the unwarlike temper of her successor, saved us from engaging deeply in the great continental wars. Most thankful should we be that their foreign policy was not more vigorous, their commanders not more wisely selected, their military operations not more fortunate. Leicester and Buckingham by their incapacity were far more useful to their country under the circumstances of that time than if they had possessed the genius of Marlborough or Wellington. Had the military spirit of the nation been more ably directed, had there been formed in the wars of Holland or the Palatinate such a band of disciplined soldiers as those whose unrivalled exploits [17] in Flanders in 1658 were the admiration of their French allies, and the terror of Spain, the triumph of the crown in the civil war of 1642 must have been speedy and decisive, and before even the talents of Cromwell could have organized the parliament's armies, their total defeat, and the utter extinction of the national liberties would have been inevitably consummated.

What England thus happily escaped, delayed for nearly two centuries the deliverance of France. The long contest with Spain and Austria produced effects infinitely more disastrous than the defeats of Pavia and St. Quentin. For these ample atonement was made at Rocroi and Fribourg; but what could remedy the prevalence of a military spirit, created by so many years of warfare; the distraction of the public mind from all schemes of internal improvement; and the absolute power acquired and secured by the crown? And within our own memory, when nature, recovered from her long check, made a second and happier effort to attain to maturity, the curse of war again interposed to mar the work, and the aggressions of the imperial armies provoked a reaction, by the consequences of which the deliverance achieved by the Constituent Assembly was again for a time placed in jeopardy.

Nor, while noticing the evils arising to the political constitution from an unfavourable state of its foreign relations, must we forget that abuse of the principle of hereditary succession which has placed the crowns of remote and uncongenial nations on the head of the same individual. This accumulation of dominion has been often regarded with jealousy by foreign nations, as threatening their own independence; but its dangers are still greater to the people [18] thus unnaturally subjected to the same

[17] There is a most entertaining account of the exploits of this invincible army in one of the volumes of the Harleian Miscellany, written by major-general Morgan, who was its actual commander, although Lockhart was nominally the general.

[18] What is here said applies, be it remembered, to the period when the com-

master. In this ill-omened union, each member of it is to the other like the dead corpse fastened by the tyrant of old to the living man: the strength and resources of each are employed in crushing the other's independence. So Charles the Fifth trampled upon the liberties of the Netherlands with the help of his Spanish soldiers, and upon Italy with the military force both of Spain and Germany.

Such are the dangers besetting that critical period of a nation's existence, when it is emerging from the dominion of its old aristocracy. If it escapes these, either originally or finally, it enters upon its state of manhood, and is exposed to a somewhat different succession of struggles. The contest then is between property and numbers, and wherever it has come to a crisis, I know not that it has in any instance terminated favourably. Such was the state of Greece in the time of Thucydides; of Rome during the last century of the commonwealth; and such has been the state of England since the revolution of 1688. Comparisons drawn from the preceding period are inapplicable to this; while, on the other hand, as the phenomena of the second period arise out of causes connected with the earlier state of things, they cannot be clearly understood unless that former state be fully known to us. Thus to argue that the Romans were less bloody than the Greeks from a comparison between the factions of the Peloponnesian war and the struggles of the Roman commons against the Patricians, is to compare the two nations under very different circumstances; it is instituting a parallel between the intensity of our passions in manhood and in childhood. The bloody factions of Corcyra and Megara are analogous to the civil wars of Marius and Sylla, of Cæsar and Pompey, of Brutus and Cassius against the triumvirs: the harmless contests between the commons and patricians can only be compared to those which prevailed in Greece before the Persian invasion, when the party of the coast at Athens was disputing the exclusive ascendency so long enjoyed by the eupatridæ or party of the plain. And the true conclusion is, that the second contest, between property and numbers, is far more inevitably accompanied by atrocious crimes than

If these dangers are surmounted, and the change takes place happily, the new state of things is very different from the old;

mons are in the natural course of things ripe for political emancipation, and are strong enough to excite the jealousy of the aristocracy. But at an earlier period, while they are still entirely subservient to the nobility, the union of several crowns in the person of one sovereign, has been advantageous to the general liberty, because his great foreign power and resources have led the nobles to conciliate the regard of the commons for their own defence against the king; and a happy union of interests and feelings has been thus produced, whose effects in after-times are most beneficial. Such was the case in England, owing to the extensive continental dominion of the first Plantagenet monarchs: the Anglo-Norman barons became English in feeling, and favoured the liberties of the commons, because they were afraid of being ejected from their possessions by the Poitevins and other continental subjects of Henry the Third, as their ancestors had dispossessed the Anglo-Saxons.

that earlier quarrel in which property and numbers were united against property and birth.

The causes of this difference are worth noticing. The distinction between the nobility and the commons was originally a real one; that is, it was grounded upon a real superiority either physical or moral. But every successive generation tended to make it more and more imaginary; till, at the moment of the final struggle between the two orders, it had no real existence at all. The commons were then become as well qualified as the nobles, both physically and morally, to conduct the affairs of peace and war; and thus the exclusive ascendency of the nobility being become unnatural and absurd, now that it existed along with a real equality of the two parties in merit and in wealth, was resigned for very shame, and was in fact but the sacrifice of a shadow. Whereas in the contest between property and numbers, the course of things is exactly the opposite. The final struggle here only takes place when the real differences between the contending parties have reached the widest point of separation; when the intermediate gradations of society are absorbed in one or other of the two extremes, and the state is divided only between the two irreconcilable opposites of luxury and beggary. This is no contest between men really equal, to do away with a fictitious distinction: it is a struggle between utter contraries; between parties who have absolutely no point in common, no knowledge of each other's feelings, no sympathy in each other's pursuits; and who are contending for a prize which one cannot gain without a proportional loss to the other. And in confirmation of this view of the subject, wherever difference of blood and race is so strong as even after the lapse of ages to constitute a real distinction, as in the case of white men and negroes, there the perfect amalgamation of the political body becomes exceedingly difficult, if not utterly hopeless; and the daily increasing negro population of the United States, a population excluded by a feeling of natural diversity from an enjoyment of the rights of citizenship, is perhaps one[19] of the most alarming points in the future prospects of that great and growing people.

[19] "The hostility existing between the "free blacks and the whites in the United "States is even more inveterate than that "of slaves towards their masters; and in "some of the states, Virginia especially, it "has been thought necessary to enact laws, "by which all manumitted slaves are compelled to quit the commonwealth." *Ward's Mexico*, vol. I. p. 38. In Mexico, on the contrary, where there is scarcely any thing of a pure negro population, so much more strongly distinguished than the native American race from the physical character of Europeans, the different castes have blended freely together, and the common feeling of hatred to the old Spaniards of Europe has drawn together all the natives of Mexico, whether of Spanish or of Indian extraction; and has even led the former, descended as they are from the first conquerors of Mexico, to identify themselves with the aborigines, and to speak of the atrocities of their own ancestors as committed by Spain against their countrymen. *Ib.* p. 34.

On the other hand, the position of parties in the later contest must be traced to causes connected with that one which preceded it. The enormous inequality of property at Rome, against which the Agrarian laws were particularly directed, arose out of the exclusive claim to the rights of citizenship formerly asserted by the patricians. They who were not citizens, could have no title to a share of the national lands: and in early times none were citizens except the patricians. The principle that the land of the state should be equally[20] divided amongst all the citizens in the original settlement of the country, and that an admission of new citizens implied that they should share for the future in all public land not yet divided, was generally recognized by the nations of antiquity. But the Roman patricians, whilst they allowed the first part of this principle, objected to the second; and refused to admit the commons to any division of the unappropriated public land. So again in modern times, how much of the actual situation of our aristocracy of property is derived from our old aristocracy of conquest: the enormous landed estates of many of our nobility,—the great political influence conferred by land above all other kinds of property,—the law of primogeniture and the law of entails. Above all, the existence of an order of nobility communicated by descent, with separate powers, and peculiar privileges, gives to the aristocracy of modern Europe much more of the character of the older aristocracy of blood than was retained after the corresponding revolution in Greece and Rome. In fact, if hereditary monarchy was to be retained, public liberty could scarcely have been achieved or preserved without a coexistent hereditary aristocracy.

yet can only be understood from a clear knowledge of the state of things that preceded it.

The view that has been here taken of the progress of society offers an explanation of many points, which without it have been sometimes misunderstood. It shows how the popular party of an earlier period becomes the antipopular party of a later; because the tendency of society is to become more and more liberal, and as the ascendency of wealth is a more popular principle than the ascendency of nobility, so it is less popular than the ascendency of numbers. Thus the comitia centuriata of Servius Tullius, which in the

This view of the periods of society tends to explain many seeming inconsistencies in history;

[20] This appears from what we know of the first settlement of particular nations in the territory which they afterwards occupied; as, for instance, of the Israelites in Canaan, and the Dorians in Peloponnesus. It appears also from the practice observed in the planting of colonies, both among the Greeks and Romans, where equal shares of land were distributed to the several colonists. Hence when a number of new citizens were admitted, there was generally a demand for a re-division of the land, on the principle that it was a common stock, which ought to be equally shared among all the citizens. The philosophers also, in their proposed models of a commonwealth, proceed on the same notion: certain portions of the land are to be set apart for religious purposes, and the rest to be divided in lots amongst the citizens. See Plutarch, Lycurgus 8. Thucydid. V. 4, 2. Dionysius Halicarn. II. 6, 7. Herodot. IV. 159, 2. Aristot. Politic. VI. 4. 8, 9. VII. 10, 9, 11.

times of Marius and Cæsar would have been an institution entirely aristocratical, were in their first creation a most liberal and popular measure, by admitting wealth to that supremacy which had before been monopolized by noble birth. Thus the house of commons, which was the popular part of our constitution so long as the struggle was between the nation and the crown, has been regarded since the accession of George the Third as a body predominantly aristocratical, because the parties in the state have resolved themselves into the advocates of property on one side, and of general intelligence and numbers on the other.

We may learn also a more sensible division of history than that which is commonly adopted of ancient and modern. We shall see that there is in fact an ancient and a modern period in the history of every people: the ancient differing, and the modern in many essential points agreeing with that in which we now live. Thus the largest portion of that history which we commonly call ancient is practically modern, as it describes society in a stage analogous to that in which it now is; while, on the other hand, much of what is called modern history is practically ancient, as it relates to a state of things which has passed away. Thucydides and Xenophon, the orators of Athens, and the philosophers, speak a wisdom more applicable to us politically than the wisdom of even our own countrymen who lived in the middle ages; and their position, both intellectual and political, more nearly resembled our own. We may learn also by the experience of other societies in an analogous state to ours, that having happily overlived the critical season of the transition from youth to manhood, what we should now most dread are accidents, or constitutional disease produced by external violence: that is, that the great enemy of society in its present stage is war: if this calamity be avoided, the progress of improvement is sure; but attempts to advance the cause of freedom by the sword are incalculably perilous. War is a state of such fatal intoxication, that it makes men careless of improving, and sometimes even of repairing their internal institutions; and thus the course of national happiness may be cut short, not only by foreign conquest, but by a state of war poisoning the blood, destroying the healthy tone of the system, and setting up a feverish excitement, till the disorder terminates in despotism.

and to furnish us with more philosophical divisions of it;

and to draw from it conclusions really applicable to our own state of society.

Extending our view still more widely, and observing that in some parts of the world society seems never to have reached its natural manhood, but has either gone on in protracted infancy, or has received a shock at the moment of its transition, which has condemned it to a long living death; that either the old aristocracies have still existed, or have only been exchanged for despotism in its worst, and, humanly speaking, most

It teaches us also that there are causes beyond human control affecting the progress of society, such as,

hopeless form; we shall draw near with reverence to those higher causes, which proceeding directly from the inscrutable will of our Maker, seem designed to humble the presumption of fancying ourselves the arbiters of our own destiny. It is vain to deny that differences of national character apparently constitutional, and belonging to distinct families of the human race, have immensely influenced the greatness and happiness of each: it is equally clear, that the physical geography of the several parts of the earth has advanced or prevented the moral and intellectual progress of their respective inhabitants. The boundless and unmanageable mass of earth presented by the continents of Asia and Africa has caused those parts of the world, which started the earliest in the race of civilization, to remain almost at the point from whence they set out; while Europe and America, penetrated by so many seas, and communicating with them by so many rivers, have been subdued to the uses of civilization, and have ministered with an ever-growing power to their children's greatness. Well indeed might the policy of the old priest nobles of Egypt and India endeavour to divert their people from becoming familiar with the sea, and represent the occupation of a seaman as incompatible with the purity of the highest castes. The sea deserved to be hated by the old aristocracies, inasmuch as it has been the mightiest instrument in the civilization of mankind. In the depth of winter, when the sky is covered with clouds, and the land presents one cold, blank, and lifeless surface of snow, how refreshing is it to the spirits to walk upon the shore, and to enjoy the eternal freshness and liveliness of ocean. Even so in the deepest winter of the human race, when the earth was but one chilling expanse of inactivity, life was stirring in the waters. There began that spirit whose genial influence has now reached to the land, has broken the chains of winter, and covered the face of the earth with beauty.

1st, constitutional differences of national character, and,

2d, the physical geography of different parts of the earth.

But these distinctions between race and race, like those between individuals, involve a duty which men have been unhappily very unwilling to practise. They who are most favoured by nature owe their best assistance to those whose lot is most unpromising; they who have advanced the furthest in civilization, are bound to enlighten others whose progress has been less rapid. But here that feeling of pride and selfishness interposes, which, under the name of patriotism, has so long tried to pass itself off for a virtue. As men in proportion to their moral advancement learn to enlarge the circle of their regards; as an exclusive affection for our relations, our clan, or our country, is a sure mark of an unimproved mind, so is that narrow and unchristian feeling to be condemned, which regards with

Yet these causes, though not altogether to be removed, may be mitigated by human efforts, and it is the bounden duty of those nations which possess the greatest advantages, to do most for the elevation of others to their own level.

jealousy the progress of foreign nations, and cares for no portion of the human race but that to which itself belongs. The detestable encouragement so long given to national enmities, the low gratification felt by every people in extolling themselves above their neighbours, should not be overlooked amongst the causes which have mainly obstructed the improvement of mankind. Exclusive patriotism should be cast off, together with the exclusive ascendency of birth, as belonging to the follies and selfishness of our uncultivated nature. Yet, strange to say, the former at least is sometimes upheld by men who not only call themselves Christians, but are apt to use the charge of irreligion as the readiest weapon against those who differ from them. So little have they learned of the spirit of that revelation, which taught emphatically the abolition of an exclusively national religion and a local worship, that so men, being all born of the same blood, might make their sympathies coextensive with their bond of universal brotherhood.

APPENDIX II.

Thucyd. I. 87, 2. *On the constitution of Sparta.*

IN the preceding essay I spoke of one class of aristocracies which might be called aristocracies of conquest; in which the whole conquering people stood towards the conquered in the relation of nobles to commons, whatever might be their subordinate differences of rank among one another. Of these aristocracies, Sparta affords one of the most memorable examples; and it is principally in this sense that its constitution and principles were so completely antipopular; although even in the relations of the conquering people amongst themselves, the constitution was far less popular than that of Athens.

An outline of the Dorian conquest of Peloponnesus, the origin of the Spartan aristocracy, has been already given in a note on Thucyd. I. 12, 3. and the condition of the conquered people, or *περίοικοι*, has been briefly described at I. 101, 2. I shall not here enter into the various disputed questions of the early Spartan history. What these are, and how far it is possible to determine them, may be best learnt from Mr. Thirlwall's History of Greece, to which I refer my readers. It is enough to say that for some time before the beginning of the Peloponnesian war, the distinction between the conquering people, the Dorian Spartans, and their conquered subjects, the Achaian Periœci, was marked in the broadest manner. Personally free, the Achaians, like the Roman commons in the earliest times, were excluded from all political power, nor could they hope that their descendants might enjoy what was denied to themselves; as all intermarriage between them and the Spartans was prohibited. Thus the Spartans having established so great a difference between themselves and their subjects, and intending that it should be perpetual, were obliged to perpetuate also that real superiority in arms, which had enabled them originally to create it. The Dorians in Sparta were like an army of occupation in a conquered country: their very existence depended upon their military skill, their courage, and discipline. Hence the character of the Spartan institutions was chiefly military, more suited to a beleaguered

garrison than to men united for mutual benefit in civil society. Security was their great aim, since the unjust ascendency which they exercised made their condition one of perpetual danger. Thus so great a stress was laid upon the due performance of all military exercises, that any [1] Spartan who neglected them, and shrunk from the incessant toil and severity of the national discipline, was expelled from the ranks of the conquerors' army, as if his indolence or effeminacy rendered him unfit to belong to a caste who must preserve their possessions and honours by their swords. On the other hand, it was a common practice for the [2] Spartans to bring up some of the Helots in their own families, training them in the same exercises as their own children; and these Helots were considered personally free, and if they further distinguished themselves, were rewarded in some instances with the full rights of citizenship. Having been brought up from their childhood amongst the race of the conquerors, these men, like the Turkish janizaries, might be safely trusted to strengthen the ascendency of their former masters; while the bulk of the Achaian *περίοικοι*, as well as the Helots, living by themselves, and not sharing in the ordinary exercises of the Dorians, remained distinct from them in feeling, and inferior to them in military prowess, because their attention to the occupations of common life prevented them from devoting so much time to acquiring perfect familiarity with the use of arms.

The Dorian conquerors of Laconia were therefore a [3] nation of nobles; and in their feelings as well as their rank resembled the nobles of the middle ages. Relieved from all attention to agriculture by the services of their Helots or villains, taught to regard trade as disgraceful, and literature as unmanly; passing their time in manly and martial exercises, like the hunting and the tournaments of a later period, regarding all the members of their own body as substantially equal, in spite of subordinate differences, and all who were not of their own body as only born to render them obedience—the nobles of Sparta differed in one point alone from those of modern Europe, in their admirable organization and discipline. Their institutions united the high enthusiastic spirit of chivalry with that perfect self-command, that entire obedience to their officers, and thoroughly systematized union of action, in which the chivalry of modern Europe was happily deficient. Had the nobles of Burgundy and Austria been trained in the school of Lycurgus, the most truly glorious victories recorded in history would never have been won, and Morat and Sempach would be names as hateful to the lovers of liberty and justice as Ithome and Ira.

[1] Xenophon. de Repub. Lacedæm. X. 7.

[2] Athenæus, VI. 102. Harpocration, in *μόθων*.

[3] This view of the relative situation of the Dorians and the Achaian *περίοικοι* is given at full length by Isocrates, Panathenaic. p. 270. See also Wachsmuth, Hellenische Alterthumskunde, vol. I. p. 217.

To this one object of maintaining the ascendency of their race, all the internal institutions of Sparta were, generally speaking, subservient. Hence the strict obedience required of the young towards the old, of the private citizen towards the magistrate. Hence the great council of the whole body of nobles, the public assembly of Sparta, discussed only such questions as the [4]council of elders submitted to it, and had no power of amending any measure proposed, but only of simply accepting or rejecting it. Hence also no private citizen—I might better say, private soldier—was allowed to speak in the assembly. The two kings and the ephoralty seem alone to belong to other causes. The first was grounded on religious feelings as old as the Dorian conquest itself: the kings of Sparta reigned by divine right, [5]because in the solemn compact made between the Heraclidæ and the Dorians, when they commenced their enterprise, the dignity of king was to remain for ever in the posterity of Hercules. Whether the origin of the two royal families of Sparta be correctly given in the common tradition, may be a matter of uncertainty; but it seems clear, that, quite independently of any political expediency, a strong sense of religious respect and duty perpetuated the hereditary monarchy of the Heraclidæ, and that, however much the Dorians might limit its powers, they considered themselves bound by the oaths of their forefathers to maintain its existence.

The ephoralty, on the other hand, seems to have arisen from political causes, but from causes wholly internal, and not referring to the general object of the Spartan institutions, the ascendency of the Dorian nobles over the Achaian commons. The object of the ephoralty was to give the body of the nobles their due share in the government, as opposed to the kings and the council of elders. Considering therefore the Dorian Spartans as a people by themselves, the ephoralty was a popular institution; but considering them as a nobility opposed to the Laconian or Achaian commons, it was only a more efficient engine of tyranny, inasmuch as its power was less shackled than that of any other magistracy. To compare therefore the ephori with the Roman tribunes is to forget or to mistake the relations of the two offices: to make the parallel a just one, the ephori should have been *περίοικοι*, chosen in order to protect the Achaian commons from the tyranny of the Dorian patricians, and empowered to negative all the measures of the kings, the council of elders, and the great council, or Comitia Curiata, of the body of the nobility. In its aspect towards the mass of the people, in the atrocious measures by which it sometimes maintained the existing order of things, in the control which it exercised over every department of the state, and in its direction of the foreign relations of the commonwealth, the ephoralty resembled far

[4] Plutarch, Lycurgus, 6.

[5] Isocrates, Archidamus, p. 120.

more closely the famous Council of Ten, which was so long the reproach and the support of the aristocracy of Venice.

Such was the general character of the ephoralty: but it may not be superfluous to enter a little more particularly into the origin and gradual increase of a power so famous, and so important to the welfare of Sparta, whether for good or for evil. Its origin belongs, in all probability, to a very remote period. Herodotus classes it amongst the institutions of Lycurgus, probably with no more truth than the introduction of trial by jury, and the division of the kingdom into counties, are regularly ascribed to Alfred; the fame of these great restorers of their country procuring for them the credit of originating whatever laws or practices of a more ancient date they retained in their regenerated constitutions. But the five ephori were probably coeval with the first settlement of the Dorians in Sparta, and were merely the municipal magistrates of the five local divisions of Sparta, Messoa, Pitane, Limnæ, Cynosura, and the πόλις, which especially bore the name of Sparta; magistrates who decided [6] civil causes amongst their fellow-citizens, whilst the criminal jurisdiction was vested in the council of the elders. In this capacity they were acknowledged by Lycurgus, and probably they enjoyed, even according to his regulations, considerable powers in superintending the exercises and the general behaviour of their respective districts. But in the eighth century before the Christian æra, in the reigns of Theopompus and Polydorus, and during the first Messenian war, or immediately after its close, the power of the ephori received a great extension. Mr. Thirlwall conjectures that this period witnessed the origin of that class of Spartans called ὑπομείονες, or inferiors; of whom we know scarcely any thing more than that they were distinguished from the ὅμοιοι, or equals; and, as their name implies, must have enjoyed a lower and imperfect franchise. It is supposed that they were either Achaians admitted to a certain share of the privileges of the Spartans owing to the pressure of the times, or the offspring of marriages tolerated under the same pressure of necessity between Spartan women and Achaians, or even Helots. These new citizens became members of the great assembly of the Spartan people; but there was a small one more frequently convened for the dispatch of ordinary business, from which they were excluded; neither could they elect the members of the council of elders. They had a voice, however, in the election of the ephori; and that magistracy acquired a greater influence by becoming the representative of a more numerous body than before, and in the case of the inferiors their sole representative. In this capacity the ephori claimed and exercised

[6] Aristotle, Politics, III. 1, 10. Compare also the account given by Dionysius of the civil jurisdiction exercised in Rome by persons chosen out of the commons, while the criminal jurisdiction remained still in the hands of the patricians. IV. 14. 25.

a full control over every department of state; not, probably, that the [7]conduct of military operations was directly vested in them, but that in these, as well as all other matters, the kings could not act without their sanction, because their conduct was liable to be questioned, their acts to be repealed, and themselves subjected to punishment, if the ephori, in the plenitude of their controlling power, considered that what had been done was injurious to the interests of Sparta. And the precise means by which they were legally enabled to exercise this control, consisted apparently in their power of [8]impeaching and arresting all magistrates, even to the kings themselves; and bringing them to trial before themselves and the council of the elders, if the offence were capital; or of fining them summarily, and suspending them from their command, by their own sole authority.

No qualification of wealth or [9]age was required to make a man eligible to the office of ephor; nor was the candidate obliged to go through such a scrutiny of his personal merits, and of his due observance of the national discipline, as that to which the elders were subjected previously to their appointment. On the contrary, it was notorious that the ephori in their own persons were [10]remarkable for their neglect of the strict institutions of Lycurgus; and in this respect they showed themselves a truly popular magistracy, as that interference with the freedom of private life, which characterized the whole Spartan system, was as alien to the spirit of democracy as it was congenial to that of aristocracy. Yet, with the natural tendency of all popular authorities when invested with excessive powers, the ephoralty, although opposed to the usurpations of birth and race, favoured those of property; and in the last days of Spartan independence, the ephori offered the greatest resistance to the attempts of Agis, when he endeavoured to restore the principle of the old constitution, that all the citizens of the state should have an equal share of the common territory. And thus becoming, like the salt which had lost its savour, a popular magistracy trampling upon popular principles, their overthrow by a military tyranny was the natural consequence; and when Cleomenes murdered them on their very seats of justice, their fall was unregretted and unrevenged.

While the conquering army of the Dorians thus retained after the lapse of ages so much of its original character; still living as in a state of warfare; still feeling itself surrounded by enemies; unable to sheathe the

7 Compare Herodotus, VI. 56, 1. Thucydides, V. 60, 1, 2.

8 Thucyd. I. 131. Xenoph. Hellenic. V. 4, 24. Rep. Lacedæm. VIII. 4. Pausanias, III. 5, 3.

9 Ὄντες οἱ τυχόντες. πολλάκις ἐμπίπτουσιν ἄνθρωποι σφόδρα πένητες εἰς τὸ ἀρχεῖον. Aristotle, Politics, II. 9, 23, 19.

10 Ἡ δίαιτα τῶν ἐφόρων—ἀνειμένη λίαν ἐστίν. Ibid. §. 24.

sword, or to relax the strictness of military discipline; the conquered people of the Achaians presents a picture of a very different nature. They continued to occupy the greater part of the coast of Laconia, down to the times of the Roman emperors; and they exclusively carried on whatever trade existed under the Spartan dominion. Amongst their towns are enumerated [11] Gytheum, which was the port of Sparta and the usual station of the Lacedæmonian fleet, Teuthrone, Las, Zarax, Epidaurus Limera, and Prasia, or Brasiæ; they possessed also the island of Cythera, the place where the Lacedæmonian merchant-vessels usually put in, on their homeward voyage from Egypt and the north coast of Africa. They served as heavy-armed soldiers in the Lacedæmonian army, and were invested sometimes [12] with the supreme command in naval expeditions, where there were no Dorian Spartans employed. But, as we have seen, they enjoyed no share in the legislative or executive government; and, if we may judge from the single instance of [13] Cythera, as well as from the probability of the case, even the ordinary administration of justice was committed exclusively to Dorian officers, who were sent from Sparta to govern the Achaian περίοικοι, with an authority like that of the [14] Roman proconsuls in the provinces. Still, so great is the influence of local attachment and neighbourhood, that the Achaians, after the lapse of two or three centuries, looked upon their conquerors as their countrymen, so far as regarded their wars with foreign nations, and prided themselves on the invincible courage of their Dorian masters; just as we are accustomed to appropriate to ourselves the military fame of Richard Cœur de Lion and Edward the First, although those princes, in language and feeling, as well as in blood, belonged rather to the Norman conquerors of England than to the English nation over which they ruled.

This illustration brings me to the last division of my subject, in which I proposed to point out those states of modern Europe whose circumstances and character most resemble those of Sparta. The Norman conquest of England was indeed a complete parallel to the Dorian conquest of Laconia. The high military prowess of the invaders; their moderate

11 Pausanias, III. 21.

12 Thucydides, VIII. 22, 1.

13 Thucydides, IV. 53, 2.

14 Isocrates says that the ephori might put any number of the περίοικοι to death without trial. Panathenaic. p. 271. The statements of an Athenian orator, when studiously disparaging the institutions of Sparta, are certainly liable to great suspicion: yet it is remarkable, that when Phrynichus, one of the oligarchical conspirators who overthrew the democracy at Athens in the twenty-first year of the Peloponnesian war, is contrasting the different effects of a democracy and oligarchy upon their subject states, he accuses oligarchies of this particular kind of enormity, the putting their subjects to death without trial. Thucydides, VIII. 48, 5. That the government of the Spartans over the περίοικοι must have been exceedingly tyrannical, is plain from the strong anti-Spartan feeling ascribed to the περίοικοι in the account of the conspiracy of Cinadon. Xenoph. Hellen. III. 3, 6.

use of their victory in the first instance, and the severity which they exercised afterwards; the broad distinctions of race and language which so long separated the conquerors and conquered; and the exclusive possession of all offices of power and dignity enjoyed by the former—are all points in which our own domestic history is but a repetition of the story of Sparta. The Normans, however low their origin in their own country, were all nobles as far as regarded the conquered Saxons: while the Saxons, deprived of their lands, and carefully excluded from all the high ecclesiastical dignities, were a people of περίοικοι, or commons, personally free, indeed, but politically slaves. Even the very feuds in the family of the chiefs of the conquest were repeated over again; and the quarrels of Robert and William and Henry of Normandy, and their several attempts to conciliate the affections of the conquered English, in order to procure their aid against each other, are but a renewal of the factions of Eurysthenes and Procles, and of their admitting the conquered Achaians to the rights of citizenship, as a means of strengthening their own influence. Happily there arose no Norman Lycurgus to organize the conquerors into a body that should remain for ever distinct, and should retain all the vigour and superior prowess to which it had been originally indebted for its victory. Happily too the factions between the Norman chiefs, between the king on one side, and his great barons on the other, were widened by the great accession of foreign dominion acquired by the Plantagenet sovereigns; as they became more entirely foreigners, the barons became more entirely English, and began to sympathize with men born and bred in the same island with themselves, although differing in race and language, rather than with the king, who surrounded himself with Normans, Gascons, and Poitevins, and wished to lavish on them the wealth of England. Above all, the intermarriage of one race with another, so alien to the superstitions of antiquity, and the surest means of obliterating the bloody characters of conquest, was suffered to take its natural course in England; because the ancient notions of the pollution of mixing with a foreign race, and confusing the purity of a family and national religion by admitting strangers to participate in its rites, had been long since destroyed by the beneficent influence of the doctrines of Christianity. We must be familiar with the almost universal feeling of the ancient world on this point, and with the manifold evils which it occasioned, before we can sufficiently appreciate our immense debt to the gospel, even considering it only as it has affected the temporal and social interests of mankind.[15]

[15] I have largely availed myself of a review of this essay, as originally published, written by Mr. Lewis, which appeared in the fourth Number of the Philological Museum. It is quite true, as Mr. Lewis has observed, that the Spartan constitution,

even without reference to the periœci, was aristocratical rather than democratical. But he truly observes also, that Sparta *was* an oligarchy by reason of its subject classes; "in order to maintain its power over these, "it was necessary that the government "should be military; and in order that "the government should be military, it was "necessary that it should be oligarchical." I do not think that this differs substantially from the view given in this essay as originally published; although I had perhaps laid too great a stress on the powers exercised in theory by the general assembly. Yet as Mr. Lewis allows that "*legally* "the Spartan government was a demo-"cracy; but in spirit, in the practical "effect of its institutions, it was an oli-"garchy;" p. 59. and as he acknowledges also that the ancient writers have called it by different names, and have dwelt often on its democratical character as being no less marked than its aristocratical, so it does not appear to me inaccurate to say, that its purely oligarchical character is seen in its relation to its Achaian subjects; for towards them it was a mere oligarchy; whereas in itself, although oligarchical as compared with Athens, yet it was not without such a mixture of democracy as entitled it to the name of a mixed government.

With regard to the statements which I had made as to the particulars of the early Spartan history, I am quite willing to allow that I overrated the credibility of the accounts given by Ephorus, and generally of the stories or traditions of the ante-historical period of Greece. I therefore have omitted all that part of the essay, wishing to leave the full examination of such points to those who, like Mr. Thirlwall, have studied them more expressly and with a fuller knowledge, and to confine myself rather to that historical period with which the work of Thucydides is immediately concerned.

APPENDIX III.

On the Oars of the ancient Triremes.

FOR the annexed remarks on the oars of the ancient triremes, I am indebted to the kindness of Dr. Bishop of Oxford.

"The following observations, if just, may perhaps throw a glimmering of light on a passage in Thucydides, of which the explanations hitherto given appear to me somewhat obscure: the passage I allude to is in book II. 93, 2. *ἐδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην, καὶ τὸ ὑπηρέσιον, καὶ τὸν τροπωτῆρα κ. τ. λ.* Dr. Arnold's note runs thus: 'The *τροπωτὴρ* was the thong which fastened the oar to the rowlock or pin, a method still in use amongst the boatmen on the Mediterranean, and which they profess to find more convenient than our way of letting the oar play between two pins, and so requiring no thong to fasten it.'

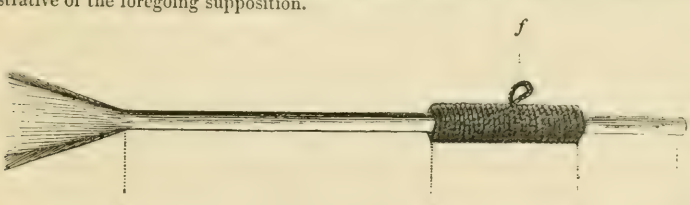
"Now there are but two parts *essential* to a rowlock, the rest of the oar, and the fulcrum; and accordingly, in boats of very rude construction, we may sometimes see a *single* peg (without a thong) fitted to the gunwale, for this purpose: in this case, the peg, or thole, is of course (in the act of rowing) situated behind the oar: for the advantage, however, of backing water, (without the rower being obliged to displace his oar,) a second peg, in front of the oar, is commonly added; and the presence of this front-peg enables the rower, by fastening a thong to it, to dispense with the original hind-peg, and the distended thong then becomes the *immediate* fulcrum of the oar: (this corresponds with what I have seen and used abroad:) so that the thong and hind-peg are, if I may so say, convertible, each being a *complete substitute for the other*. Now it must be observed, that the use of pegs at all is only a consequence of the rowlocks being constructed on the *upper* edge, or gunwale, of the boat, which being a smooth surface, offering of itself no prominence to serve as a fulcrum, it is necessary to supply the deficiency by a thole; but if the rowlock, instead of being on the gunwale, were bored through the side of the vessel, then the aperture itself would give the two essentials of a rowlock—the rest and the fulcrum: so that in all cases where the rowlock

is cut out of a solid, tholes, and consequently thongs *used as their substitutes*, would not only be unnecessary, but *even detrimental;* for if we suppose them to be efficient, they must be so placed as that the distance between the tholes would be *less* than the diameter of the aperture, and consequently a smaller aperture would have done; so that the use of them would imply the disadvantage of opening unnecessarily the vessel's side to the sea. It might, however, be urged, that in such cases the fulcrum might be adjusted so as to be within or without-board, (and not in the aperture itself,) which could readily be accomplished by attaching a thong to a transverse peg going right through the vessel's side. But the effects on either supposition would be detrimental: by bringing the fulcrum within-board, it would be placed nearer to the moving power, causing thereby a loss of force, besides involving the necessity of enlarging the diameter of the aperture, to give a sweep to the oar, since every part of it but that which touches the fulcrum must describe a greater or less arc of a circle: by throwing the fulcrum without-board, though power would be gained, yet there would remain the same necessity of enlarging the aperture, and that too *in proportion* to the power thus gained, besides many other insurmountable obstacles, which need not be enumerated. To avoid disadvantage, therefore, the fulcrum ought to be neither within nor without-board; that is, it ought to be in the aperture *itself;* and when here, it has been shewn that a thole, or thong used as its substitute, would not only be unnecessary, but detrimental: whence it appears, that in portlocks (i. e. rowlocks cut through the solid) the use of a thong as a fulcrum, WHEREVER SITUATED, must be accompanied either with a loss of power, or with an unnecessarily enlarged aperture, or with both. Now, as the mechanical principles, if they deserve the name, which have been involved in this inquiry, are of so obvious a nature, that the merest clown could instinctively apply them, I think it is fair to assume, that where there is skill enough to build a vessel, there would at least be judgment enough to apply the principles; and if so, it would amount (I should conceive) to a moral proof that the thong could not have been used as a fulcrum to the oar, at least in the two *lower* row-ports of a trireme; and indeed, on referring to the plate of a trireme, I see that the argument is equally applicable to the upper row-port.

"Having now arrived, whether justly or not, at this conclusion, I should like to hazard a few conjectures as to the probable use of the τροπωτήρ. And the best way of conducting this inquiry, so as to free it from merely gratuitous suppositions, is to consider what would be the probable form of an oar intended to be used in a circumscribed aperture, (i. e. a portlock oar;) and, comparing this with our own gunwale or rowlock oars, to trace what deficiency would be implied in the former, which might be compen-

sated for by a thong. There are then two points to be particularly remarked in gunwale oars of good construction; 1st, that the loom, or part within-board, is very much thicker than the neck, or part adjacent to the blade. Now, as it is a law in mechanics, that the strength of a machine is to be measured by that of its *weakest* part, the increased size of the loom cannot add to the strength of the oar, as a whole, but is, in fact, supplied merely as a dead weight to balance (or nearly so) the greater length of oar without-board, providing thus against a waste of physical power. And 2dly, that at the bottom of the loom there is a projection, called a nut, to prevent the loom from slipping over the thole. Now, granting the importance of making the apertures in a vessel's side as small as possible, it may, I think, be inferred, that a portlock oar would differ in both these respects from a gunwale oar, because each of these conditions would require a larger diameter than would otherwise be necessary in the aperture through which the oar must be passed; in short, that the portlock oar would, from the blade upwards, be an uninterrupted cylinder. Now if a thong or rope (for τροπωτὴρ implies only flexibility, and not that the substance was necessarily leather) were to be tightly wound round the loom of a portlock oar, (AFTER it had been passed through the aperture into its position for rowing,) being of such a length, as that its weight should compensate for the shortness of the loom; and so adjusted, as that the first coil should be placed where the nut (in a gunwale oar) would have been, and the last, or rather highest coil, just below the lower hand of the rower, so as to leave a handle—we should then have the advantages of a gunwale oar superadded to the simplicity of a portlock oar[1]: and such a coil of *rope*, answering these two purposes, I have somewhere seen used, probably on the Guadalquiver, though there unnecessarily, as the oars were of the gunwale kind, in application, if not in construction. Moreover, such a *moveable* coil would give to the portlock oar the same advantage as a shifting nut to the gunwale oar, the want of which is always felt when a set of oars is transferred to a boat differing in width from that for which they were made;

1 The annexed wood-cut represents a portlock oar with its τροπωτὴρ attached, illustrative of the foregoing supposition.



a, b. The coils of the tropoter.
b, c. The handle.
a. The lower coil, serving as a nut.

f. Loose coil, making a loop.
a, c. Loom of the oar.
c. The neck of the oar.

and unless we suppose that all triremes were constructed of precisely the same dimensions, it would seem that, in such a case as that recorded by Thucydides in the passage in question, (where the oars of one fleet were transferred to another,) the means of varying the position of the quasi-nut would be wanted: but this would be effected by varying the position of the lower coil; and as we well know that every workman prefers, and uses best the *identical* implement which he has been accustomed to handle, there would be the additional advantage in a shifting nut (or its representative) of enabling each rower to attach himself to his oar, considering it as inseparable from himself, which would yet be equally available in every vessel. And such a view might perhaps be borne out by the expression, ἝΚΑΣΤΟΝ *λαβόντα* ΤΗΝ *κώπην*, though still more so by the circumstances of the case; for it is hardly probable that a body of men going on a *secret* expedition, would, even at night, have *unnecessarily* encumbered themselves with oars, the very tell-tales, if accidentally discovered, of some naval exploit. Now the *necessity* for this could arise only from the conviction that they should not find the vessels at Nisæa ready equipped with them, nor the arsenal able to furnish them, or from the recognised feeling of man and oar being inseparable. But why should they suspect these vessels to be oarless? they were not new, and as such, incomplete, perhaps, in their appointments; on the contrary, they were scarcely seaworthy: if then the vessels had ever left port, what had become of the oars which rowed them back to port? I can find no other solution but that of the rower and his oar being inseparable, and that the latter had accompanied the destination of the former.

"Now, when it is considered that the whole effect of a trireme in attack was referable ultimately to the physical force of the rowers, it must have been the greatest desideratum to husband this force to the utmost, and to give it an efficient direction; I cannot therefore believe that such simple processes, as those of substituting a dead weight for physical force in order to create a balance, and of adjusting a quasi-nut to prevent the misapplication of strength, would have been overlooked, especially as the want of them would have been felt in every stroke of the oar; I should therefore conceive it probable that the tropoter effected these objects, in some way or other, either by itself acting as the weight and nut, or by strapping on the requisite weight to the loom. And such an arrangement would incidentally secure two other advantages, the prevention of the oar from slipping through the portlock, if inadvertently dropped from the hand, and the means of providing a loop[2], by leaving one of the coils purposely loose, for suspension to a peg, (the *σκαλμὸς*, which seems to

[2] See plate *f*.

have been employed for this purpose,) thereby giving a parallelism to the oars, and preventing collision when the command, analogous to our 'Stand at ease,' was in operation: so that, combining all that has been said, I should be disposed to infer that the tropoter was used, certainly not as a fulcrum, but probably for the triple purpose of a counterpoise, a nut, and a loop. It appears indeed, from Athenæus, book V. 37. that lead was in one instance used for the counterbalance; but his description applies only to the *longest* oars of a vessel of most unusual dimensions, and indeed the fact of his mentioning it at all would seem to imply that it was not the *ordinary* mode of effecting a counterpoise.

"A part of the foregoing argument, where the importance of husbanding the physical force of the rowers was insisted on, might be applied to shew the probability of the ὑπηρέσιον being a seat-cover, and not, as Mitford has supposed, a sort of port-valve to shut out the sea from the portlocks. Not that I conceive the ease of the rower was at all consulted by this seeming luxury, for it may be a question whether the healthy skin, when once inured to a given kind of friction, derives any advantage from the interposition of a soft substance; certainly those who ride most use hard saddles, and those who work most use bare hands, the latter perhaps from necessity, yet with impunity; the former from choice: but be this as it may, I conceive that the primary purpose of the seat-cover was to prevent the sliding which would assuredly take place on the bare bench, become polished, as it would be, by constant use. For every atom of this sliding motion, something would of course be deducted from the propelling force of the rower, and the greater the exertion the greater would be the sliding tendency; so that at the moment of attack, when every muscle would be strained, and every accession of impetus important, this *negative* force would just reach its maximum. And when we consider (and I know it from experience) that the waste of power in *each* rower would be far from trifling, and that the effect on the vessel would be this multiplied by the number of oars, occurring too at such a crisis, it is not, I think, giving the ancients credit for too much sagacity, to suppose that they had seat-covers for the express purpose of obviating this evil: indeed the boats on our river would fully confirm this view, for seat-covers there are in abundance, and hard almost as the bench itself; but presenting externally a coarse sort of clinging carpetting, to prevent, as it effectually does, the sliding tendency. Some boats have, and some have not this addition; but in the RACING-boats, where the *greatest power* is wanted, they are deemed so essential, as to be *fitted* to the benches, and thus become a constituent part of the equipment. Some years back, after the discontinuance of cruppers to saddles, it being found that in taking leaps the saddle would, spite of the girth, slip forward, a patent cloth was devised, of bristly plush

with reflexed hairs, as a preventive; this saddle-cloth, though certainly no *cushion*, was, I conceive, analogically the *ὑπηρέσιον* of the rider.

" With regard to Mitford's conjecture, it ought, I think, to carry no weight at all with it; for, granting him that the *ὑπηρέσιον* was not a seat-cover, the utmost that he has shewn is, that it *might* be a port-valve, without a single reason to prove that it *was* so: but it would not be difficult to find the most cogent reasons against the supposition. When we consider the purpose that the port-valve was to answer, one can hardly doubt that the form of it must have been a sort of lax diaphragm covering the orifice of the portlock, with a hole in the centre embracing the oar. Such a form would enable the oar to play, and yet keep the sea out, *on the supposition that it was closely secured to the margin of the portlock:* but if we consider the nicety with which one substance must be adjusted to another, in order to render the interstice tolerably water-tight, is it likely that this process would be repeated with every transfer of the oar, when it (the oar) could so easily be slipped in and out through the central hole of the port valve; in short, is it not infinitely more probable that the port-valve was a fixture to the portlock, than an appendage to the oar? and the more so, as this very contrivance for keeping out the sea, would also, by ' reeving taught' the central hole, keep out the heavy driving rains (book II. 77.) from a part which it was highly important, if lined with metal, to secure from rust; if with wood, or leather, from decay."

Note on Sir William Gell's Map.

FOR the accompanying Map I am indebted to the kindness of Sir W. Gell, who was good enough to copy it for me from his own unpublished Map of Greece; and favoured me at the same time with some further details upon points on which I had solicited his valuable assistance. The Map is printed faithfully from Sir W. Gell's own drawing; and gives to any one who has been accustomed to observe a country geographically a most lively impression of the district which it delineates. To apply it to the illustration of the escape of the Platæans, Thucyd. III. 24. there will be seen a road a little to the eastward of Platæa running up into Cithæron: this is a rugged path, which Sir W. Gell imagines would fall into the main road from Thebes to Eleusis at the spot marked A. "The place A," says Sir W. Gell, "is a remarkable pointed and woody insulated rock, which I took to be the heads of the oak when I passed it." It is just at the top of the pass, and from hence a very steep road descends to the plain of the Asopus, on the regular way towards Thebes. Supposing that the road to Platæa left the road to Thebes at this spot, and went straight over the side of Cithæron, till it descended in the direction of the present road marked on the Map as running up from Platæa into the mountains, the towns of Hysiæ and Erythræ stood a little way off it on the right hand coming from Attica, on the edge of Cithæron; (Pausanias, IX. 2, 1, 2.) possibly where a modern village is marked on the Map, and a church about a mile and a half to the eastward of it. The Platæans, then, instead of following the direct road to Athens, by the mountains to the oak heads, (or pikes, in the language of Cumberland and Westmoreland,) followed first the road to Thebes, which ran exactly in the opposite direction; then, at the end of about three quarters of a mile turning off to their right, they made for Hysiæ and Erythræ, and so joined the direct road from Platæa at the top of the pass, at the spot marked A.

On considering further the situation of Œnoe and Eleutheræ, and comparing again the different passages in which these places are mentioned, I am inclined to think that Blachi is certainly not Œnoe; but perhaps Eleutheræ rather than Œnoe should be placed at Gyfto Castro, for the ruins there, as described by Mr. Dodwell, seem too large for those of a mere border fortress; and Œnoe may stand more nearly at the place where Sir W. Gell has marked Eleutheræ. It would then have been at once on the borders of Bœotia, and on the direct road from Megara and Corinth to the Thriasian plain and Decelea; so that Archidamus, II. 18, 1—4, would naturally have besieged it on his march into Attica, and the Corinthians on their way home from Decelea must have passed immediately under its walls, and so might well have been cut off by a sally of its garrison. (VIII. 98, 2.)

Copy of a Paper on the position of Minoa, &c. by Mr. Spratt, of H.M.S. Beacon.

THE fortress Minoa of the Megareans, which Thucydides[1] speaks of as an island, and Strabo[2] as a promontory or peninsula, appears to agree with a rocky hill surmounted by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile; thus agreeing with the distance given by Thucydides,[3] who calls it about eight stadia.

That this hill was once a peninsula, appears evident from the dry beds of two rivers which pass close to its base; one on each side. The eastern bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and the one on the west side: it is therefore clear, that when these two rivers had communication with the sea, the intermediate neck of land, with this hill, would have been a peninsula or promontory.

These two river-beds were once the only outlets of the mountain streams which issue from the valleys on the north side of mount Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river whose torrents at present flow in an easterly direction towards the shallow bay of Tikho, crossing the site of the long walls which connected Megara with Nisæa and Minoa, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as at a short distance from it, on the Megarean side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned.

The dry water course on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one, and as it has no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minoa; and if it was so in his time, it is not more than probable that the subsequent deposit of earth brought down by this stream, during the four succeeding centuries which elapsed between

1 Thucyd. Book III. 51, 1. 2 Strabo IX. 3 Thucyd. Book IV. 66, 4.

his time and that of Strabo, should have joined it to the main by a neck of land or isthmus. To accomplish this, no very great deposit was requisite, as the historian says "the bridge of communication between Minoa "and Nisæa was over a swamp, or morass." But to identify this hill still more clearly with the site of Minoa, it is necessary to discover near it the ruins of the town of Nisæa, which, it appears from Thucydides, was situated at the harbour formed by the island Minoa.

That any considerable remains of the many important edifices mentioned by Thucydides should now be found, cannot be expected, where there is such extensive evidence of the changes undergone in the neighbourhood from the action of the rivulets when swollen by the mountain floods in the rainy season. Indeed, from the level form and small elevation above the sea of the whole plain, it is very probable that the greater part of it is an alluvial deposit. Yet that a town, besides the fortress on the hill, was here, is evident from the many vestiges that are seen on its eastern side, between the sea and a low rock which stands in the plain a short distance to the northward. Among these remains are four small heaps of ruins with massive foundations. In one of which there are three small broken shafts of columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples [4]; and two Greek churches which are now in ruins, but standing on two ancient foundations, will not be unfavourable to the supposition. Another church, Agios Nicolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea.

The wall built by Nicias[5], the Athenian general, in order to prevent ingress or egress to or from Minoa by the bridge, was hastily thrown up, and it is therefore natural to suppose that it was not a work in which durability was studied; and, consequently, its entire disappearance does not weaken the conjecture that the above-mentioned ruins were those of Nisæa. On the other hand, the bridge of communication may well be supposed to have been of greater strength, and therefore likely to have some part still remaining. Now, between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings; one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third is nearly central; and as the course of that former river-bed clearly and indisputably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins; the general appearance of which in nowise militates against this supposition.

The extent and number of the ancient remains in this plain are, however, too great to be considered as all belonging to Minoa; and the for-

[4] Thucyd. Book IV. 118, 3. [5] Thucyd. Book III. 51, 3.

tressed hill is equally inconsistent with the idea of the whole being Nisæa, for no mention is made of its having an acropolis; though such a conspicuous and important strong hold as this hill could not have remained unnoticed. A division, therefore, of these ruins, appears the only means of determining the site of either Minoa or Nisæa; and, in the first place, it may be assumed as almost conclusive evidence that the fortified hill was Minoa, and that the ruins in the plain are those of Nisæa, when we state that distinct remains of an ancient mole are to be seen extending from the south-eastern end of this hill, and curving to the eastward[6], so as to have formed a harbour between the hill and those ruins; for Strabo expressly says that the port of Nisæa was formed by the island or promontory of Minoa.

The fortress on the hill, which I shall now call Minoa, was originally built of courses of quadrangular blocks of limestone quarried from the hill on which it stands; but the greater part of the present ruins are of a more recent date, exhibiting no regularity in either the size or shape of the materials, and intermixed with travertine, and with a soft shelly sandstone often found in the Morea and in Attica. A high tower of the same style of building projects from the north wall, and being similar to those commonly erected by the Venetians, it may help to indicate that the repairs of the fortress were made at the time when the country was in their possession.

Although there exists so much evidence in favour of the sites of Minoa and Nisæa being here, a few remarks on the adjacent coast may be satisfactory. At the distance of nearly half a mile to the eastward of these ruins, there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. It has therefore been supposed, as this is a port of the Megareans of the present day, and formed by an island, that this island was Minoa.

That any encroachment, either of the land or sea, could have taken place, so as to alter the general features of the island or peninsula, is disproved by their rocky shores; for they both, as well as the ridge of hills from which the latter extends, are entirely of a limestone formation, which in its nature is extremely hard. No conjectured uplifting of the land, or fretting away of the coast, can therefore plausibly account for any difference in the locality of this place from the descriptions of Thucydides or Strabo. Now the inner island is distant from the promontory about two hundred yards, with seven fathoms water between them; they could not therefore have been connected by a bridge: nor was the peninsula ever an island, as its isthmus is of equal height with the extremity. Consequently, as both differ so materially from the descriptions of Minoa,

6 Strabo IX.

in two points so necessary to determine its position, and as both are destitute of any remains of either a fortress or habitations, it must be sought for elsewhere.

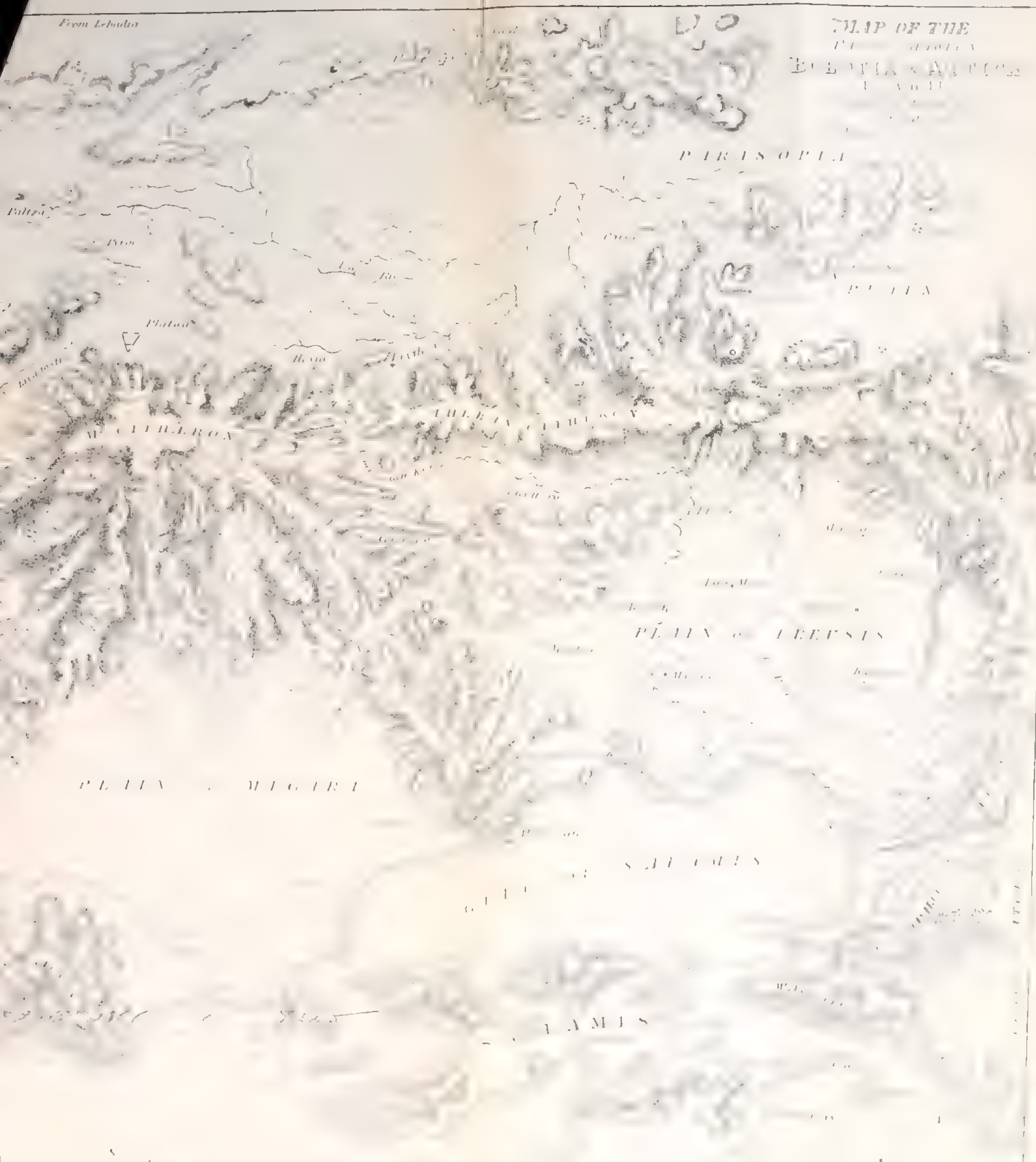
The long range of hills that terminate in the promontory of Tikho, and from the western end of which the little peninsula juts out, from its proximity to the ruins (supposing the whole of them to be Nisæa), might be assumed to be Minoa, because it also may have been at one time an island. But Pausanias [7], who alone speaks of the relative magnitude of Minoa, calls it a *small* island; whereas this range of hills is three miles in length, and could never have been less as an island; for its lowest part, near the head of the bay of Tikho, is twenty-five feet above the level of the sea. The size of this ridge, therefore, as an island, is a strong objection to the supposition.

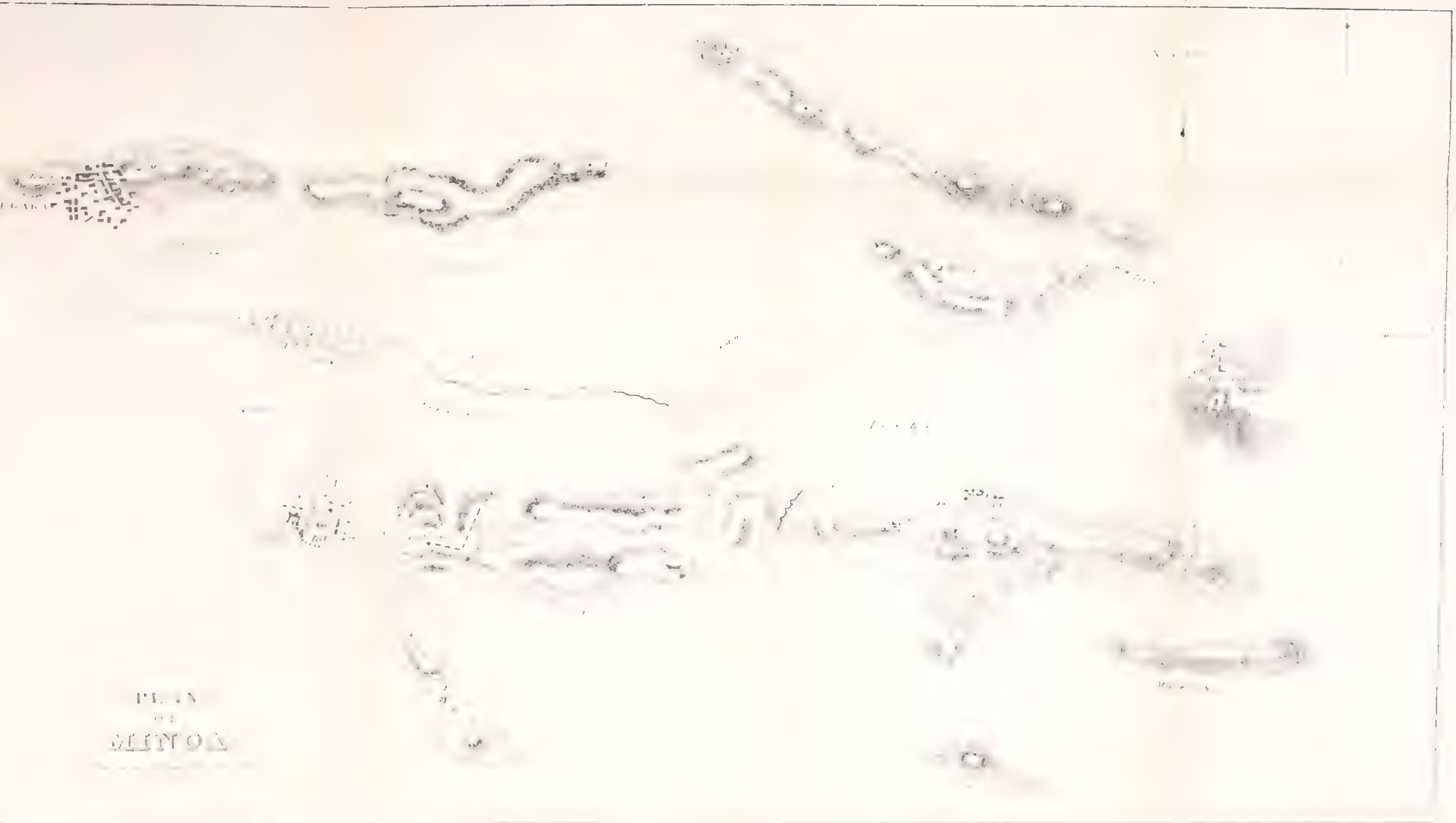
As the places described, both before and after Minoa and Nisæa, are found in succession in Strabo's description, it may perhaps be some guide towards fixing their situations to consider them in that order. First, Crommyon is described, then the Skironides rocks, next Minoa, afterwards Nisæa, the five islands follow, and Salamis after them. The promontory of Minoa in that case should be found between the Skironides rocks and Nisæa. This, then, will also be a good argument against the supposition of the long range of hills having been Minoa, for Nisæa would then have been a few stadia nearer to the Skironides than to it; and had Nisæa been so situated, it appears likely that it would have been mentioned before Minoa. Besides, as no ruins remain on any part of the range to denote its ever possessing a fortress, the supposition has little to support it. There are, indeed, on each extremity, some portions of a modern wall of loose stones, perhaps for defensive works, and also a very perfect wall across the hill, from the bay of Tikho to the coast on the opposite side, but this was built by the Megareans during the late war. In short, there are no ruins of antiquity.

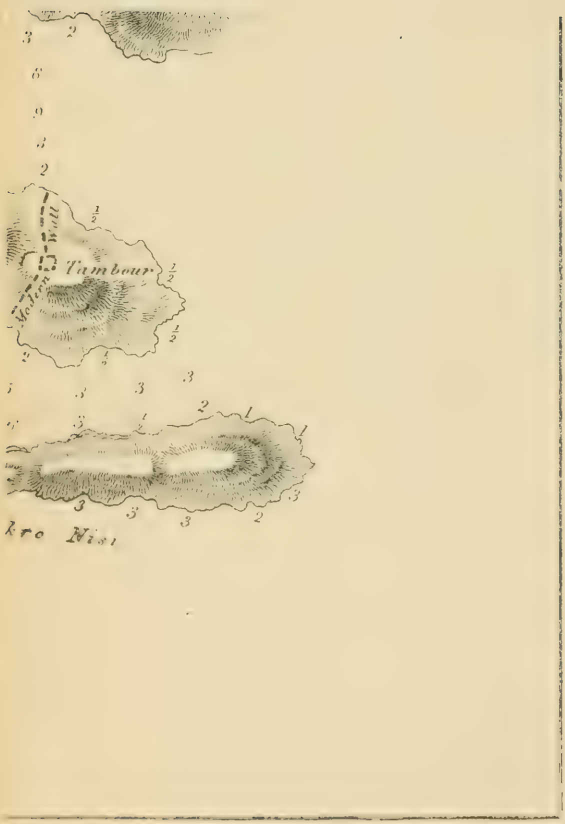
There is yet some difficulty in accounting for the five islands, which Strabo says are passed in sailing from Nisæa towards Attica, before arriving at Salamis. The probability is that he included the islet which lies close off the S.W. extremity of Salamis; but if that should not be admissible, and we are hereby driven to suppose the abovementioned long range of hills to have been an island when he wrote, then there is at once an end of the hypothesis that those hills were Minoa; for Minoa, *he says*, was a promontory.

[7] Paus. Attic. XLIV.

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MAP OF THE
From Lebadea
PLAIN OF ELEUSIS




Tambour

